

# WRITINGS OF GEORGE MUELLER

by George Mueller

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*A collection of theological writings, sermons, and essays by George Mueller, compiled for study and devotional reading.*

104 Chapters

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Chapter 2

## **00A.00. Addresses from the Leominster Conference**

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Addresses from the Leominster Conference by Muller, George

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## 00A.01. The Joy of the Lord is Your Strength

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Chapter 1 - The Joy of the Lord is Your Strength Addresses from the Leominster Conference by Muller, George

Mr. Muller then spoke on Nehemiah 8:10.-"The joy of the Lord is your strength" is the divine testimony here given; and the measure of our joy is the measure of our strength. How important then is it that we should seek to enter into what God has given us in and through our Lord Jesus Christ! By nature we were the slaves of Satan, of the world, and sin. Through faith in Jesus Christ we have obtained spiritual liberty; we have gained the victory. Do we enter into this, beloved in Christ, and rejoice in it? It is something infinitely more precious than civil or religious liberty. It is victory over sin, Satan, and self! Let us seek to enter into it, in order that our joy in the Lord may yet more and more increase. For this the precious blood of Christ was shed. Nothing, nothing but that precious blood could have obtained such a victory for us; and as once more we have been permitted to adore our Lord Jesus Christ at His table, let us seek to enter into the joy of this spiritual liberty.

Then again, naturally we are dead in trespasses and sins. Although we can be occupied with the affairs of this life, yet spiritual life by nature we have none. But now we are no longer the children of wrath, but the children of God; not in name, but in reality. God Almighty, the infinitely wise One, the infinitely rich One, the infinitely gracious One, is our Father for time and for eternity.

Oh, the blessedness of having a Father in heaven, and of feeling that we have not to stand alone, but that in our weakness and nothingness we can draw, through our Lord Jesus Christ, out of His inexhaustible fulness, for everything we can possibly need for mind and body, as well as for the inner man, for our service and its difficulties, whatever they may be. We have a Father in heaven to whom we can go; upon whom we can cast our burden. And not only has He advised us to do this, but He has commanded us to do it. Now, are we in the habit of doing this? or do we carry the burdens ourselves? Do we habitually speak to our heavenly Father about every matter that concerns us? Are we walking through this world with Him, dealing with Him about everything? or do we go alone in our own strength, leaning on nature's experience?

Ah, day by day let us value the precious blood of Christ, which has brought us nigh unto God, which has given us now this precious privilege of bringing all our matters to Him, vile and wretched as we are. We can do this now, for He loves us now; and will love us throughout eternity. Does each one of us say, I am a dear child of my heavenly Father? Do we habitually say, God loves me, I am precious to Him? Is this the language of our hearts, or do we think this would be presumptuous? Verily it is not. The words of the Lord Jesus are, "The Father Himself loveth you." He loves us as He loves His Son. Well, if He loves me as He loves Christ-with an infinite love, with a love that cannot be stronger than it is-how precious I must be in His sight! How comes all this? It is because I belong to Christ; because I am clean every whit.

Now, can I enter into this without being happy? I may talk about it; I may read and write about it; but it is impossible for me to feast on it without being exceedingly happy. The heart must be filled with gratitude to God for the gift of Jesus; and it must be filled with love to that adorable Lord Jesus who gave Himself. To Him we are indebted for all this; therefore we cannot help loving God, we cannot but love the Lord Jesus. And the language of our hearts is, What can I do, my heavenly Father, to show my love to thee? What can I do for thee, my precious Lord Jesus, seeing thou hast done so much for me? Oh, let us seek to enter into this truth by these emblems of the bread and wine which we have before us. For the more we seek to enter into this, and understand what God has done for us, not only the happier shall we be, but the holier.

Then again all our numberless transgressions are all forgiven; so that not one sin, in word, thought, or deed, stands against us. All, all is forgiven; so that before God we are as clean as though we had never been guilty of one single sin in all our lives. It is impossible to enter into this without having the heart moved with love and gratitude to God for having given us His Son, and to Christ for having given Himself. My brethren, do we all enjoy the knowledge of the forgiveness of sins? Should there be one here without the enjoyment of this knowledge, let me affectionately entreat you not to rest until you come to it. For fifty-eight years and nine months I have uninterruptedly enjoyed the knowledge of the forgiveness of my sins. And thus my beloved younger brethren should not think this is impossible to attain and enjoy. It may be enjoyed, one year after another, and one ten years after another ten years. But you must seek to walk in the ways of God, to act according to the light which God's word gives you, if you desire to be happy in the Lord; for there is the most intimate connection between holiness and happiness. "The joy of the Lord is your strength."

Again, there is an inheritance incorruptible and undefiled and that fadeth not away, which must be possessed by every one of the children of God; for we are kept by the power of God through faith unto salvation, for the inheritance which is laid up for us in heaven, so that, as assuredly as we trust in Jesus Christ, so must the inheritance be ours. And then further, we look on to obtain a glorified body at the coming of the Lord Jesus Christ on the morning of the resurrection, the resurrection of the just, when we shall see Him as He is, and be like Him in spirit, soul, and body.

We are in conflict now, for Satan is not yet bruised under our feet. We are not altogether like Christ yet, but this will be our blessed portion when we shall see Him as He is. Entering into all this blessed enjoyment, how can I but be happy? I cannot but be constrained to please God; I must be drawn to live for Him, to serve Him, to labour for Him.

Now while this joy of the Lord may not only be obtained and continued to us, it has been my sorrowful experience in my pastoral life to know many who set out well, but after a few years turned back to the poor and beggarly things of this world; in some cases after fifteen years, twenty years; in others after five and twenty years, and thirty years. But there should be found in the disciples of the Lord, one ten years after another, an increasingly devoted life of love to the Lord. There is nothing whatever to make this impossible; if there were the Lord would not have sent that message to the Church at Ephesus, "Nevertheless I have against thee, that thou hast left thy first love." And this after He had commended them for so many things. Brethren, have we left our first love? Allow me affectionately to ask you, How is it with you? Are you as much alive to the things of God, as much in earnest as when you were converted? Are you as much dead to the world, and is

your heart as filled with the love of Jesus as at the first? If you cannot answer in the affirmative there is something wrong.

Allow me also affectionately to put these questions to the heart of every beloved brother and sister present. How do you stand towards the Lord Jesus? How do you stand towards your Heavenly Father? How do you stand towards the world? How do you stand towards your brethren and sisters in Christ? How is it with you? Have you made progress in the ways of the Lord? Ah ! my brethren, progress, progress, progress must have been made, or certainly there has been a going back; for there is no such thing as standing still. In looking back, then, individually over the three, or five, or ten, or fifty years, how is it with us? How do we stand before God now? How deeply important it is that the joy of the Lord attained at the first be continued. Although growing older and older in years, we should still be fat and flourishing, mounting up heavenwards like the eagle, so that the latter part of our pilgrimage should be the brightest and the best.

We are not straitened in God. The Holy Ghost is the same; the Word is the same; the Lord Jesus Christ is the same; and our Heavenly Father has not turned His back upon us. So far as God is concerned, and so far as His truth is concerned, there is no reason why we should not make progress in the divine life.

Now allow an aged brother to throw out a few hints, whereby this progress may be attained. (1) The whole heart must be surrendered to the Lord. If this is not done, be assured you cannot make progress. Perhaps someone says, I wish it were so; but how can I attain it? If you have but one single object for which you live for yourself-I do not say five, nor four, nor three, nor two, but one-if you have but one object for your own self, your heart is not surrendered to the Lord. If your heart has been surrendered to God, you will live alone for Him. Have you attained to this one single object of living for God? I do not ask you if you are perfectly free from sin, if you are perfectly conformed to the mind of God. I have never seen one who could say that, nor do I expect to find such an one while in the body. We must aim at it. Paul had not attained it, though he sought more and more to apprehend that for which he was apprehended in Christ Jesus. I am not speaking of perfection in the flesh, but of the full surrender of the heart to the Lord; and this I judge to be necessary if we desire that the joy of the Lord be continued to us.

(2) But there is another thing. Being perfectly weak in ourselves we must not merely desire this godly purpose of having but one object in life, but we must seek help of God to carry out our purpose; and therefore we must acknowledge our weakness and helplessness in regard to it. And not only must we begin to do this, but we must go on day by day, and every day, to the end of our course, if we would live to His honour and praise.

Another means to this (3), and deeply important, is that we come to the word of God to obtain food for our inner man. Now how does it stand with you-first, as to prayer and owning your own: weakness day by day before the Lord; and then as to obtaining help from the Lord through the Scriptures? Everybody now seems to have the newspaper pressed upon them. I do not say it is a sin to read the newspaper; some men may need to read it on account of their business. But this let me say, Take heed that the time which you should give to the word of God be not given to the newspaper.

Then again, there are thousands of religious periodicals pressed upon us; and the danger is that we give our time to them instead of to the word of God. For let us remember that human writings can never take the place of the Holy Scriptures; it is the book of God that must be the food of the soul. Are we lovers then of the word of God? I ask this question because for three years and a half I was not a lover of the word of God. I read it now and again. But in July, 1829, I became a lover of the Scriptures; so that last July it was fifty-five years since I have been a lover of the Scriptures. Now without this I should not expect to be truly happy; therefore I again ask the question, Are we lovers of the word of God? If not, let me beseech and entreat you to aim at it, and not to be satisfied until you prefer the book of God to every other book. Let it be a delight to turn to the Scriptures; it is a necessity for our joy in the Lord.

(4) Then again, we must read the Scriptures that we may carry out the truths contained in them, to show forth the truth in our lives. And if at any time we fail, let us make honest confession of our failure before God and the Lord Jesus Christ. Let us come again to the precious blood that makes us clean, and seek to act no more in like manner. And again let us surrender ourselves to the Lord; and it is certain that this joy will not only continue, but will abound more and more. God grant that this may be the case with everyone of us, for Jesus' sake.

## 00A.02. Hints on Prayer

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Chapter 2 - Hints on Prayer Addresses from the Leominster Conference by Muller, George Mr. Muller prayed, and then spoke on Prayer from Matthew 7:7-8.

I have it laid on my heart to throw out some hints with reference to prayer. The first thing that I would observe is this: our heavenly Father knows how we are situated. All the trials, difficulties, perplexing circumstances, and temptations to which we are exposed, He is intimately acquainted with; and for that very reason His word is full of promises, so that we should be encouraged to roll our burdens on Him. For it is not His will that we should carry them in our own strength; but that we should speak to Him about everything, walk with Him continually, and so roll all our burdens on Him that we may find ease and comfort in our trials and difficulties. And it is because we do not make a good use of the help of our God that we find things so trying in this world. Were we habitually to roll our burdens on the Lord, our position would be a hundred times better than it is. Are you in the habit of rolling all your burdens on the Lord? As trials come, do you bring them back to your heavenly Father? This is the reason why He lays them on you. And if you make the attempt to carry them in your own strength you will oblige your heavenly Father to increase the trial and burden, so that by the very weight you may be at last forced to come to Him, and leave all with Him.

Then again, our precious Lord Jesus Christ has passed through this vale of tears, and "was tempted in all points like as we are, yet without sin." All His temptations were from without, none from within, because He was the spotless One. Nevertheless Christ was abundantly tried, difficulties befalling Him without number or measure. And He knew how it would fare with us who would be left in this world, and thus His love led Him to make this provision for us, that by prayer we should bring the burden back to Him.

Now let me affectionately ask you, my beloved brethren and sisters, Do you take the advice of our precious Lord Jesus Christ? And do you believe what He says when He speaks, as in these verses, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." He means us to understand literally what these words convey. "For everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." But wide, and broad, and deep though these promises be, they must be taken in connection with other portions of Scripture. We must compare Scripture with Scripture, because again and again we find that one part supplies what is wanting in another.

(1) Let us commence with 1 John v. 13-15. Here is the first condition to be attended to. If we desire our petitions to be answered, we have to ask God for the things which are according to His will. And should we be little acquainted with the will of God about any matter, we must first ask Him to teach and instruct us. We may also ask the help of our brethren. But this point must be attended to, that we ask for things according to the will of God; for He loves us with an infinitely wise love, and not like foolish parents who give their children all they ask for. He desires true happiness and blessing for His children, and therefore only gives what would be for their blessing and profit to

receive.

(2) But while this is one condition, it is not the only one. The Lord Jesus said we should ask in His name if we wish our petitions granted. (John xiv. 13, 14.)

Beloved elder brethren here all know what it means to ask in the name of the Lord Jesus, but, for the sake of young believers present, I will say that it means this—we have to ask in union with Christ, as members of the body of which He is the Head. We stand before God in His righteousness; we are justified by faith in His name, and therefore we come before God as those who are one with Christ. We - so to speak - put Christ forward, and ourselves we put in the background. We are in ourselves entirely unworthy of receiving one blessing from the hand of God. Ask God to show you that all you deserve is hell and eternal torment. Nothing else do we deserve; and therefore all we receive (out of hell) must come in the name of Christ. And this is very precious, that we are not only permitted, but commanded, to come in the name of Christ. I have been made clean by the power of the blood of Christ. I myself deserve nothing but punishment; but the Lord Jesus Christ is worthy to receive the choicest blessings which God has to give. Therefore, if I put myself in the background, and put Christ forward, and in His name ask the choicest of God's blessings, they are granted to me. Do we habitually plead the worthiness of Christ when we come before God with our petitions?

(3) But these are not the only conditions that we need to remember in order that our petitions may be granted. There is another point, and that is, that we exercise faith in the power of God and in His willingness to hear us. (Mark xi. 24.) We must be looking out for the answer. There are few children of God who doubt His ability to give, but many doubt His willingness, forgetting that large word of the apostle "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?" It was in the way of grace that He gave His Son for me; so is He, in the way of grace, willing to give me with Him, everything that will be for my good. What more can we have than this?

(4) Now suppose those three things are found in us with regard to prayer, there is another in Ps. lxxvi. 18, which is an important one, "If I regard iniquity in my heart, the Lord will not hear me."

(5) Then, if we habitually walk in the fear of God, and we do not allow anything in us contrary to His holy will, there remains one thing more—that we continue to wait on God till the answer comes. Here we frequently break down. We begin well, but we do not go on. If month after month, and year after year, we have been praying, and if our petitions have not been granted, the thought comes, Will God answer? Many break down because the petition is not granted so quickly as they expected. Parents pray for their children. They begin to do so; but we should never forget that we have to continue, day after day, week after week, month after month, and year after year, until the answer comes. For God knows the best time for us, and He will in His own time give us our requests. It may be for the trial of our faith, or of our patience, or to see if we are in earnest, that He waits. For these and other reasons the petitions may not be answered so quickly as we desire.

Young evangelists ask God for the conversion of many souls. They go on praying and preaching, but do not get the answers. It may be that they are not prepared for the blessing. If their petitions were granted, it might be an injury to their souls. Therefore He waits till they are prepared to receive the blessing. So with Sunday-school teachers. They ask God for good things for their

children, yet do not receive the answer. Now let us go on, and patiently, quietly wait on the Lord. The blessing most assuredly will come.

Now are we all in the habit of thus going on patiently, perseveringly, month after month, and year after year, waiting on God? Then let us set out afresh with renewed earnestness and faith. To all our petitions, if they have been according to the will of God, and in the name of the Lord Jesus, and with faith in the willingness of God to give what we have asked, the answers must come. I have myself had to wait for a long time to get certain blessings. In many instances the answer has come instantaneously, or in the same hour, or the same day; yet in other things I have had to wait years—ten years, fifteen years, twenty years, and upwards—yet invariably at the last the answer has come. And I say it to encourage my brethren and sisters in Christ, Go on waiting, waiting, waiting. Begin afresh to bring your petitions before God. He will hear you. For one thing I have been praying for thirty-nine years and nine months, and the answer has not yet come. Last evening I prayed for it, and the evening before last I prayed again. When travelling in India and in America, year after year I have been praying, and I am sure that in the end the answer will come. I have received tens of thousands of answers to prayer; but in this particular I have to wait. Many of you remember our departed brother R—. For his parents I prayed that they might be converted. At last the answer came, when the father was between eighty and ninety years old. This very individual had cast off his son entirely; for years he did not allow him to come into his presence. At last he sent for him, and then would scarcely allow him to go out of his sight; yet for twenty years I had to pray for his conversion. So with the mother. She had lived a very moral life outwardly, very pharisaically; but at last she saw that nothing but Christ would do for her, and she was saved.

Therefore, beloved younger brethren and sisters, begin afresh with greater earnestness than ever, and you will receive the answers at the last. The Lord delights to bless His children, to give them everything that is for their blessing and comfort; and especially does He delight to bless parents in praying for their children. But if we have set them a bad example, and have let them go on in a self-willed course, then the first thing is to make honest confession of our sin and to own that we deserve all that may have come upon us; and let us humble ourselves in the dust before God, yet pleading the merits of Jesus, and we shall find that God is ever ready in His pity and compassion to forgive us. Then with renewed earnestness let us begin to pray. My universal remedy for every difficulty, for every trial, is prayer and faith. And in this way for fifty-five years I have been going on. For three and a half years after my conversion I did not do so, but for fifty-five years I have been walking in this way, and I desire on this very ground to encourage my beloved brethren and sisters in Christ who have not tried this universal remedy, and they will find, as I have, that it suits every difficulty and trial.

## 00A.03. The Naked Trust of Faith

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Chapter 3 - The Naked Trust of Faith by Addresses from the Leominster Conference Mr. Muller read Genesis 1:24-26, and spoke on Faith-its naked trust, and its triumph in darkest hours: In these verses we have a most precious illustration of what we are to understand by faith. The God of heaven had made promise to Abraham, to Isaac, and to Jacob that He would give them the land of Canaan; and it was added that the descendants of Abraham were to sojourn long in a strange land. Now this man of God, Joseph, believed that God would be as good as His word. Although there was not the shadow of a natural appearance that that word would be fulfilled, yet he stayed his mind upon God-he took God at His word, and made the elders of Israel swear that they would take his bones with them to Canaan. "God will surely visit you, and ye shall carry up my bones from hence."

Now just in the proportion in which we are enabled to believe that God will do just what He has said is our faith strong or weak. Faith has nothing to do with feelings or with impressions; it has nothing whatever to do with probabilities or with outward appearances. If we desire to couple them with faith, then we no longer are resting on the word of God, because faith needs nothing of the kind.

"Oh, if I could only feel so-and-so!" "If I only had the impression that God would do so-and-so;" "If I saw the least probability of it," are words often used. But, I repeat, faith needs no feelings, no impressions, no probabilities, but rests on the naked word of God, and has to do only with the revelation which we have in our hands. As in these days of darkness in which we live men will become more and more daring in their departure from the revealed will of God, let us see to it that we are satisfied with "It is written." As the disciples of Christ, the word of God is enough for us; and if we want more, we practically say that His revealed will is not enough, and thereby we dishonour Him.

We have also particularly to keep before us, that faith has not to do with this part of truth or that part merely, with this or that promise, but with all the revelation that God has been pleased to make of Himself, as much in the Old Testament as in the New. Whether it be prophetic books or historical books, the gospels or epistles, we take God at His word in every part. We only know God by the revelation that He has made of Himself, and faith has to do with revelation. When we take Him at His word the heart is at peace.

Now, beloved brethren, I will give you a few hints with regard to the increase of our faith. I have sought to explain what we are to understand by faith. Now let us see how it can be increased. God will do His part to increase our faith, but the means which He uses we oftentimes do not like. Trials, difficulties, disappointments, losses, bereavements, sickness-all these things are employed by our heavenly Father for the exercise and the increase of our faith. If an infant never used his limbs, they would always remain weak; but they are strengthened and invigorated by exercise. So it is with faith, and God delights to exercise our faith-first for blessing in our own souls, then for blessing in the Church at large, and also for those without. But this exercise we shrink from instead

of welcoming. When trials come we should say, My heavenly Father puts this cup of trial into my hands, that I may have something sweet afterwards. Trial is the very food of faith. Oh, let us leave ourselves in the hands of our heavenly Father! It is the joy of His heart to do good to all His children. He is an infinitely wise Father who knows what suits His children, and He orders all for blessing to us, as well as glory to His own name. And it is for this very reason that trials and afflictions come, and thus He shows how true is that word, "that all things work together for good to them that love God." Through our trials there is not only the exercise of patience, but the development and strengthening of faith in the degree in which all the other graces grow. You remember when Peter asked the question, "Lord, how oft shall my brother sin against me, and I forgive him? Till seven times?" The Lord's answer is, "I say not unto thee until seven times, but until seventy times seven." And what was the result of such an answer? We should have thought and said, "Lord, increase our love, our patience, our readiness to forgive the offending brother." But no, the answer is, "Lord, increase our faith;" Because if faith be in exercise, and we lay hold on the truth that we are ourselves forgiven, we shall always be ready to forgive one another. But trials and difficulties are not the only means by which faith is exercised, and thereby increased. There is the reading of the Holy Scriptures, that we by them may acquaint ourselves with God as He has revealed Himself in His word. And what shall we find? That He not only is God Almighty, and a righteous God, but we shall find how gracious He is, how gentle, how kind, how bountiful He is; in a word, what a lovely Being God is. Are you able to say from the acquaintance you have made with God that He is a lovely Being? If you are not able to say so, let me affectionately entreat you to ask God to bring you to this, that you may admire His gentleness and His kindness, that you may be able to say how good He is, and what a delight it is to the heart of God to do good to His children. Now the nearer we come to this in our inmost soul the more ready are we to leave ourselves in His hands, satisfied with all His dealings with us. And when trial comes we shall say, "I will wait to see what good God will do me by it, assured that He will do it." Thus shall we bear an honourable testimony before the world, and thus shall we strengthen the hands of others. But if we faint under the trial we shall weaken their hands. In order to trust in God we must acquaint ourselves with Him, as He has in the Scriptures revealed Himself. You know Psalms 9:10, "And they that know thy name will put their trust in thee." It is not said that those who preach about God, or those who write about God, will put their trust in Him; but those who know His name-those who have learned from His word what He is.

Now, by way of illustration, I will refer to myself. The promises we have in Matt. vi. as to food and raiment, and all the affairs of this life, are given that we may have no anxious care for the morrow, knowing that sufficient unto the day is the evil thereof. All this I have for fifty-four years found to be literally true in my own happy experience. I have found during all these years that God has always acted according to His word. Therefore if any are tried let them remember the word of promise, and let them stay themselves upon it; and they shall find that God most assuredly will act according to His word. This I have found in my own experience; so I stay my heart upon God, trusting Him to help me through every difficulty; and I have never been allowed to sink, because I rested myself on the Word. He hath said, "I will never leave thee, nor forsake thee;" "As thy days, so shall thy strength be;" so that I am able to say, "I can do all things through Christ which strengtheneth me." Difficulties have vanished away, or if they did not vanish away, God did so help and strengthen me that they did not trouble me. These precious promises are given to every child of God; and we have to take them and to say, They belong to me, poor, wicked, hell-deserving

though I am. And so I say, these promises belong to George Muller, this poor sinner who never deserved anything but hell; and I have found that God is as good as His word. This I have found for the last fifty years, during which time I have required hundreds of helpers in my work, and these God has given me. For you are unable to make helpers, and there is no society that can provide them for you; but God by His Spirit can fit and qualify them for the work; therefore I have given myself to prayer, and have not sought to obtain them by advertisements, and God has shown me how He delights to answer, and has provided me with suitable helpers.

Then in all the little things connected with this life I have found what a blessed thing it is to have the heart stayed on God. I do not carry the little trials myself; and you know that life is made up of little things. If we do not take them to God we are not happy, the mind is ruffled, and we are in danger of becoming irritable. But if the little things are taken back to God we shall find how ready He is to help us with them. And all this has to do with the revealed will of God.

One point more. Simply in answer to prayer I have received more than a million pounds sterling, simply by looking to the Lord; but far more than this: in like manner I have trusted Him for spiritual blessings, and in answer to prayer I have received tens of thousands. Many thousands of souls have been given me from the Orphan-houses and various schools, who are now walking in the ways of the Lord, and thousands have gone before. All this also was obtained by trusting in God; for He gives souls also, not only money. We have to trust God for everything. Let me say to you then, Learn more and more, more and more to trust in God.

Now it may be said, "But you have the gift of faith, and we have not." The reply is, "I have no gift of faith; my faith is precisely the same as yours; only while it is the same it may have been more exercised, and therefore having been more exercised is a little stronger; but it is the self-same faith which we all have who trust in the Lord Jesus Christ."

Oh, seek, beloved in Christ, to have your faith developed and strengthened! Be satisfied with all God's dealings with you, and be sure that He intends them for blessings to your souls.

## 01.00. Answers to Prayer

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Answers to Prayer George Müller

PREFACE HOW TO ASCERTAIN THE WILL OF GOD CHAPTER I BEGINNING AND EARLY DAYS OF THE ORPHAN WORK.

CHAPTER II. THE NEW ORPHAN HOUSES, ASHLEY DOWN.

"BECAUSE OF HIS IMPORTUNITY."

CHAPTER III PRECIOUS ANSWERS TO PRAYER THE HEART'S DESIRE GIVEN TO HELP MISSION WORK IN CHINA.

APPENDIX A

APPENDIX B

APPENDIX C

## 01.00p. Preface

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### Preface

Mr. Brooks, in this compilation, has endeavored to select those incidents and practical remarks from Mr. Mueller's Narratives, that show in an unmistakeable way, both to believers and unbelievers, the secret of believing prayer, the manifest hand of a living God, and His unfailing response, in His own time and way, to every petition which is according to His will. The careful perusal of these extracts will thus further the great object which Mr. Mueller had in view, without the necessity of reading through the various details of his "Narratives," details which Mr. Mueller felt bound to give when writing periodically the account of God's dealings with him. For those who have the opportunity, an examination of the "Autobiography of George Mueller, or, a Million and a Half in Answer to Prayer" will richly repay the time spent upon it.

Mr. Mueller's permission for the compilation of this volume is shown in the accompanying facsimile, (see p.2), in the following words:

"If the extracts are given exactly as printed, and the punctuation exactly as in the book and in the connection in which the facts stand, I have no objection."

## 01.00q. How to Ascertain the Will of God

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### How to Ascertain the Will of God

I seek at the beginning to get my heart into such a state that it has no will of its own in regard to a given matter. Nine-tenths of the trouble with people generally is just here. Nine-tenths of the difficulties are overcome when our hearts are ready to do the Lord's will, whatever it may be. When one is truly in this state, it is usually but a little way to the knowledge of what His will is.

2. -- Having done this, I do not leave the result to feeling or simple impression. If so, I make myself liable to great delusions.

3. -- I seek the Will of the Spirit of God through, or in connection with, the Word of God. The Spirit and the Word must be combined. If I look to the Spirit alone without the Word, I lay myself open to great delusions also. If the Holy Ghost guides us at all, He will do it according to the Scriptures and never contrary to them.

4. -- Next I take into account providential circumstances. These often plainly indicate God's Will in connection with His Word and Spirit.

5. -- I ask God in prayer to reveal His Will to me aright.

6. -- Thus, through prayer to God, the study of the Word, and reflection, I come to a deliberate judgment according to the best of my ability and knowledge, and if my mind is thus at peace, and continues so after two or three more petitions, I proceed accordingly. In trivial matters, and in transactions involving most important issues, I have found this method always effective.

GEORGE MUELLER.

## 01.01. BEGINNING AND EARLY DAYS OF THE ORPHAN

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Chapter I Beginning and Early Days of the Orphan Work.

BEGINNING AND EARLY DAYS OF THE ORPHAN WORK.

"That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ." -- 1 Peter 1:7.

Mr. George Mueller, the founder of the New Orphan-Houses, Ashley Down, Bristol (institutions that have been for many years the greatest monuments of modern times to a prayer-answering God), gives in that most valuable and instructive book, "A Narrative of Some of the Lord's Dealings with George Mueller," Vol. I., among other reasons for establishing an Orphan-House, the following: --

"Sometimes I found children of God tried in mind by the prospect of old age, when they might be unable to work any longer, and therefore were harassed by the fear of having to go into the poorhouse. If in such a case I pointed out to them, how their Heavenly Father has always helped those who put their trust in Him, they might not, perhaps, always say, that times have changed; but yet it was evident enough, that God was not looked upon by them as the LIVING God. My spirit was oftentimes bowed down by this, and I longed to set something before the children of God, whereby they might see, that He does not forsake, even in our day, those who rely upon Him.

"Another class of persons were brethren in business, who suffered in their souls, and brought guilt on their consciences, by carrying on their business, almost in the same way as unconverted persons do. The competition in trade, the bad times, the over-peopled country, were given as reasons why, if the business were carried on simply according to the word of God, it could not be expected to do well. Such a brother, perhaps, would express the wish, that he might be differently situated; but very rarely did I see that there was a stand made for God, that there was the holy determination to trust in the living God, and to depend on Him, in order that a good conscience might be maintained. To this class likewise I desired to show, by a visible proof, that God is unchangeably the same.

"Then there was another class of persons, individuals who were in professions in which they could not continue with a good conscience, or persons who were in an unscriptural position with reference to spiritual things; but both classes feared, on account of the consequences, to give up the profession in which they could not abide with God, or to leave their position, lest they should be thrown out of employment. My spirit longed to be instrumental in strengthening their faith, by giving them not only instances from the word of God, of His willingness and ability to help all those who rely upon Him, but to show them by proofs, that He is the same in our day. I well knew that the Word of God ought to be enough, and it was, by grace, enough, to me; but still, I considered that I ought to lend a helping hand to my brethren, if by any means, by this visible proof to the unchangeable faithfulness of the Lord, I might strengthen their hands in God; for I remembered

what a great blessing my own soul had received through the Lord's dealings with His servant A. H. Franke, who in dependence upon the living God alone, established an immense Orphan-House, which I had seen many times with my own eyes. I, therefore, judged myself bound to be the servant of the Church of God, in the particular point on which I had obtained mercy: namely, in being able to take God by His word and to rely upon it. All these exercises of my soul, which resulted from the fact that so many believers, with whom I became acquainted, were harassed and distressed in mind, or brought guilt on their consciences, on account of not trusting in the Lord; were used by God to awaken in my heart the desire of setting before the church at large, and before the world, a proof that He has not in the least changed; and this seemed to me best done, by the establishing of an Orphan-House. It needed to be something which could be seen, even by the natural eye. Now, if I, a poor man, simply by prayer and faith, obtained without asking any individual, the means for establishing and carrying on an Orphan-House, there would be something which, with the Lord's blessing, might be instrumental in strengthening the faith of the children of God, besides being a testimony to the consciences of the unconverted, of the reality of the things of God. This, then, was the primary reason for establishing the Orphan-House. I certainly did from my heart desire to be used by God to benefit the bodies of poor children, bereaved of both parents, and seek in other respects, with the help of God, to do them good for this life; -- I also particularly longed to be used by God in getting the dear orphans trained up in the fear of God; -- but still, the first and primary object of the work was (and still is:) that God might be magnified by the fact, that the orphans under my care are provided with all they need, only by prayer and faith without anyone being asked by me or my fellow-laborers whereby it may be seen, that God is FAITHFUL STILL, and HEARS PRAYER STILL. That I was not mistaken, has been abundantly proved since November, 1835, both by the conversion of many sinners who have read the accounts, which have been published in connection with this work, and also by the abundance of fruit that has followed in the hearts of the saints, for which from my inmost soul, I desire to be grateful to God, and the honor and glory of which not only is due to Him alone, but, which I, by His help, am enabled to ascribe to Him."

"OPEN THY MOUTH WIDE." In the account written by Mr. Mueller dated Jan.16, 1836, respecting the Orphan-House intended to be established in Bristol in connection with the Scriptural Knowledge Institution for Home and Abroad, we read: --

"When, of late, the thoughts of establishing an Orphan-House, in dependence upon the Lord, revived in my mind, during the first two weeks I only prayed that if it were of the Lord, he would bring it about, but if not that He graciously would be pleased to take all thoughts about it out of my mind. My uncertainty about knowing the Lord's mind did not arise from questioning whether it would be pleasing in His sight, that there should be an abode and Scriptural education provided for destitute fatherless and motherless children; but whether it were His will that I should be the instrument of setting such an object on foot, as my hands were already more than filled. My comfort, however, was, that, if it were His will, He would provide not merely the means, but also suitable individuals to take care of the children, so that my part of the work would take only such a portion of my time, as, considering the importance of the matter, I might give, notwithstanding my many other engagements. The whole of those two weeks I never asked the Lord for money or for persons to engage in the work.

"On December 5th, however, the subject of my prayer all at once became different. I was reading Psalms 81:1-16, and was particularly struck, more than at any time before, with Psalms 81:10 : "Open thy month wide, and I will fill it." I thought a few moments about these words, and then was led to apply them to the case of the Orphan-House. It struck me that I had never asked the Lord for anything concerning it, except to know His will, respecting its being established or not; and I then fell on my knees and opened my mouth wide, asking Him for much. I asked in submission to His will, and without fixing a time when He should answer my petition. I prayed that He would give me a house, i. e., either as a loan, or that someone might be led to pay the rent for one, or that one might be given permanently for this object; further, I asked Him for L1000; and likewise for suitable individuals to take care of the children. Besides this, I have been since led to ask the Lord, to put into the hearts of His people to send me articles of furniture for the house, and some clothes for the children. When I was asking the petition, I was fully aware what I was doing, i. e., that I was asking for something which I had no natural prospect of obtaining from the brethren whom I know, but which was not too much for the Lord to grant."

"December 10, 1835. -- This morning I received a letter, in which a brother and sister wrote thus: -- "We propose ourselves for the service of the intended Orphan-House, if you think us qualified for it; also to give up all the furniture, &c., which the Lord has given us, for its use; and to do this without receiving any salary whatever; believing that if it be the will of the Lord to employ us, He will supply all our needs, &c."

"Dec.13. -- A brother was influenced this day to give 4s. per week, or L10 8s. yearly, as long as the Lord gives the means; 8s. was given by him as two weeks' subscriptions. To-day a brother and sister offered themselves, with all their furniture, and all the provisions which they have in the house, if they can be usefully employed in the concerns of the Orphan-House." A GREAT ENCOURAGEMENT.

"Dec.17. -- I was rather cast down last evening and this morning about the matter, questioning whether I ought to be engaged in this way, and was led to ask the Lord to give me some further encouragement. Soon after were sent by a brother two pieces of print, the one seven and the other 23-3/4 yards, 6-3/4 yards of calico, four pieces of lining, about four yards altogether, a sheet, and a yard measure. This evening another brother brought a clothes horse, three frocks, four pinafores, six handkerchiefs, three counterpanes, one blanket, two pewter salt cellars, six tin cups, and six metal tea spoons; he also brought 3s.6d. given to him by three different individuals. At the same time he told me that it had been put into the heart of an individual to send to-morrow L100."

ONE THOUSAND POUNDS.

"June 15, 1837. -- To-day I gave myself once more earnestly to prayer respecting the remainder of the L1000. This evening L5 was given, so that now the whole sum is made up. To the Glory of the Lord, whose I am, and whom I serve, I would state again, that every shilling of this money, and all the articles of clothing and furniture, which have been mentioned in the foregoing pages, have been given to me, without one single individual having been asked by me for anything."

ORPHANS FOR THE BUILDING. In a third statement, containing the announcement of the opening of the Orphan-House, for destitute female children, and a proposal for the establishment of an Infant Orphan-House, which was sent to the press on May 18, 1836, Mr. Mueller wrote: --

"So far as I remember, I brought even the most minute circumstances concerning the Orphan-House before the Lord in my petitions, being conscious of my own weakness and ignorance. There was, however, one point I never had prayed about, namely that the Lord would send children; for I naturally took it for granted that there would be plenty of applications. The nearer, however, the day came which had been appointed for receiving applications, the more I had a secret consciousness, that the Lord might disappoint my natural expectations, and show me that I could not prosper in one single thing without Him. The appointed time came, and not even one application was made. I had before this been repeatedly tried, whether I might not, after all, against the Lord's mind, have engaged in the work. This circumstance now led me to lie low before my God in prayer the whole of the evening, February 3, and to examine my heart once more as to all the motives concerning it; and being able, as formerly, to say, that His glory was my chief aim, i. e., that it might be seen that it is not a vain thing to trust in the living God, -- and that my second aim was the spiritual welfare of the orphan-children, -- and the third their bodily welfare; and still continuing in prayer, I was at last brought to this state, that I could say from my heart, that I should rejoice in God being glorified in this matter, though it were by bringing the whole to nothing. But as still, after all, it seemed to me more tending to the glory of God, to establish and prosper the Orphan-House, I could then ask Him heartily, to send applications. I enjoyed now a peaceful state of heart concerning the subject, and was also more assured than ever that God would establish it. The very next day, February 4, the first application was made, and since then 42 more have been made."

"JUST FOR TO-DAY."

Later on, when there were nearly 100 persons to be maintained, and the funds were reduced to about L20, Mr. Mueller writes: --

"July 22 [1838]. -- This evening I was walking in our little garden, meditating on Heb. xiii.8, "Jesus Christ the same yesterday, and to-day, and for ever." Whilst meditating on His unchangeable love, power, wisdom, &c. -- and turning all, as I went on, into prayer respecting myself; and whilst applying likewise His unchangeable love, and power and wisdom, &c., both to my present spiritual and temporal circumstances: -- all at once the present need of the Orphan-House was brought to my mind. Immediately I was led to say to myself, Jesus in His love and power has hitherto supplied me with what I have needed for the Orphans, and in the same unchangeable love and power He will provide me with what I may need for the future. A flow of joy came into my soul whilst realising thus the unchangeableness of our adorable Lord. About one minute after, a letter was brought me, enclosing a bill for L20. In it was written: "Will you apply the amount of the enclosed bill to the furtherance of the objects of your Scriptural Knowledge Society, or of your Orphan Establishment, or in the work and cause of our Master in any way that He Himself, on your application to Him, may point out to you. It is not a great sum, but it is a sufficient provision for the exigency of to-day; and it is for to-day's exigencies, that, ordinarily, the Lord provides. To-morrow, as it brings its demands, will find its supply, etc."

"[Of this L20 I took L10 for the Orphan fund, and L10 for trip other objects, and was thus enabled to meet the expenses of about L34 which, in connection with the Orphan-Houses, came upon me within four days afterwards, and which I knew beforehand would come.]"

WAITING FOR HELP.

"Nov.21, 1838. -- Never were we so reduced in funds as to-day. There was not a single halfpenny in hand between the matrons of the three houses. Nevertheless there was a good dinner, and by managing so as to help one another with bread, etc., there was a prospect of getting over this day also; 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 that we must wait for help, and see how the Lord would deliver us this time. I was sure of help, but we were indeed straitened. When I came to Kingsdown, I felt that I needed more exercise, being very cold; wherefore I went not the nearest way home, but round by Clarence Place. About twenty yards from my house, I met a brother who walked back with me, and after a little conversation gave me L10 to be handed over to the brethren, the deacons, towards providing the poor saints with coals, blankets and warm clothing; also L5 for the Orphans, and L5 for the other objects of the Scriptural Knowledge Institution. The brother had called twice while I was gone to the Orphan-Houses, and had I now been one half minute later, I should have missed him. But the Lord knew our need, and therefore allowed me to meet him. I sent off the L5 immediately to the matrons."

#### BEYOND DISAPPOINTMENT.

"Sept.21 [1840], Monday. By what was in hand for the Orphans, and by what had come in yesterday, the need of to-day is more than supplied, as there is enough for to-morrow also. To-day a brother from the neighbourhood of London gave me L10, to be laid out as it might be 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, to show His continued care over us, raises up new helpers. They that trust in the Lord shall never be confounded! Some who helped for a while may fall asleep in Jesus; others may grow cold in the service of the Lord; others may be as desirous as ever to help, but have no longer the means; others may have both a willing heart to help, and have also the means, but may see it the Lord's will to lay them out in another way; -- and thus, from one cause or another, were we to lean upon man, we should surely be confounded; but, in leaning upon the living God alone, we are BEYOND disappointment, and BEYOND being forsaken because of death, or want of means, or want of love, or because of the claims of other work. How precious to have learned in any measure to stand with God alone in the world, and yet to be happy, and to know that surely no good thing shall be withheld from us whilst we walk uprightly!" A GREAT SINNER CONVERTED. In his REVIEW OF THE YEAR 1841, Mr. Mueller writes: --

"During this year I was informed about the conversion of one of the very greatest sinners, that I ever heard of in all my service for the Lord. Repeatedly I fell on my knees with his wife, and asked the Lord for his conversion, when she came to me in the deepest distress of soul, on account of the most barbarous and cruel treatment that she received from him, in his bitter enmity against her for the Lord's sake, and because he could not provoke her to be in a passion, and she would not strike him again, and the like. At the time when it was at its worst I pleaded especially on his behalf the promise in Matthew xviii.19: 'Again I say unto you, that 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.' And now this awful persecutor is converted."

#### PRAYER FOR SPIRITUAL BLESSING AMONG THE SAINTS.

"On May 25th, I began to ask the Lord for greater real spiritual prosperity among the saints, among whom I labour in Bristol, than there ever yet had been among them; and now I have to record to the praise of the Lord that truly He has answered this request; for, considering all things, at no period has there been more manifestation of grace and truth, and spiritual power among us, than there is now while I am writing this for the press (1845). Not that we have attained to what we might; we are far, very far from it; but the Lord has been very, very good to us, and we have most abundant cause for thanksgiving."

#### WITHHOLDING THE REPORT.

"Dec.9 [1841]. -- To-day came in for the Orphans by the sale of stockings 10s.10d. -- We are now brought to the close of the sixth year of this part of the work, having only in hand the money which has been put by for the rent; but during the whole of this year we have been supplied with all that was needed.

"During the last three years we had closed the accounts on this day, and had, a few days after, some public meetings, at which, for the benefit of the hearers, we stated how the Lord had dealt with us during the year, and the substance of what had been stated at these meetings was afterwards printed for the benefit of the church at large. This time, however, it appeared to us better to delay for a while both the public meetings and the publishing of the Report. Through grace we had learned to lean upon the Lord only, being assured, that, if we were never to speak or write one single word more about this work, yet should we be supplied with means, as long as He should enable us to depend on Himself alone. But whilst we neither had had those public meetings for the purpose of exposing our necessity, nor had had the account of the Lord's dealings with us published for the sake of working thereby upon the feelings of the readers, and thus inducing them to give money, but only that we might by our experience benefit other saints; yet it might have appeared to some that, in making known our circumstances, we were actuated by some such motives. What better proof, therefore, could we give of our depending upon the living God alone, and not upon public meetings or printed Reports, than that, in the midst of our deep poverty, instead of being glad for the time to have come when we could make known our circumstances, we still went on quietly for some time longer, without saying anything. We therefore determined, as we sought and still seek in this work to act for the profit of the saints generally, to delay both the public meetings and the Report for a few months. Naturally we should have been, of course, as glad as anyone to have exposed our poverty at that time; but spiritually we were unable to delight even then in the prospect of the increased benefit that might be derived by the church at large from our acting as we did.

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"Dec.18. Saturday morning. There is now the greatest need, and only 4d. in hand, which I found in the box at my house; yet I fully believe the Lord will supply us this day also with all that is required. -- Pause a few moments, dear reader! Observe two things! We acted for God in delaying the public meetings and the publishing of the Report; but God's way leads always 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 upon me, and whether you truly look to me.' Of all the seasons that I had 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

Dec.12, 1841, to April 12, 1842. But observe further: We might even now have altered our minds with respect to the public meetings and publishing the Report; for no one knew our determination, at this time, concerning the point. Nay, on the contrary, we knew with what delight very many children of God were looking forward to receive further accounts. But the Lord kept us steadfast to the conclusion, at which we had arrived under His guidance."

"HE ABIDETH FAITHFUL."

Under the date Jan.25, 1842, Mr. Mueller writes: --

"Perhaps, dear reader, you have said in your heart before you have read thus far: 'How would it be, suppose the funds for the Orphans were reduced to nothing, and those who are engaged in the work had nothing of their own to give, and a meal time were come, and you had no food for the children.'

"Thus indeed it may be, for our hearts are desperately wicked. If ever we should be so left to ourselves, as that either we depend no more upon the living God, or that 'we regard iniquity in our hearts,' then such a state of things, we have reason to believe, would occur. But so long as we shall be enabled to trust in the living God, and so long as, though falling short in every way of what we might be, and ought to be, we are at least kept from living in sin, such a state of things cannot occur. Therefore, dear reader, if you yourself walk with God, and if, on that account, His glory is dear to you, I affectionately and earnestly entreat you to beseech Him to uphold us; for how awful would be the disgrace brought upon His holy name if we, who have so publicly made our boast in Him, and have spoken well of Him, should be left to disgrace Him, either by unbelief in the hour of trial, or by a life of sin in other respects."

DELAYED BUT SURE.

"March 9 [1842]. -- At a time of the greatest need, both with regard to the Day-Schools and the Orphans, so much so that we could not have gone on any longer without help, I received this day L10 from a brother who lives near Dublin. The money was divided between the Day-Schools and the Orphan-Houses. The following little circumstance is to be noticed respecting this donation: -- As our need was so great, and my soul was, through grace, truly waiting upon the Lord, I looked out for supplies in the course of this morning. The post, however, was out, and no supplies had come. This did not in the least discourage me. I said to myself, the Lord can send means without the post, or even now, though the post is out, by this very delivery of letters He may have sent means, though the money is not yet in my hands. It was not long after I had thus spoken to myself, when, according to my hope in God, we were helped; for the brother who sent us the L10, had this time directed his letter to the Boys' Orphan-House, whence it was sent to me."

"LIKE AS A FATHER."

"March 17. -- From the 12th to the 16th had come in L4 5s.11-1/2d. for the Orphans. This morning our poverty, which now has lasted more or less for several months, had become exceedingly great. I left my house a few minutes after seven to go to the Orphan-Houses, to see whether there was money enough to take in the milk, which is brought about eight o'clock. On my way it was specially my request that the Lord would be pleased to pity us, even as a father pitieth his children, and that He would not lay more upon us than He would enable us to bear, I especially entreated

Him that He would now be pleased to refresh our hearts by sending us help. I likewise reminded Him of the consequences that would result, both in reference to believers and unbelievers, if we should have to give up the work because of want of means, and that He therefore would not permit of its coming to nought. I moreover again confessed before the Lord that I deserved not that He should continue to use me in this work any longer. While I was thus in prayer, about two minutes' walk from the Orphan-Houses, I met a brother who was going at this early hour to his business. After having exchanged a few words with him, I went on; but he presently ran after me, and gave me L1 for the Orphans. Thus the Lord speedily answered my prayer. Truly, it is worth being poor and greatly tried in faith, for the sake of having day by day such precious proofs of the loving interest which our kind Father takes in everything that concerns us. And how should our Father do otherwise? He that has given us the greatest possible proof of His love which He could have done, in giving us His own Son, surely He will with Him also freely give us all things."

#### TRUST IN THE LORD BETTER THAN MAN'S PROMISES.

"May 6 [1845]. -- About six weeks ago intimation was kindly given by a brother that he expected a certain considerable sum of money, and that, if he obtained it, a certain portion of it should be given to the Lord, so that L100 of it should be used for the work in my hands, and the other part for Brother Craik's and my own personal expenses. However, day after day passed away, and the money did not come. I did not trust in this money, yet, as during all this time, with scarcely any exception, we were more or less needy, I thought again and again about this brother's promise; though I did not, by the grace of God, trust in the brother who had made it, but in the Lord. Thus week after week passed away, and the money did not come. Now this morning it came to my mind, that such promises ought to be valued, in a certain sense, as nothing, i. e., that the mind ought never for a moment to be directed to them, but to the living God, and to the living God only. I saw that such promises ought not to be of the value of one farthing, so far as it regards thinking about them for help. I therefore asked the Lord, when, as usual, I was praying with my beloved wife about the work in my hands that He would be pleased to take this whole matter, about that promise, completely out of my mind, and to help me, not to value it in the least, yea, to treat it as if not worth one farthing, but to keep my eye directed only to Himself. I was enabled to do so. We had not yet finished praying when I received the following letter:

-- -- May 5, 1845 Beloved Brother, Are your bankers still Messrs. Stuckey and Co. of Bristol, and are their bankers still Messrs. Robarts and Co. of London? Please to instruct me on this; and if the case should be so, please to regard this as a letter of advice that L70 are paid to Messrs. Robarts and Co., for Messrs. Stuckey and Co., for you. This sum apply as the Lord may give you wisdom. I shall not send to Robarts and Co. until I hear from you.

Ever affectionately yours,

\* \* \* \*

"Thus the Lord rewarded at once this determination to endeavour not to look in the least to that promise from a brother, but only to Himself. But this was not all. About two o'clock this afternoon I received from the brother, who had more than forty days ago, made that promise, L166 18s., as he this day received the money, on the strength of which he had made that promise. Of this sum L100 are to be used for the work in my hands, and the remainder for brother Craik's and my own

personal expenses."

Under date 1842 Mr. Mueller writes: --

"I desire that all the children of God, who may read these details, may thereby be lead to increased and more simple confidence in God for everything which they may need under any circumstances, and that these many answers to prayer may encourage them to pray, particularly as it regards the conversion of their friends and relatives, their own progress in grace and knowledge, the state of the saints whom they may know personally, the state of the church of God at large, and the success of the preaching of the Gospel. Especially I affectionately warn them against being led away by the device of Satan, to think that these things are peculiar to me, and cannot be enjoyed by all the children of God; for though, as has been stated before, every believer is not called upon to establish Orphan-Houses, Charity Schools, etc., and trust in the Lord for means; yet all believers are called upon, in the simple confidence of faith, to cast all their burdens upon Him, to trust in Him for everything, and not only to make every thing a subject of prayer, but to expect answers to their petitions which they have asked according to His will, and in the name of the Lord Jesus. -- Think not, dear reader, that I have the gift of faith, that is, that gift of which we read in 1 Cor. xii.9, and which is mentioned along with 'the gifts of healing,' 'the working of miracles,' 'prophecy,' and that on that account I am able to trust in the Lord. It is true that the faith, which I am enabled to exercise, is altogether God's own gift; it is true that He alone supports it, and that He alone can increase it; it is true that, moment by moment, I depend upon Him for it, and that, if I were only one moment left to myself, my faith would utterly fail; but it is not true that my faith is that gift of faith which is spoken of in 1 Cor. xii.9 for the following reasons: --

"1. The faith which I am enabled to exercise with reference to the Orphan-Houses and my own temporal necessities, is not that 'faith' of which it is said in 1 Corinthians 13:2 (evidently in allusion to the faith spoken of in 1 Corinthians 12:9), 'Though I have all faith, so that I could remove mountains, and have not charity (love), I am nothing'; but it is the self-same faith which is found in every believer, and the growth of which I am most sensible of to myself; for, by little and little, it has been increasing for the last sixty-nine years.

"2. This faith which is exercised respecting the Orphan-Houses and my own temporal necessities, shows itself in the same measure, for instance concerning the following points: I have never been permitted to doubt during the last sixty-nine years that my sins are forgiven, that I am a child of God, that I am beloved of God, and that I shall be finally saved; because I am enabled, by the grace of God, to exercise faith upon the word of God, and believe what God says in those passages which settle these matters (1 John 5:1 -- Galatians 3:26 -- Acts 10:43 -- Romans 10:9-10 -- John 3:16, etc.).... Further, when sometimes all has been dark, exceedingly dark, with reference to my service among the saints, judging from natural appearances; yea, when I should have been overwhelmed indeed in grief and despair, had I looked at things after the outward appearance; at such times I have sought to encourage myself in God, by laying hold in faith on His mighty power, His unchangeable love, and His infinite wisdom, and I have said to myself: God is able and willing to deliver me, if it be good for me; for it is written: "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. This, this it was which, being believed by me through grace, kept my soul in peace. -- Further, when in connection with the Orphan-Houses, Day Schools, etc., trials have come upon me which were far

heavier than the want of means when lying reports were spread that the Orphans had not enough to eat, or that they were cruelly treated in other respects, and the like; or when other trials, still greater, but which I cannot mention, have befallen me in connexion with this work, and that at a time when I was nearly a thousand miles absent from Bristol, and had to remain absent week after week: at such times my soul was stayed upon God; I believed His word of promise which was applicable to such cases; I poured out my soul before God, and arose from my knees in peace, because the trouble that was in the soul was in believing prayer cast upon God, and thus I was kept in peace, though I saw it to be the will of God to remain far away from the work. -- Further, when I needed houses, fellow-labourers, masters and mistresses for the Orphans or for the Day Schools, I have been enabled to look for all to the Lord and trust in Him for help. -- Dear reader, I may seem to boast; but, by the grace of God, I do not boast in thus speaking. From my inmost soul I do ascribe it to God alone that He has enabled me to trust in Him, and that hitherto He has not suffered my confidence in Him to fail. But I thought it needful to make these remarks, lest anyone should think that my depending upon God was a particular gift given to me, which other saints have no right to look for; or lest it should be thought that this my depending upon Him had only to do with the obtaining of MONEY by prayer and faith. By the grace of God I desire that my faith in God should extend towards EVERY thing, the smallest of my own temporal and spiritual concerns, and the smallest of the temporal and spiritual concerns of my family, towards the saints among whom I labour, the church at large, everything that has to do with the temporal and spiritual prosperity of the Scriptural Knowledge Institution, etc. Dear reader, do not think that I have attained in faith (and how much less in other respects!) to that degree to which I might and ought to attain; but thank God for the faith which He has given me, and ask Him to uphold and increase it. And lastly, once more, let not Satan deceive you in making you think that you could not have the same faith but that it is only for persons who are situated as I am. When I lose such a thing as a key, I ask the Lord to direct me to it, and I look for an answer to my prayer; when a person with whom I have made an appointment does not come, according to the fixed time, and I begin to be inconvenienced by it, I ask the Lord to be pleased to hasten him to me and I look for an answer; when I do not understand a passage of the word of God, I lift up my heart to the Lord, that He would be pleased, by His Holy Spirit to instruct me, and I expect to be taught, though I do not fix the time when, and the manner how it should be; when I am going to minister in the Word, I seek help from the Lord, and while I, in the consciousness of natural inability as well as utter unworthiness begin this His service, I am not cast down, but of good cheer, because I look for His assistance, and believe that He, for His dear Son's sake will help me. And thus

## 01.01. BEGINNING AND EARLY DAYS OF THE ORPHAN contd

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TRUST IN THE LORD BETTER THAN MAN'S PROMISES.

"May 6 [1845]. -- About six weeks ago intimation was kindly given by a brother that he expected a certain considerable sum of money, and that, if he obtained it, a certain portion of it should be given to the Lord, so that L100 of it should be used for the work in my hands, and the other part for Brother Craik's and my own personal expenses. However, day after day passed away, and the money did not come. I did not trust in this money, yet, as during all this time, with scarcely any exception, we were more or less needy, I thought again and again about this brother's promise; though I did not, by the grace of God, trust in the brother who had made it, but in the Lord. Thus week after week passed away, and the money did not come. Now this morning it came to my mind, that such promises ought to be valued, in a certain sense, as nothing, i. e., that the mind ought never for a moment to be directed to them, but to the living God, and to the living God only. I saw that such promises ought not to be of the value of one farthing, so far as it regards thinking about them for help. I therefore asked the Lord, when, as usual, I was praying with my beloved wife about the work in my hands that He would be pleased to take this whole matter, about that promise, completely out of my mind, and to help me, not to value it in the least, yea, to treat it as if not worth one farthing, but to keep my eye directed only to Himself. I was enabled to do so. We had not yet finished praying when I received the following letter:

-- -- May 5, 1845 Beloved Brother, Are your bankers still Messrs. Stuckey and Co. of Bristol, and are their bankers still Messrs. Robarts and Co. of London? Please to instruct me on this; and if the case should be so, please to regard this as a letter of advice that L70 are paid to Messrs. Robarts and Co., for Messrs. Stuckey and Co., for you. This sum apply as the Lord may give you wisdom. I shall not send to Robarts and Co. until I hear from you.

Ever affectionately yours,

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Under date 1842 Mr. Mueller writes: --

"I desire that all the children of God, who may read these details, may thereby be lead to increased and more simple confidence in God for everything which they may need under any circumstances, and that these many answers to prayer may encourage them to pray, particularly as it regards the conversion of their friends and relatives, their own progress in grace and knowledge, the state of

the saints whom they may know personally, the state of the church of God at large, and the success of the preaching of the Gospel. Especially I affectionately warn them against being led away by the device of Satan, to think that these things are peculiar to me, and cannot be enjoyed by all the children of God; for though, as has been stated before, every believer is not called upon to establish Orphan-Houses, Charity Schools, etc., and trust in the Lord for means; yet all believers are called upon, in the simple confidence of faith, to cast all their burdens upon Him, to trust in Him for everything, and not only to make every thing a subject of prayer, but to expect answers to their petitions which they have asked according to His will, and in the name of the Lord Jesus. -- Think not, dear reader, that I have the gift of faith, that is, that gift of which we read in 1 Corinthians 12:9, and which is mentioned along with 'the gifts of healing,' 'the working of miracles,' 'prophecy,' and that on that account I am able to trust in the Lord. It is true that the faith, which I am enabled to exercise, is altogether God's own gift; it is true that He alone supports it, and that He alone can increase it; it is true that, moment by moment, I depend upon Him for it, and that, if I were only one moment left to myself, my faith would utterly fail; but it is not true that my faith is that gift of faith which is spoken of in 1 Corinthians 12:9 for the following reasons: --

"1. The faith which I am enabled to exercise with reference to the Orphan-Houses and my own temporal necessities, is not that 'faith' of which it is said in 1 Corinthians 13:2 (evidently in allusion to the faith spoken of in 1 Corinthians 12:9), 'Though I have all faith, so that I could remove mountains, and have not charity (love), I am nothing'; but it is the self-same faith which is found in every believer, and the growth of which I am most sensible of to myself; for, by little and little, it has been increasing for the last sixty-nine years.

"2. This faith which is exercised respecting the Orphan-Houses and my own temporal necessities, shows itself in the same measure, for instance concerning the following points: I have never been permitted to doubt during the last sixty-nine years that my sins are forgiven, that I am a child of God, that I am beloved of God, and that I shall be finally saved; because I am enabled, by the grace of God, to exercise faith upon the word of God, and believe what God says in those passages which settle these matters (1 John 5:1 -- Galatians 3:26 -- Acts 10:43 -- Romans 10:9-10 -- John 3:16, etc.).... Further, when sometimes all has been dark, exceedingly dark, with reference to my service among the saints, judging from natural appearances; yea, when I should have been overwhelmed indeed in grief and despair, had I looked at things after the outward appearance; at such times I have sought to encourage myself in God, by laying hold in faith on His mighty power, His unchangeable love, and His infinite wisdom, and I have said to myself: God is able and willing to deliver me, if it be good for me; for it is written: "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?" Romans 8:32. This, this it was which, being believed by me through grace, kept my soul in peace. -- Further, when in connection with the Orphan-Houses, Day Schools, etc., trials have come upon me which were far heavier than the want of means when lying reports were spread that the Orphans had not enough to eat, or that they were cruelly treated in other respects, and the like; or when other trials, still greater, but which I cannot mention, have befallen me in connexion with this work, and that at a time when I was nearly a thousand miles absent from Bristol, and had to remain absent week after week: at such times my soul was stayed upon God; I believed His word of promise which was applicable to such cases; I poured out my soul before God, and arose from my knees in peace, because the trouble that was in the soul was in believing prayer cast upon God, and thus I was

kept in peace, though I saw it to be the will of God to remain far away from the work. -- Further, when I needed houses, fellow-labourers, masters and mistresses for the Orphans or for the Day Schools, I have been enabled to look for all to the Lord and trust in Him for help. -- Dear reader, I may seem to boast; but, by the grace of God, I do not boast in thus speaking. From my inmost soul I do ascribe it to God alone that He has enabled me to trust in Him, and that hitherto He has not suffered my confidence in Him to fail. But I thought it needful to make these remarks, lest anyone should think that my depending upon God was a particular gift given to me, which other saints have no right to look for; or lest it should be thought that this my depending upon Him had only to do with the obtaining of MONEY by prayer and faith. By the grace of God I desire that my faith in God should extend towards EVERY thing, the smallest of my own temporal and spiritual concerns, and the smallest of the temporal and spiritual concerns of my family, towards the saints among whom I labour, the church at large, everything that has to do with the temporal and spiritual prosperity of the Scriptural Knowledge Institution, etc. Dear reader, do not think that I have attained in faith (and how much less in other respects!) to that degree to which I might and ought to attain; but thank God for the faith which He has given me, and ask Him to uphold and increase it. And lastly, once more, let not Satan deceive you in making you think that you could not have the same faith but that it is only for persons who are situated as I am. When I lose such a thing as a key, I ask the Lord to direct me to it, and I look for an answer to my prayer; when a person with whom I have made an appointment does not come, according to the fixed time, and I begin to be inconvenienced by it, I ask the Lord to be pleased to hasten him to me and I look for an answer; when I do not understand a passage of the word of God, I lift up my heart to the Lord, that He would be pleased, by His Holy Spirit to instruct me, and I expect to be taught, though I do not fix the time when, and the manner how it should be; when I am going to minister in the Word, I seek help from the Lord, and while I, in the consciousness of natural inability as well as utter unworthiness begin this His service, I am not cast down, but of good cheer, because I look for His assistance, and believe that He, for His dear Son's sake will help me. And thus in other of my temporal and spiritual concerns I pray to the Lord, and expect an answer to my requests; and may not you do the same, dear believing reader? Oh! I beseech you, do not think me an extraordinary believer, having privileges above other of God's dear children, which they cannot have; nor look on my way of acting as something that would not do for other believers. Make but trial! Do but stand still in the hour of trial, and you will see the help of God, if you trust in Him. But there is so often a forsaking the ways of the Lord in the hour of trial, and thus the food of faith, the means whereby our faith may be increased, is lost. This leads me to the following important point. You ask, How may I, a true believer, have my faith strengthened? The answer is this: --

"I. -- Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." James 1:17. As the increase of faith is a good gift, it must come from God, and therefore He ought to be asked for this blessing.

"II. -- The following means, however, ought to be used: -- 1, The careful reading of the word of God, combined with meditation on it. Through reading of the word of God, and especially through meditation on the word of God, the believer becomes more and more acquainted with the nature and character of God, and thus sees more and more, besides His holiness and justice, what a kind, loving, gracious, merciful, mighty, wise, and faithful Being He is, and, therefore, in poverty, affliction of body, bereavement in his family, difficulty in his service, want of a situation or

employment, he will repose upon the ability of God to help him, because he has not only learned from His word that He is of almighty power and infinite wisdom, but he has also seen instance upon instance in the Holy Scriptures in which His almighty power and infinite wisdom have been actually exercised in helping and delivering His people; and he will repose upon the willingness of God to help him, because he has not only learned from the Scriptures what a kind, good, merciful, gracious, and faithful being God is, but because he has also seen in the word of God how, in a great variety of instances He has proved Himself to be so. And the consideration of this, if God has become known to us through prayer and meditation on His own word, will lead us, in general at least, with a measure of confidence to rely upon Him: and thus the reading of the word of God, together with meditation on it, will be one especial means to strengthen our faith.<sup>2</sup> As with reference to the growth of every grace of the Spirit, it is of the utmost importance that we seek to maintain an upright heart and a good conscience, and, therefore, do not knowingly and habitually indulge in those things which are contrary to the mind of God, so it is also particularly the case with reference to the growth in faith. How can I possibly continue to act faith upon God, concerning anything, if I am habitually grieving Him, and seek to detract from the glory and honour of Him in whom I profess to trust, upon whom I profess to depend? All my confidence towards God, all my leaning upon Him in the hour of trial will be gone, if I have a guilty conscience, and do not seek to put away this guilty conscience, but still continue to do the things which are contrary to the mind of God. And if, in any particular instance, I cannot trust in God, because of the guilty conscience, then my faith is weakened by that instance of distrust; for faith with every fresh trial of it either increases by trusting God, and thus getting help, or it decreases by not trusting Him; and then there is less and less power of looking simply and directly to Him, and a habit of self-dependence is begotten or encouraged. One or the other of these will always be the case in each particular instance. Either we trust in God, and in that case we neither trust in ourselves, nor in our fellow-men, nor in circumstances, nor in anything besides; or we DO trust in one or more of these, and in that case do NOT trust in God.<sup>3</sup> If we, indeed, desire our faith to be strengthened, we should not shrink from opportunities where our faith may be tried, and, therefore, through the trial, be strengthened. In our natural state we dislike dealing with God alone. Through our natural alienation from God we shrink from Him, and from eternal realities. This cleaves to us more or less, even after our regeneration. Hence it is, that more or less, even as believers, we have the same shrinking from standing with God alone, -- from depending upon Him alone, -- from looking to Him alone: -- and yet this is the very position in which we ought to be, if we wish our faith to be strengthened. The more I am in a position to be tried in faith with reference to my body, my family, my service for the Lord, my business, etc., the more shall I have opportunity of seeing God's help and deliverance; and every fresh instance, in which He helps and delivers me, will tend towards the increase of my faith. On this account, therefore, the believer should not shrink from situations, positions, circumstances, in which his faith may be tried; but should cheerfully embrace them as opportunities where he may see the hand of God stretched out on his behalf, to help and deliver him, and whereby he may thus have his faith strengthened.<sup>4</sup> The last important point for the strengthening of our faith is, that we let God work for us, when the hour of the trial of our faith comes, and do not work a deliverance of our own. Wherever God has given faith, it is given, among other reasons, for the very purpose of being tried.

"Yea, however weak our faith may be, God will try it; only with this restriction, that as in every way, He leads on gently, gradually, patiently, so also with reference to the trial of our faith. At first our

faith will be tried very little in comparison with what it may be afterwards; for God never lays more upon us that He is willing to enable us to bear. Now when the trial of faith comes, we are naturally inclined to distrust God, and to trust rather in ourselves, or in our friends, or in circumstances.

"We will rather work a deliverance of our own somehow or other, than simply look to God and wait for His help. But if we do not patiently wait for God's help, if we work a deliverance of our own, then at the next trial of our faith it will be thus again, we shall be again inclined to deliver ourselves; and thus with every fresh instance of that kind, our faith will decrease; whilst on the contrary, were we to stand still, in order to see the salvation of God, to see His hand stretched out on our behalf, trusting in Him alone, then our faith would be increased, and with every fresh case in which the hand of God is stretched out on our behalf in the hour of the trial of our faith, our faith would be increased yet more.

"Would the believer, therefore, have his faith strengthened, he must especially, give time to God, who tries his faith in order to prove to His child, in the end, how willing He is to help and deliver him, the moment it is good for him." In the early years of the Institution Mr. Mueller and his fellow labourers had to endure many severe trials of faith, as some of these instances show.

Mr. Mueller when writing of this period says: --

"Though now (July, 1845) for about seven years our funds have been so exhausted, that it has been a rare case that there have been means in hand to meet the necessities of more than 100 persons for three days together; yet I have been only once tried in spirit, and that was on September 18, 1838, when, for the first time the Lord seemed not to regard our prayer. But when He did send help at that time, and I saw that it was only for the trial of our faith, and not because He had forsaken the work, that we were brought so low, my soul was so strengthened and encouraged, that I have not only not been allowed to distrust the Lord, but I have not been even cast down when in the deepest poverty since that time." A GIFT OF L12.

"Aug.20 [1838]. -- The L5 which I had received on the 18th. had been given for house-keeping, so that to-day I was again penniless. But my eyes were up to the Lord. I gave myself to prayer this morning, knowing that I should want again this week at least L13, if not above L20. To-day I received L12 in answer to prayer, from a lady who is staying at Clifton, whom I had never seen before. Adorable Lord, grant that this may be a fresh encouragement to me!" A SOLEMN CRISIS.

Regarding one of the sharpest times of trial Mr. Mueller writes: --

"Sept.10 [1838]. Monday morning. Neither Saturday nor yesterday had any money come in. It appeared to me now needful to take some steps on account of our need, i. e., to go to the Orphan-Houses, call the brethren and sisters together, (who, except brother T -- --, had never been informed about the state of the funds), state the case to them, see how much money was needed for the present, tell them that amidst all this trial of faith I still believed that God would help, and to pray with them. Especially, also, I meant to go for the sake of telling them that no more articles must be purchased than we have the means to pay for, but to let there be nothing lacking in any way to the children as it regards nourishing food and needful clothing; for I would rather at once send them away than that they should lack. I meant to go for the sake also of seeing whether there were still articles remaining which had been sent for the purpose of being sold, or whether there were any articles really needless, that we might turn them into money. I felt that the matter

was now come to a solemn crisis. About half-past nine sixpence came in, which had been put anonymously into the box at Gideon Chapel. This money seemed to me like an earnest, that God would have compassion and send more. About ten, after I had returned from brother Craik, to whom I had unbosomed my heart again, whilst once more in prayer for help, a sister called who gave two sovereigns to my wife for the Orphans, stating that she had felt herself stirred up to come and that she had delayed coming already too long. A few minutes after, when I went into the room where she was, she gave me two sovereigns more, and all this without knowing the least about our need. Thus the Lord most mercifully has sent us a little help, to the great encouragement of my faith. A few minutes after I was called on for money from the Infant Orphan-House, to which I sent L2, and L1 0s.6d. to the Boys' Orphan-House, and L1 to the Girls' Orphan-House." A PRECIOUS DELIVERANCE.

"Sept. 17 [1838]. -- The trial still continues. It is now more and more trying, even to faith, as each day comes. Truly, the Lord has wise purposes in allowing us to call so long upon Him for help. But I am sure God will send help, if we can but wait. One of the labourers had had a little money come in of which he gave 12s.6d.; another labourer gave 11s.8d., being all the money she had left; this, with 17s.6d., which, partly, had come in, and, partly was in hand, enabled us to pay what needed to be paid, and to purchase provisions, so that nothing yet, in any way, has been lacking. This evening I was rather tired respecting the long delay of larger sums coming; but being led to go to the Scriptures for comfort, my soul was greatly refreshed, and my faith again strengthened, by the xxxivth Psalm, so that I went very cheerfully to meet with my dear fellow-labourers for prayer. I read to them the Psalm, and sought to cheer their hearts through the precious promises contained in it."

"Sept. 18. -- Brother T. had 25s. in hand, and I had 3s. This L1 8s. enabled us to buy the meat and bread, which was needed; a little tea for one of the houses, and milk for all; no more than this is needed. Thus the Lord has provided not only for this day; for there is bread for two days in hand. Now, however, we are come to an extremity. The funds are exhausted. The labourers, who had a little money, have given as long as they had any left. Now observe how the Lord helped us! A lady from the neighbourhood of London who brought a parcel with money from her daughter, arrived four or five days since in Bristol, and took lodgings next door to the Boys' Orphan-House. This afternoon she herself kindly brought me the money, amounting to L3 2s.6d. We had been reduced so low as to be on the point of selling those things which could be spared; but this morning I had asked the Lord, if it might be, to prevent the necessity, of our doing so. That the money had been so near the Orphan-Houses for several days without being given, is a plain 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 to make the answer so much the sweeter. It is indeed a precious deliverance. I burst out into loud praises and thanks the first moment I was alone, after I had received the money. I met with my fellow-labourers again this evening for prayer and praise; their hearts were not a little cheered. This money was this evening divided, and will comfortably provide for all that will be needed to-morrow." in other of my temporal and spiritual concerns I pray to the Lord, and expect an answer to my requests; and may not you do the same, dear believing reader? Oh! I beseech you, do not think me an extraordinary believer, having privileges above other of God's dear children, which they cannot have; nor look on my way of acting as something that would not do for other believers. Make but trial! Do but stand still in the

hour of trial, and you will see the help of God, if you trust in Him. But there is so often a forsaking the ways of the Lord in the hour of trial, and thus the food of faith, the means whereby our faith may be increased, is lost. This leads me to the following important point. You ask, How may I, a true believer, have my faith strengthened? The answer is this: --

"I. -- Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." James i.17. As the increase of faith is a good gift, it must come from God, and therefore He ought to be asked for this blessing.

"II. -- The following means, however, ought to be used: -- 1, The careful reading of the word of God, combined with meditation on it. Through reading of the word of God, and especially through meditation on the word of God, the believer becomes more and more acquainted with the nature and character of God, and thus sees more and more, besides His holiness and justice, what a kind, loving, gracious, merciful, mighty, wise, and faithful Being He is, and, therefore, in poverty, affliction of body, bereavement in his family, difficulty in his service, want of a situation or employment, he will repose upon the ability of God to help him, because he has not only learned from His word that He is of almighty power and infinite wisdom, but he has also seen instance upon instance in the Holy Scriptures in which His almighty power and infinite wisdom have been actually exercised in helping and delivering His people; and he will repose upon the willingness of God to help him, because he has not only learned from the Scriptures what a kind, good, merciful, gracious, and faithful being God is, but because he has also seen in the word of God how, in a great variety of instances He has proved Himself to be so. And the consideration of this, if God has become known to us through prayer and meditation on His own word, will lead us, in general at least, with a measure of confidence to rely upon Him: and thus the reading of the word of God, together with meditation on it, will be one especial means to strengthen our faith.<sup>2</sup> As with reference to the growth of every grace of the Spirit, it is of the utmost importance that we seek to maintain an upright heart and a good conscience, and, therefore, do not knowingly and habitually indulge in those things which are contrary to the mind of God, so it is also particularly the case with reference to the growth in faith. How can I possibly continue to act faith upon God, concerning anything, if I am habitually grieving Him, and seek to detract from the glory and honour of Him in whom I profess to trust, upon whom I profess to depend? All my confidence towards God, all my leaning upon Him in the hour of trial will be gone, if I have a guilty conscience, and do not seek to put away this guilty conscience, but still continue to do the things which are contrary to the mind of God. And if, in any particular instance, I cannot trust in God, because of the guilty conscience, then my faith is weakened by that instance of distrust; for faith with every fresh trial of it either increases by trusting God, and thus getting help, or it decreases by not trusting Him; and then there is less and less power of looking simply and directly to Him, and a habit of self-dependence is begotten or encouraged. One or the other of these will always be the case in each particular instance. Either we trust in God, and in that case we neither trust in ourselves, nor in our fellow-men, nor in circumstances, nor in anything besides; or we DO trust in one or more of these, and in that case do NOT trust in God.<sup>3</sup> If we, indeed, desire our faith to be strengthened, we should not shrink from opportunities where our faith may be tried, and, therefore, through the trial, be strengthened. In our natural state we dislike dealing with God alone. Through our natural alienation from God we shrink from Him, and from eternal realities. This cleaves to us more or less, even after our regeneration. Hence it is, that more or less, even as believers, we have the

same shrinking from standing with God alone, -- from depending upon Him alone, -- from looking to Him alone: -- and yet this is the very position in which we ought to be, if we wish our faith to be strengthened. The more I am in a position to be tried in faith with reference to my body, my family, my service for the Lord, my business, etc., the more shall I have opportunity of seeing God's help and deliverance; and every fresh instance, in which He helps and delivers me, will tend towards the increase of my faith. On this account, therefore, the believer should not shrink from situations, positions, circumstances, in which his faith may be tried; but should cheerfully embrace them as opportunities where he may see the hand of God stretched out on his behalf, to help and deliver him, and whereby he may thus have his faith strengthened.<sup>4</sup> The last important point for the strengthening of our faith is, that we let God work for us, when the hour of the trial of our faith comes, and do not work a deliverance of our own. Wherever God has given faith, it is given, among other reasons, for the very purpose of being tried.

"Yea, however weak our faith may be, God will try it; only with this restriction, that as in every way, He leads on gently, gradually, patiently, so also with reference to the trial of our faith. At first our faith will be tried very little in comparison with what it may be afterwards; for God never lays more upon us than He is willing to enable us to bear. Now when the trial of faith comes, we are naturally inclined to distrust God, and to trust rather in ourselves, or in our friends, or in circumstances.

"We will rather work a deliverance of our own somehow or other, than simply look to God and wait for His help. But if we do not patiently wait for God's help, if we work a deliverance of our own, then at the next trial of our faith it will be thus again, we shall be again inclined to deliver ourselves; and thus with every fresh instance of that kind, our faith will decrease; whilst on the contrary, were we to stand still, in order to see the salvation of God, to see His hand stretched out on our behalf, trusting in Him alone, then our faith would be increased, and with every fresh case in which the hand of God is stretched out on our behalf in the hour of the trial of our faith, our faith would be increased yet more.

"Would the believer, therefore, have his faith strengthened, he must especially, give time to God, who tries his faith in order to prove to His child, in the end, how willing He is to help and deliver him, the moment it is good for him." In the early years of the Institution Mr. Mueller and his fellow labourers had to endure many severe trials of faith, as some of these instances show.

Mr. Mueller when writing of this period says: --

"Though now (July, 1845) for about seven years our funds have been so exhausted, that it has been a rare case that there have been means in hand to meet the necessities of more than 100 persons for three days together; yet I have been only once tried in spirit, and that was on September 18, 1838, when, for the first time the Lord seemed not to regard our prayer. But when He did send help at that time, and I saw that it was only for the trial of our faith, and not because He had forsaken the work, that we were brought so low, my soul was so strengthened and encouraged, that I have not only not been allowed to distrust the Lord, but I have not been even cast down when in the deepest poverty since that time." A GIFT OF L12.

"Aug.20 [1838]. -- The L5 which I had received on the 18th. had been given for house-keeping, so that to-day I was again penniless. But my eyes were up to the Lord. I gave myself to prayer this morning, knowing that I should want again this week at least L13, if not above L20. To-day I

received L12 in answer to prayer, from a lady who is staying at Clifton, whom I had never seen before. Adorable Lord, grant that this may be a fresh encouragement to me!" A SOLEMN CRISIS.

Regarding one of the sharpest times of trial Mr. Mueller writes: --

"Sept.10 [1838]. Monday morning. Neither Saturday nor yesterday had any money come in. It appeared to me now needful to take some steps on account of our need, i. e., to go to the Orphan-Houses, call the brethren and sisters together, (who, except brother T -- --, had never been informed about the state of the funds), state the case to them, see how much money was needed for the present, tell them that amidst all this trial of faith I still believed that God would help, and to pray with them. Especially, also, I meant to go for the sake of telling them that no more articles must be purchased than we have the means to pay for, but to let there be nothing lacking in any way to the children as it regards nourishing food and needful clothing; for I would rather at once send them away than that they should lack. I meant to go for the sake also of seeing whether there were still articles remaining which had been sent for the purpose of being sold, or whether there were any articles really needless, that we might turn them into money. I felt that the matter was now come to a solemn crisis. About half-past nine sixpence came in, which had been put anonymously into the box at Gideon Chapel. This money seemed to me like an earnest, that God would have compassion and send more. About ten, after I had returned from brother Craik, to whom I had unbosomed my heart again, whilst once more in prayer for help, a sister called who gave two sovereigns to my wife for the Orphans, stating that she had felt herself stirred up to come and that she had delayed coming already too long. A few minutes after, when I went into the room where she was, she gave me two sovereigns more, and all this without knowing the least about our need. Thus the Lord most mercifully has sent us a little help, to the great encouragement of my faith. A few minutes after I was called on for money from the Infant Orphan-House, to which I sent L2, and L1 0s.6d. to the Boys' Orphan-House, and L1 to the Girls' Orphan-House." A PRECIOUS DELIVERANCE.

"Sept.17 [1838]. -- The trial still continues. It is now more and more trying, even to faith, as each day comes. Truly, the Lord has wise purposes in allowing us to call so long upon Him for help. But I am sure God will send help, if we can but wait. One of the labourers had had a little money come in of which he gave 12s.6d.; another labourer gave 11s.8d., being all the money she had left; this, with 17s.6d., which, partly, had come in, and, partly was in hand, enabled us to pay what needed to be paid, and to purchase provisions, so that nothing yet, in any way, has been lacking. This evening I was rather tired respecting the long delay of larger sums coming; but being led to go to the Scriptures for comfort, my soul was greatly refreshed, and my faith again strengthened, by the xxxivth Psalm, so that I went very cheerfully to meet with my dear fellow-labourers for prayer. I read to them the Psalm, and sought to cheer their hearts through the precious promises contained in it."

"Sept.18. -- Brother T. had 25s. in hand, and I had 3s. This L1 8s. enabled us to buy the meat and bread, which was needed; a little tea for one of the houses, and milk for all; no more than this is needed. Thus the Lord has provided not only for this day; for there is bread for two days in hand. Now, however, we are come to an extremity. The funds are exhausted. The labourers, who had a little money, have given as long as they had any left. Now observe how the Lord helped us! A lady from the neighbourhood of London who brought a parcel with money from her daughter, arrived

four or five days since in Bristol, and took lodgings next door to the Boys' Orphan-House. This afternoon she herself kindly brought me the money, amounting to L3 2s.6d. We had been reduced so low as to be on the point of selling those things which could be spared; but this morning I had asked the Lord, if it might be, to prevent the necessity, of our doing so. That the money had been so near the Orphan-Houses for several days without being given, is a plain 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 to make the answer so much the sweeter. It is indeed a precious deliverance. I burst out into loud praises and thanks the first moment I was alone, after I had received the money. I met with my fellow-labourers again this evening for prayer and praise; their hearts were not a little cheered. This money was this evening divided, and will comfortably provide for all that will be needed to-morrow."

## 01.02. THE NEW ORPHAN HOUSES, ASHLEY DOWN.

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THE NEW ORPHAN HOUSES, ASHLEY DOWN. A complaint having been received from a gentleman in October, 1845, that some of the inhabitants of Wilson Street were inconvenienced by the Orphan-Houses being in that street, Mr. Mueller ultimately decided for that and other reasons, after much prayerful meditation, to build an Orphan-House elsewhere to accommodate 300 children, and commenced to ask the Lord for means for so doing: --

"Jan.31 [1846]. -- It is now 89 days since I have been daily waiting upon God about the building of an Orphan-House. The time seems to me now near when the Lord will give us a piece of ground, and I told the brethren and sisters so this evening, after our usual Saturday evening prayer meeting at the Orphan-Houses.

"Feb.1. -- A poor widow sent to-day 10s.

"Feb.2. -- To-day I heard of suitable and cheap land on Ashley Down.

"Feb.3. -- Saw the land. It is the most desirable of all I have seen. -- There was anonymously put in an Orphan-box at my house a sovereign, in a piece of paper, on which was written, 'The New Orphan-House.'

"Feb.4. -- This evening I called on the owner of the land on Ashley Down, about which I had heard on the 2nd, but he was not at home. As I, however, had been informed that I should find him at his house of business, I went there, but did not find him there either, as he had just before left. I might have called again at his residence, at a later hour having been informed by one of the servants that he would be sure to be at home about eight o'clock; but I did not do so, judging that there was the hand of God in my not finding him at either place: and I judged it best therefore not to force the matter, but to 'let patience have her perfect work.'

"Feb.5. -- Saw this morning the owner of the land. He told me that he awoke at three o'clock this morning and could not sleep again till five. While he was thus lying awake, his mind was all the time occupied about the piece of land, respecting which inquiry had been made of him for the building of an Orphan-House, at my request; and he determined that if I should apply for it, he would not only let me have it, but for L120 per acre, instead of L200; the price which he had previously asked for it. How good is the Lord! The agreement was made this morning, and I purchased a field of nearly seven acres, at L120 per acre.

"Observe the hand of God in my not finding the owner at home last evening! The Lord meant to speak to His servant first about this matter, during a sleepless night, and to lead him fully to decide, before I had seen him."

## 01.02a. "Because of his Importunity. "

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"Because of his Importunity. "

Answers to Prayer — George Müller

"Nov.19 [1846]. -- I am now led more and more to importune the Lord to send me the means, which are requisite in order that I may be able to commence the building. Because (1) it has been for some time past publicly stated in print, that I allow it is not without ground that some of the inhabitants of Wilson Street consider themselves inconvenienced by the Orphan-Houses being in that street, and I long therefore to be able to remove the Orphans from thence as soon as possible. (2) I become more and more convinced, that it would be greatly for the benefit of the children, both physically and morally, with God's blessing, to be in such a position as they are intended to occupy, when the New Orphan-House shall have been built. And (3) because the number of very poor and destitute Orphans, that are waiting for admission, is so great, and there are constantly fresh applications made. Now whilst, by God's grace, I would not wish the building to be begun one single day sooner than is His will; and whilst I firmly believe, that He will give me, in His own time every shilling which I need; yet I also know, that He delights in being earnestly entreated, and that He takes pleasure in the continuance in prayer, and in the importuning Him, which so clearly is to be seen from the parable of the widow and the unjust judge, Luke 18:1-8. For these reasons I gave myself again particularly to prayer last evening, that the Lord would send further means, being also especially led to do so, in addition to the above reasons, because there had come in but little comparatively, since the 29th of last month. This morning, between five and six o'clock I prayed again, among other points, about the Building Fund, and then had a long season for the reading of the word of God. In the course of my reading I came to Mark 11:24, 'What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.' The importance of the truth contained in this portion I have often felt and spoken about; but this morning I felt it again most particularly, and, applying it to the New Orphan-House, said to the Lord: 'Lord I believe that Thou wilt give me all I need for this work. I am sure that I shall have all, because I believe that I receive in answer to my prayer.' Thus, with the heart full of peace concerning this work, I went on to the other part of the chapter, and to the next chapter. After family prayer I had again my usual season for prayer with regard to all the many parts of the work, and the various necessities thereof, asking also blessings upon my fellow-labourers, upon the circulation of Bibles and Tracts, and upon the precious souls in the Adult School, the Sunday Schools, the Six Day Schools, and the four Orphan-Houses. Amidst all the many things I again made my requests about means for the Building. And now observe: About five minutes, after I had risen from my knees, there was given to me a registered letter, containing a cheque for L300, of which L280 are for the Building Fund, L10 for my own personal expenses, and L10 for Brother Craik. The Lord's holy name be praised for this precious encouragement, by which the Building Fund is now increased to more than six thousand pounds."

MR. MUELLER'S FIRST ORPHAN-HOUSE.

"Jan.25 [1847]. -- The season of the year is now approaching, when building may be begun. Therefore with increased earnestness I have given myself unto prayer, importuning the Lord that He would be pleased to appear on our behalf, and speedily send the remainder of the amount which is required, and I have increasingly, of late, felt that the time is drawing near, when the Lord will give me all that which is requisite for commencing the building. All the various arguments which I have often brought before God, I brought also again this morning before Him. It is now 14 months and 3 weeks since day by day I have uttered my petitions to God on behalf of this work. I rose from my knees this morning in full confidence, not only that God could, but also would, send the means, and that soon. Never, during all these 14 months and 3 weeks, have I had the least doubt, that I should have all that which is requisite. -- And now, dear believing reader, rejoice and praise with me. About an hour, after I had prayed thus, there was given to me the sum of Two Thousand Pounds for the Building Fund. Thus I have received altogether L9,285 3s.9-1/2d. towards this work. -- I cannot describe the joy I had in God when I received this donation. It must be known from experience, in order to be felt. 447 days I have had day by day to wait upon God, before the sum reached the above amount. How great is the blessing which the soul obtains by trusting in God, and by waiting patiently. Is it not manifest how precious it is to carry on God's work in this way, even with regard to the obtaining of means?" The total amount which came in for the Building Fund was L15,784 18s.10d.

#### ORPHAN-HOUSES NOS.2 & 3.

"March 12, 1862. -- It was in November, 1850, that my mind became exercised about enlarging the Orphan Work from 300 Orphans to 1000, and subsequently to 1150; and it was in June, 1851, that this my purpose became known, having kept it secret for more than seven months, whilst day by day praying about it. From the end of November, 1850, to this day, March 12, 1862, not one single day has been allowed to pass, without this contemplated enlargement being brought before God in prayer, and generally more than once a day. But only now, this day, the New Orphan-House No.3 was so far advanced, that it could be opened. Observe then, first, esteemed Reader, how long it may be, before a full answer to our prayers, even to thousands and tens of thousands of prayers, is granted; yea, though those prayers may be believing prayers, earnest prayers, and offered up in the name of the Lord Jesus, and though we may only for the sake of the honour of our Lord desire the answer: for I did, by the grace of God, without the least doubt and wavering look for more than eleven years for the full answer; \* \* \* and I sought only in this matter the glory of God."

#### PRAYING THREE TIMES DAILY FOR HELPERS.

"As in the case of No.2, so also in the case of the New Orphan-House No.3, I had daily prayed for the needed helpers and assistants for the various departments. Before a stone was laid, I began to pray for this; and, as the building progressed, I continued day by day to bring this matter before God, feeling assured, that, as in everything else, so in this particular also, He would graciously be pleased to appear on our behalf and help us, as the whole work is intended for His honour and glory.

"At last the time was near when the house could be opened, and the time therefore near when the applications, which had been made in writing during more than two years previously, should be considered, for the filling up of the various posts. It now, however, was found that, whilst there had

been about 50 applications made for the various situations, some places could not be filled up, because either the individuals, who had applied for them, were married, or were, on examination, found unsuitable. This was no small trial of faith; for day by day, for years, had I asked God to help me in this particular, even as He had done in the case of the New Orphan-House No.2; I had also expected help, confidently expected help: and yet now, when help seemed needed, it was wanting. What was now to be done, dear Reader? Would it have been right to charge God with unfaithfulness? Would it have been right to distrust Him? Would it have been right to say, it is useless to pray? By no means. This, on the contrary, I did; I thanked God for all the help, He had given me in connection with the whole of the enlargement; I thanked Him for enabling me to overcome so many and such great difficulties; I thanked Him for the helpers He had given me for No.2; I thanked Him, also, for the helpers He had given me already for No.3; and instead of distrusting God, I looked upon this delay of the full answer to prayer, only as a trial of faith, and therefore resolved, that, instead of praying once a day with my dear wife about this matter, as we had been doing day by day for years, we should now meet daily three times, to bring this before God. I also brought the matter before the whole staff of my helpers in the work requesting their prayers. Thus I have now continued for about four months longer in prayer, day by day calling upon God three times on account of this need, and the result has been, that one helper after the other has been given, without the help coming too late, or the work getting into confusion; or the reception of the children being hindered; and I am fully assured, that the few who are yet needed will also be found, when they are really required."

#### DIFFICULTIES REMOVED AFTER PRAYER AND PATIENCE.

Mr. Mueller relates the following incidents in connection with the purchase of the land for the Fourth and Fifth Orphan-Houses, after receiving five thousand pounds for the Building Fund:

"I had now, through all that had come in since May 26th, 1864, including this last-mentioned donation, above Twenty-Seven Thousand Pounds in hand. I had patiently waited God's time. I had determined to do nothing, until I had the full half of the sum needed for the two houses. But now, having above Two Thousand Pounds beyond the half, I felt, after again seeking counsel from God, quite happy, in taking steps for the purchase of land.

"My eyes had been for years directed to a beautiful piece of land, only separated by the turnpike road from the ground on which the New Orphan-House No.3 is erected. The land is about 18 acres, with a small house and outhouses built on one end thereof. Hundreds of times had I prayed, within the last years, that God for Jesus' sake would count me worthy, to be allowed to erect on this ground two more Orphan-Houses; and hundreds of times I had with a prayerful eye looked on this land, yea, as it were, bedewed it with my prayers. I might have bought it years ago; but that would have been going before the Lord. I had money enough in hand to have paid for it years ago; but I desired patiently, submissively, to wait God's own time, and for Him to mark it clearly and distinctly that His time was come, and that I took the step according to His will; for whatever I might apparently accomplish, if the work were mine, and not the Lord's, I could expect no blessing. But now the Lord's mind was clearly and distinctly made manifest. I had enough money in hand to pay for the land and to build one house, and therefore I went forward, after having still asked the Lord for guidance, and being assured that it was His will I should take active steps. The first thing I did was, to see the agent who acted for the owner of the land, and to ask him, whether the land was

for sale. He replied that it was, but that it was let till March 25th, 1867. He said that he would write for the price. Here a great difficulty at once presented itself, that the land was let for two years and four months longer, whilst it appeared desirable that I should be able to take possession of it in about six months, viz., as soon as the conveyance could be made out, and the plans be ready for the New Orphan-House No.4, and arrangements be made with contractors. But I was not discouraged by this difficulty; for I expected, through prayer, to make happy and satisfactory arrangements with the tenant, being willing to give him a fair compensation for leaving before his time had expired. But, before I had time to see about this, two other great difficulties presented themselves: the one was, that the owner asked L7,000 for the land, which I judged to be considerably more than its value; and the other, that I heard that the Bristol Waterworks Company intended to make an additional reservoir for their water, on this very land, and to get an Act of Parliament passed to that effect.

"Pause here for a few moments, esteemed Reader. You have seen, how the Lord brought me so far, with regard to pecuniary means, that I felt now warranted to go forward; and I may further add, that I was brought to this point as the result of thousands of times praying regarding this object; and that there were, also, many hundreds of children waiting for admission; and yet, after the Lord Himself so manifestly had appeared on our behalf, by the donation of L5,000, He allows this apparent death-blow to come upon the whole. But thus I have found it hundreds of times since I have known the Lord. The difficulties, which He is pleased to allow to arise, are only allowed, under such circumstances, for the exercise of our faith and patience; and more prayer, more patience, and the exercise of faith, will remove the difficulties. Now, as I knew the Lord, these difficulties were no insurmountable difficulties to me, for I put my trust in Him, according to that word: "The Lord also will be a refuge for the oppressed, a refuge in times of trouble. And they that know Thy name will put their trust in Thee: for Thou, Lord, hast not forsaken them that seek Thee." (Psalms 9:9-10). I gave myself, therefore, earnestly to prayer concerning all these three especial difficulties which had arisen regarding the land. I prayed several times daily about the matter, and used the following means: 1. I saw the Acting Committee of the Directors of the Bristol Waterworks Company regarding their intended reservoir on the land, which I was about to purchase, and stated to them, what I had seen in print concerning their intentions. They courteously stated to me, that only a small portion of the land would be required, not enough to interfere with my purpose; and that, if it could be avoided, even this small portion should not be taken. 2. This being settled, I now saw the tenant, after many prayers; for I desired, as a Christian, that if this land were bought, it should be done under amicable circumstances with regard to him. At the first interview, I stated my intentions to him, at the same time expressing my desire that the matter should be settled pleasantly with regard to himself. He said that he would consider the matter, and desired a few days for that purpose. After a week I saw him again, and he then kindly stated, that, as the land was wanted for such an object, he would not stand in the way; but that, as he had laid out a good deal on the house and land, he expected a compensation for leaving it before his time was up. As I, of course, was quite willing to give a fair and reasonable compensation, I considered this a very precious answer to prayer. 3. I now entered upon the third difficulty, the price of the land. I knew well how much the land was worth to the Orphan Institution; but its value to the Institution was not the market value. I gave myself, therefore, day by day to prayer, that the Lord would constrain the owner to accept a considerably lower sum than he had asked; I also pointed out to him why it was not worth as much as he asked. At last he consented to take L5,500 instead of L7,000, and I

accepted the offer; for I knew that by the level character of the land we should save a considerable sum for the two houses, and that by the new sewer, which only a few months before had been completed, running along under the turnpike road near the field, we should be considerably benefited. In addition to these two points I had to take into the account, that we can have gas from Bristol, as in the three houses already in operation. And lastly, the most important point of all, the nearness of this piece of land to the other three houses, so that all could easily be under the same direction and superintendence. In fact, no other piece of land, near or far off, would present so much advantage to us, as this spot, which the Lord thus so very kindly had given to us. All being now settled, I proceeded to have the land conveyed to the same trustees who stood trustees for the New Orphan-Houses No.1, No.2, and No.3. -- I have thus minutely dwelt on these various matters for the encouragement of the reader, that he may not be discouraged by difficulties, however great and many and varied, but give himself to prayer, trusting in the Lord for help, yea, expecting help, which, in His own time and way, He will surely grant."

#### ORPHAN-HOUSES NOS.4 & 5.

"March 5, 1874. -- Both houses, No.4 and No.5, have now been for years in operation, No.4 since Nov.1868 and No.5 since the beginning of the year 1870, and above 1,200 Orphans have been already received into them, and month after month more are received, as the Orphans are sent out from them as apprentices or servants. Moreover all the expenses in connection with their being built, fitted up and furnished were met to the full, as the demands arose, and, after all had been paid, there was left a balance of several thousand pounds, which is being used for keeping the houses in repair. See, esteemed Reader, how abundantly God answered our prayers, and how plain it is, that we were not mistaken, after we had patiently and prayerfully sought to ascertain His will. Be encouraged, therefore, yet further and further to confide in the Living God."

### 01.03. PRECIOUS ANSWERS TO PRAYER

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PRECIOUS ANSWERS TO PRAYER In remarkable ways God helped Mr. Mueller as "The Narratives" show: -- THE ARTIST'S FIRST RETURN.

"April 30 [1859]. -- Received the following letter from a considerable distance: 'My dear Christian Brother, I am the husband of Mrs. -- -- who sends you by this post the two Sovereign piece. How can we better dispose of this relic of affectionate remembrance, than by depositing it in the bank of Christ, who always pays the best interest, and never fails. -- Now, my best and spiritual counsellor, I cannot express to you the exceeding great joy I feel, in relating what follows. I am an artist, a poor artist, a landscape painter. About two weeks ago I sent a picture to Bristol for exhibition, just as I finished your book that was lent us. I most humbly and earnestly prayed to God to enable me, by the sale of my Bristol picture, to have the blessed privilege of sending you half the proceeds. The price of the picture is L20. Now mark. Immediately the exhibition is open, God, in His mercy, mindful of my prayer, sends me a purchaser. I have exhibited in Bristol before, but never sold a picture. Oh! my dear friend, my very heart leaps for joy. I have never been so near God before. Through your instrumentality I have been enabled to draw nearer to God, with more earnestness, more faith, more holy desires. -- This is the first return God has blessed me with for the whole of my last year's labours. What a blessing to have it so returned! -- Oh, with what joy I read your book! -- The picture I speak of is now being exhibited in the academy of arts at Clifton, numbered in the Catalogue -- -- , the title is -- -- . I cannot pay you till the close of the exhibition, as I shall not be paid till then, &c.' Of such letters I have had thousands during the last 40 years." THE NORTH WIND CHANGED INTO A SOUTH WIND.

"It was towards the end of November of 1857, when I was most unexpectedly informed that the boiler of our heating apparatus at No.1 leaked very considerably, so that it was impossible to go through the winter with such a leak. -- Our heating apparatus consists of a large cylinder boiler, inside of which the fire is kept, and with which boiler the water pipes, that warm the rooms, are connected. Hot air is also connected with this apparatus. The boiler had been considered suited for the work of the winter. To suspect that it was worn out, and not to do anything towards replacing it by a new one, and to have said, I will trust in God regarding it, would be careless presumption, but not faith in God. It would be the counterfeit of faith.

"The boiler is entirely surrounded by brickwork; its state, therefore, could not be known without taking down the brickwork; this, if needless, would be rather injurious to the boiler, than otherwise; and as for eight winters we had had no difficulty in this way, we had not anticipated it now. But suddenly, and most unexpectedly, at the commencement of the winter, this difficulty occurred. What then was to be done? For the children, especially the younger infants, I felt deeply concerned, that they might not suffer, through want of warmth. But how were we to obtain warmth? The introduction of a new boiler would, in all probability, take many weeks. The repairing of the boiler was a questionable matter, on account of the greatness of the leak; but, if not, nothing could be said of it, till the brick-chamber in which it is enclosed, was, at least in part, removed; but that

would, at least, as far as we could judge, take days; and what was to be done in the meantime, to find warm rooms for 300 children? It naturally occurred to me, to introduce temporary gas-stoves; but on further weighing the matter, it was found, that we should be unable to heat our very large rooms with gas, except we had many stoves, which we could not introduce, as we had not a sufficient quantity of gas to spare from our lighting apparatus. Moreover, for each of these stoves we needed a small chimney, to carry off the impure air. This mode of heating, therefore, though applicable to a hall, a staircase, or a shop, would not suit our purpose. I also thought of the temporary introduction of Arnott's stoves; but they would have been unsuitable, requiring long chimneys (as they would have been of a temporary kind) to go out of the windows. On this account, the uncertainty of their answering in our case, and the disfigurement of the rooms, led me to give up this plan also. But what was to be done? Gladly would I have paid L100, if thereby the difficulty could have been overcome, and the children not be exposed to suffer for many days from being in cold rooms. At last I determined on falling entirely into the hands of God, who is very merciful and of tender compassion, and I decided on having the brick-chamber opened, to see the extent of the damage, and whether the boiler might be repaired, so as to carry us through the winter.

"The day was fixed, when the workmen were to come, and all the necessary arrangements were made. The fire, of course, had to be let out while the repairs were going on. But now see. After the day was fixed for the repairs a bleak North wind set in. It began to blow either on Thursday or Friday before the Wednesday afternoon, when the fire was to be let out. Now came the first really cold weather, which we had in the beginning of that winter, during the first days of December. What was to be done? The repairs could not be put off. I now asked the Lord for two things, viz., that He would be pleased to change the north wind into a south wind, and that He would give to the workmen 'a mind to work'; for I remembered how much Nehemiah accomplished in 52 days, whilst building the walls of Jerusalem, because 'the people had a mind to work.' Well, the memorable day came. The evening before, the bleak north wind blew still: but, on the Wednesday, the south wind blew: exactly as I had prayed. The weather was so mild that no fire was needed. The brickwork is removed, the leak is found out very soon, the boiler makers begin to repair in good earnest. About half-past eight in the evening, when I was going home, I was informed at the lodge, that the acting principal of the firm, whence the boiler makers came, had arrived to see how the work was going on, and whether he could in any way speed the matter. I went immediately, therefore, into the cellar, to see him with the men, to seek to expedite the business. In speaking to the principal of this, he said in their hearing, 'the men will work late this evening, and come very early again to-morrow.'

"'We would rather, Sir,' said the leader, 'work all night.' Then remembered I the second part of my prayer, that God would give the men 'a mind to work.' Thus it was: by the morning the repair was accomplished, the leak was stopped, though with great difficulty, and within about 30 hours the brickwork was up again, and the fire in the boiler; and all the time the south wind blew so mildly, that there was not the least need of a fire.

"Here, then, is one of our difficulties which was overcome by prayer and faith."

CONVERSION OF THE ORPHANS.

"May 26, 1860. -- Day after day, and year after year, by the help of God, we labour in prayer for the spiritual benefit of the Orphans under our care. These our supplications, which have been for 24 years brought before the Lord concerning them, have been abundantly answered, in former years, in the conversion of hundreds from among them. We have, also, had repeated seasons in which, within a short time, or even all at once, many of the Orphans were converted. Such a season we had about three years since, when, within a few days, about 60 were brought to believe in the Lord Jesus; and such seasons we have had again twice during the first year. The first was in July, 1859, when the Spirit of God wrought so mightily in one school of 120 girls, as that very many, yea more than one-half, were brought under deep concern about the salvation of their souls. This work, moreover, was not a mere momentary excitement; but, after more than eleven months have elapsed, there are 31 concerning whom there is full confidence as to their conversion, and 32 concerning whom there is likewise a goodly measure of confidence, though not to the same amount, as regarding the 31. There are therefore 63 out of the 120 Orphans in that one School who are considered to have been converted in July, 1859. This blessed and mighty work of the Holy Spirit cannot be traced to any particular cause. It was however, a most precious answer to prayer. As such we look upon it, and are encouraged by it to further waiting upon God. The second season of the mighty working of the Holy Spirit among the Orphans, during the past year, was at the end of January and the beginning of February, 1860. The particulars of it are of the deepest interest; but I must content myself by stating, that this great work of the Spirit of God in January and February, 1860, began among the younger class of the children under our care, little girls of about 6, 7, 8 and 9 years old; then extended to the older girls; and then to the boys, so that within about 10 days above 200 of the Orphans were stirred up to be anxious about their souls, and in many instances found peace immediately, through faith in our Lord Jesus. They at once requested to be allowed to hold prayer-meetings among themselves, and have had these meetings ever since. Many of them also manifested a concern about the salvation of their companions and relations, and spoke or wrote to them, about the way to be saved."

#### APPRENTICING THE ORPHANS.

"In the early part of the summer, 1862, it was found that we had several boys ready to be apprenticed; but there were no applications made by masters for apprentices. As all our boys are invariably sent out as indoor 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; and the master must also be willing to receive the apprentice into his own family. Under these circumstances, we again gave ourselves to prayer, as we had done for more than twenty years before, concerning this thing, instead of advertising, which, in all probability, would only bring before us masters who desire apprentices for the sake of the premium. We remembered how good the Lord had been to us, in having helped us hundreds of times before, in this very matter. Some weeks passed, but the difficulty remained. We continued, however, in prayer, and then one application was made, and then another; and since we first began to pray about this matter, last summer, we have been able to send out altogether 18 boys up to May 26, 1863; the difficulty was thus again entirely overcome by prayer, as every one of the boys, whom it was desirable to send out, has been sent out."

#### SICKNESS AT THE ORPHANAGE.

Sickness at times visited the houses.

"During the summer and autumn of 1866 we had also the measles at all the three Orphan-Houses. After they had made their appearance, our especial prayer was: 1. That there might not be too many children ill at one time in this disease, so that our accommodation in the Infirmary rooms or otherwise might be sufficient. This prayer was answered to the full; for though we had at the New Orphan-House No.1 not less than 83 cases, in No.2 altogether 111, and in No.3 altogether 68; yet God so graciously was pleased to listen to our supplications, as that when our spare rooms were filled with the invalids, He so long stayed the spreading of the measles till a sufficient number were restored, so as to make room for others, who were taken ill.2. Further we prayed, that the children, who were taken ill in the measles, might be safely brought through and not die. Thus it was. We had the full answer to our prayers; for though 262 children altogether had the measles, not one of them died.3. Lastly we prayed, that no evil physical consequences might follow this disease, as is so often the case; this was also granted. All the 262 children not only recovered, but did well afterwards. I gratefully record this signal mercy and blessing of God, and this full and precious answer to prayer, to the honour of His name."

#### HELP FOR NEEDY BRETHREN.

1863. -- "The end of the year was now at hand, and, in winding up the accounts, it was my earnest desire, to do once more all I could, in sending help to needy labourers in the gospel. I went therefore through the list, writing against the various names of those to whom I had not already recently sent, what amount it appeared desirable to send; and I found, when these sums were added together, the total was L476, but L280 was all I had in hand. I wrote therefore a cheque for L280, though I would have gladly sent L476, yet felt thankful, at the same time, that I had this amount in hand for these brethren. Having written the cheque, as the last occupation of the day, then came my usual season for prayer, for the many things which I daily, by the help of God, bring before Him; and then again, I brought also the case of these preachers of the Gospel before the Lord, and besought Him that He would even now be pleased to give me yet a goodly sum for them, though there remained but three days to the close of our year. This being done, I went home about nine o'clock in the evening, and found there had arrived from a great distance L100 for Missions, with L100 left at my disposal, and L5 for myself. I took, therefore, the whole L200 for Missions, and thus had L480 in hand to meet the L476 which I desired for this object. Those who know the blessedness of really trusting in God, and getting help from Him, as in this case, in answer to prayer, will be able to enter into the spiritual enjoyment I had in the reception of that donation, in which both the answer to prayer was granted, and with it the great enjoyment of gladdening the hearts of many devoted servants of Christ."

## 01.04. Appendix A

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Appendix A Answers to Prayer — George Müller FIVE CONDITIONS OF PREVAILING PRAYER

Entire dependence upon the merits and mediation of the Lord Jesus Christ, as the only ground of any claim for blessing. (See John 14:13-14; John 15:16, etc.)

2. -- Separation from all known sin. If we regard iniquity in our hearts, the Lord will not hear us, for it would be sanctioning sin. (Psalms 66:18)

3. -- Faith in God's word of promise as confirmed by His oath. Not to believe Him is to make Him both a liar and a perjurer. (Hebrews 11:6; Hebrews 6:13-20)

4. -- Asking in accordance with His will. Our motives must be godly: we must not seek any gift of God to consume it upon our lusts. (1 John 5:14; James 4:3)

5. -- Importunity in supplication. There must be waiting on God and waiting for God, as the husbandman has long patience to wait for the harvest. (James 5:7; Luke 18:1-8)

## 01.05. Appendix B

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### Appendix B THE CAREFUL AND CONSECUTIVE READING OF THE HOLY SCRIPTURES

Concerning this subject Mr. Mueller says: "I fell into the snare, into which so many young believers fall, the reading of religious books in preference to the Scriptures. I could no longer read French and German novels, as I had formerly done, to feed my carnal mind; but still I did not put into the room of those books the best of all books. I read tracts, missionary papers, sermons, and biographies of godly persons. The last kind of books I found more profitable than others, and had they been well selected, or had I not read too much of such writings, or had any of them tended particularly to endear the Scriptures to me, they might have done me much good. -- I never had been at any time in my life in the habit of reading the Holy Scriptures. When under fifteen years of age, I occasionally read a little of them at school; afterwards God's precious book was entirely laid aside, so that I never read one single chapter of it, as far as I remember, till it pleased God to begin a work of grace in my heart. Now the Scriptural way of reasoning would have been: God himself has condescended to become an author, and I am ignorant about that precious book, which His Holy Spirit has caused to be written through the instrumentality of His servants, and it contains that which I ought to know, and the knowledge of which will lead me to true happiness; therefore I ought to read again and again this most precious book, this book of books, most earnestly, most prayerfully, and with much meditation; and in this practice I ought to continue all the days of my life. For I was aware, though I read it but little, that I knew scarcely anything of it. But instead of acting thus, and being led by my ignorance of the word of God to study it more, my difficulty in understanding it, and the little enjoyment I had in it, made me careless of reading it (for much prayerful reading of the Word, gives not merely more knowledge, but increases the delight we have in reading it); and thus, like many believers, I practically preferred, for the first four years of my divine life, the works of uninspired men to the oracles of the living God. The consequence was, that I remained a babe, both in knowledge and grace. In knowledge I say; for all true knowledge must be derived, by the Spirit, from the Word. And as I neglected the Word, I was for nearly four years so ignorant, that I did not clearly know even the fundamental points of our holy faith. And this lack of knowledge most sadly kept me back from walking steadily in the ways of God. For it is the truth that makes us free, (John 8:31-32) by delivering us from the slavery of the lusts of the flesh, the lusts of the eyes, and the pride of life. The Word proves it. The experience of the saints proves it; and also my own experience most decidedly proves it. For when it pleased the Lord in Aug. 1829, to bring me really to the Scriptures, my life and walk became very different. And though even since that I have very much fallen short of what I might and ought to be, yet, by the grace of God, I have been enabled to live much nearer to Him than before.

"If any believers read this, who practically prefer other books to the Holy Scriptures, and who enjoy the writings of men much more than the word of God, may they be warned by my loss. I shall consider this book to have been the means of doing much good, should it please the Lord, through its instrumentality, to lead some of His people no longer to neglect the Holy Scriptures, but to give them that preference, which they have hitherto bestowed on the writings of men. My dislike to

increase the number of books would have been sufficient to deter me from writing these pages, had I not been convinced, that this is the only way in which the brethren at large may be benefited through my mistakes and errors, and been influenced by the hope, that in answer to my prayers, the reading of my experience may be the means of leading them to value the Scriptures more highly, and to make them the rule of all their actions. \* \* \* "If anyone should ask me, how he may read the Scriptures most profitably, I would advise him, that:

"I. -- Above all he should seek to have it settled in his own mind, that God alone, by His Spirit, can teach him, and that therefore, as God will be enquired of for blessings, it becomes him to seek God's blessing previous to reading, and also whilst reading.

"II. -- He should have it, moreover, settled in his mind, that, although the Holy Spirit is the best and sufficient teacher, yet that this teacher does not always teach immediately when we desire it, and that, therefore, we may have to entreat Him again and again for the explanation of certain passages; but that He will surely teach us at last, if indeed we are seeking for light prayerfully, patiently, and with a view to the glory of God.

"III. -- It is of immense importance for the understanding of the word of God, to read it in course, so that we may read every day a portion of the Old and a portion of the New Testament, going on where we previously left off. This is important -- 1, Because it throws light upon the connection; and a different course, according to which one habitually selects particular chapters, will make it utterly impossible ever to understand much of the Scriptures. 2, Whilst we are in the body, we need a change even in spiritual things; and this change the Lord has graciously provided in the great variety which is to be found in His word. 3, It tends to the glory of God; for the leaving out some chapters here and there, is practically saying, that certain portions are better than others: or, that there are certain parts of revealed truth unprofitable or unnecessary. 4, It may keep us, by the blessing of God, from erroneous views, as in reading thus regularly through the Scriptures we are led to see the meaning of the whole, and also kept from laying too much stress upon certain favourite views. 5, The Scriptures contain the whole revealed will of God, and therefore we ought to seek to read from time to time through the whole of that revealed will. There are many believers, I fear, in our day, who have not read even once through the whole of the Scriptures; and yet in a few months, by reading only a few chapters every day they might accomplish it.

"IV. -- It is also of the greatest importance to meditate on what we read, so that perhaps a small portion of that which we have read, or, if we have time, the whole may be meditated upon in the course of the day. Or a small portion of a book, or an epistle, or a gospel, through which we go regularly for meditation, may be considered every day, without, however, suffering oneself to be brought into bondage by this plan.

"Learned commentaries I have found to store the head, with many notions and often also with the truth of God; but when the Spirit teaches, through the instrumentality of prayer and meditation, the heart is affected. The former kind of knowledge generally puffs up, and is often renounced, when another commentary gives a different opinion, and often also is found good for nothing, when it is to be carried out into practice. The latter kind of knowledge generally humbles, gives joy, leads as nearer to God, and is not easily reasoned away; and having been obtained from God, and thus having entered into the heart, and become our own, is also generally carried out."

## 01.06. Appendix C

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### Appendix C Answers to Prayer — George Müller PROVING THE ACCEPTABLE WILL OF GOD

It is very instructive and helpful to see the way in which Mr. Mueller proved the acceptable will of the Lord, when exercised in heart about the enlargement of the Orphan work, so that not only 300 but 1000 Orphans might be provided for.

"Dec.11, 1850. -- The especial burden of my prayer therefore is, that God would be pleased to teach me His will. My mind has also been especially pondering, how I could know His will satisfactorily concerning this particular. Sure I am, that I shall be taught. I therefore desire patiently to wait for the Lord's time, when He shall be pleased to shine on my path concerning this point.

"Dec.26. -- Fifteen days have elapsed since I wrote the preceding paragraph. Every day since then I have continued to pray about this matter, and that with a goodly measure of earnestness, by the help of God. There has passed scarcely an hour during these days, in which, whilst awake, this matter has not been more or less before me. But all without even a shadow of excitement. I converse with no one about it. Hitherto have I not even done so with my dear wife. From this I refrain still, and deal with God alone about the matter, in order that no outward influence, and no outward excitement may keep me from attaining unto a clear discovery of His will. I have the fullest and most peaceful assurance, that He will clearly show me His will. This evening I have had again an especial solemn season for prayer, to seek to know the will of God. But whilst I continue to entreat and beseech the Lord, that He would not allow me to be deluded in this business, I may say I have scarcely any doubt remaining on my mind as to what will be the issue, even that I should go forward in this matter.

"As this, however, is one of the most momentous steps that I have ever taken, I judge that I cannot go about this matter with too much caution, prayerfulness, and deliberation. I am in no hurry about it. I could wait for years, by God's grace, were this His will, before even taking one single step towards this thing, or even speaking to anyone about it; and, on the other hand, I would set to work to-morrow, were the Lord to bid me do so. This calmness of mind, this having no will of my own in the matter, this only wishing to please my Heavenly Father in it, this only seeking His and not my honour in it; this state of heart, I say, is the fullest assurance to me that my heart is not under a fleshly excitement, and that, if I am helped thus to go on, I shall know the will of God to the full. But, while I write thus, I cannot but add at the same time, that I do crave the honour and the glorious privilege to be more and more used by the Lord. I have served Satan much in my younger years, and I desire now with all my might to serve God, during the remaining days of my earthly pilgrimage. I am forty-five years and three months old. Every day decreases the number of days that I have to stay on earth. I therefore desire with all my might to work. There are vast multitudes of Orphans to be provided for. \* \* \*

"I desire that thus it may be more abundantly manifest that God is still the hearer and answerer of prayer, and that He is the living God now, as He ever was and ever will be, when He shall, simply

in answer to prayer, have condescended to provide me with a house for 700 Orphans, and with means to support them. This last consideration is the most important point in my mind. The Lord's honour is the principal point with me in this whole matter; and just because that is the case, if He would be more glorified by my not going forward in this business, I should, by His grace, be perfectly content to give up all thoughts about another Orphan-House. Surely, in such a state of mind, obtained by the Holy Spirit, Thou, O my Heavenly Father, will not suffer Thy child to be mistaken, much less to be deluded! By the help of God I shall continue further, day by day, to wait upon Him in prayer concerning this thing, till He shall bid me act.

"Jan.2, 1851. -- A week ago I wrote the preceding paragraph. During this week I have still been helped, day by day, and more than once every day, to seek the guidance of the Lord about another Orphan-House. The burden of my prayer has still been, that He, in His great mercy, would keep me from making a mistake. During the last week the Book of Proverbs has come, in the course of my Scripture reading, and my heart has been refreshed, in reference to this subject, by the following passages: '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 3:5-6. By the grace of God I do acknowledge the Lord in my ways, and in this thing in particular; I have therefore the comfortable assurance that He will direct my paths concerning this part of my service, as to whether I shall be occupied in it or not. Further: 'The integrity of the upright shall preserve them; but the perverseness of fools shall destroy them.' Proverbs 11:3. By the grace of God I am upright in this business. My honest purpose is to get glory to God. Therefore I expect to be guided aright. Further: 'Commit thy works unto the Lord and thy thoughts shall be established.' Proverbs 16:3. I do commit my works unto the Lord, and therefore expect that my thoughts will be established. -- My heart is more and more coming to a calm, quiet, and settled assurance, that the Lord will condescend to use me yet further in the Orphan Work. Here, Lord, is Thy servant!"

Mr. Mueller wrote down eight reasons against and eight reasons for establishing another Orphan-House for Seven Hundred Orphans. The following is his last reason for so doing:

"I am peaceful and happy, spiritually, in the prospect of enlarging the work as on former occasions when I had to do so. This weighs particularly with me as a reason for going forward. After all the calm, quiet, prayerful consideration of the subject for about eight weeks, I am peaceful and happy, spiritually, in the purpose of enlarging the field. This, after all the heart searching which I have had, and the daily prayer to be kept from delusion and mistake in this thing, and the betaking myself to the Word of God, would not be the case, I judge, had not the Lord purposed to condescend to use me more than ever in this service.

"I, therefore, on the ground of the objections answered, and these eight reasons FOR enlarging the work, come to the conclusion that it is the will of the blessed God, that His poor and most unworthy servant should yet more extensively serve Him in this work, which he is quite willing to do."

"May 24. -- From the time that I began to write down the exercises of my mind on Dec.5th, 1850, till this day, ninety-two more Orphans have been applied for, and seventy-eight were already waiting for admission before. But this number increases rapidly as the work becomes more and more known.

"On the ground of what has been recorded above, I purpose to go forward in this service, and to seek to build, to the praise and honour of the living God, another Orphan-House, large enough to accommodate seven hundred Orphans."

## 03.00. Counsel to Converts

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Counsel to Converts by Muller, George This is a 11 chapter work on counseling new converts by George Muller (Deeper Life).

Chapters

Title-Preface

Chapter 1

Chapter 2

Chapter 3

Chapter 4

Chapter 5

Chapter 6

The God of Jeshurun

The Secret of Prevailing Prayer

The Bride of Christ

The Power of the King

The Knowledge of Christ

Transformed in Mind

## 03.000. Preface

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COUNSEL TO CHRISTIANS BY GEORGE MULLER.

FIFTH EDITION.

LONDON:

J. NISBET AND CO., BERNERS STREET, W.

BRISTOL: THE BIBLE AND TRACT WAREHOUSE OF THE SCRIPTURAL KNOWLEDGE  
INSTITUTION FOR HOME AND ABROAD,

78, PARK STREET, And through all Booksellers.

PREFACE TO THE FIRST EDITION.

THESE Addresses were delivered at the large Conference Hall, Mildmay Park, London, taken down by reporters, and afterwards, by request, revised by me. As it pleased the Lord, greatly to bless them to many, not only at the time when they were delivered, but also when read in periodicals; it has appeared well to me, to give them now to the public in this form. May the Lord condescend to let His blessing further rest upon them!

April 15th, 1887.

GEORGE MULLER.

Permanent Address:

New Orphan Houses, No.3, ASHLEY DOWN, BRISTOL.

PREFACE TO THE FIFTH EDITION. As the Lord has been pleased to continue to bless the previous four large editions of this little book; and as the fourth edition is exhausted; I have published this fifth edition.

GEORGE MULLER.

Permanent Address:

New Orphan Houses, No.3, ASHLEY DOWN, BRISTOL.

## 03.01. Chapter 1

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### COUNSELS TO CONVERTS.

I. this is created by D. (Ox IN leaving home to preach the Word of life, as it may please God to give openings to me, I have it specially on my heart to seek to lend a helping hand to young believers, and to state points whereby, in the very outset of the Christian life, they may be helped so to walk, that God may give them to enjoy peace and true happiness, and which may, by His blessing, cause them in the very beginning of their spiritual life to bear fruit to the praise, honour, and glory of the Lord. I more especially seek to do so, because, for the first four years after my conversion, I made many mistakes about the things of God, and was far from walking in the road which leads to real joy and happiness in the Lord, and far from being in a position to grow much, either in grace or knowledge.

### READING THE SCRIPTURES.

Four years after I had known the Lord, through the helping hand of an older and more experienced brother, I was led into a way whereby I increased more rapidly in knowledge and grace, and was, consequently, in some little measure, able to glorify the Lord and to be more useful than before. The great mistake I made at the outset, was neglect of the divine Word, and, in consequence of this, many things were lacking. Therefore, it is laid upon my heart, to impress upon my younger brethren and sisters in Christ the great importance to go from the very outset to the Word of God.

### CONVICTION OF SIN.

I now speak more especially to believers; and by this I do not understand those who at some time or other have had some religious impressions. These may lead to nothing, and therefore there must be something more, to be children of God. In order to be children of God we must be regenerated, have been "delivered from the power of darkness, and translated into the kingdom of His dear Son." For all this, more is wanted than mere religious impressions. Many persons have these, and are brought no further; but there they remain. It is needful that we should have been brought in a greater or less degree to look upon ourselves as sinners, in need of a Saviour. And therefore I ask affectionately, Have we all been convinced of this?

I am not speaking of degree. With ten thousand different persons, God may work in ten thousand different ways. I myself had little of this serious, deep conviction of sin at the beginning of my new life, and yet was, I believe, really and truly converted; and from the very beginning there was a most marked difference in me. Yet I did see I was a sinner, deserving punishment and nothing else. As to the degree of this sorrow, that is quite a different thing. We must, if we are children of God, have been convinced by His word, that we are sinners deserving punishment, and that the Lord Jesus Christ alone can save.

### TRUST IN CHRIST.

Then, again, we must be led to trust in Him; for we may have been convinced of sin, and yet have gone no further. If so, we are not on the road to heaven yet. We must have put all our trust in the Lord Jesus Christ for the salvation of our souls. And all the more do I make these remarks, my beloved friends, because at such a time, when a wave of divine blessing has been passing through the land, and so many have been led to make a profession of faith, many may be trusting in a mere impression, perhaps a conviction; to some extent, of sin. All this is right as far as it goes, but not enough. Such are as yet in the state of which the Lord speaks-"Not far from the kingdom of heaven," and yet not in it. We must have passed from death unto life, ere we are the children of God, and there is no such thing as being a child of God without trust in the Lord Jesus Christ for salvation.

This, then, is most important, that we trust in Him, and in Him alone, for the salvation of our souls, and that we have no other hope in the matter of our salvation, than the merits, sufferings, and the intercession of Him, who sits on the right hand of God.

If we have been convinced of sin, and have believed in the Lord Jesus, then, as it is said in Acts 10:43, we have received remission of sin. Then are we the children of God, as in Galatians 3:26. And, again, it is said that "to as many as received" the Lord Jesus Christ, "to them gave He power to become the sons of God." It is to these sinners, who have trusted in the Lord Jesus for the salvation of their souls, that I desire particularly to speak. Those alone are they who have the bright blessed prospect of heaven, and who know in their own blessed experience the joy of the last part of Rom. viii., or have the glorious confidence of Php 1:6, that "He who hath begun a good work will perform it." To you, brother and sister in Christ, I desire to say a few words as to the Christian life.

UPRIGHTNESS.this is created by D. (0x

One of the most deeply important points to the young believer-indeed to all believers-is, to aim after uprightness and honesty of heart. We may have a fair amount of prayerfulness, may read the word of God, may be frequently in a place of worship, and yet, with all these things, we lack much, yea all, if we have not uprightness of heart before God. My dear Christian friends, ask yourselves, as before God the Searcher of hearts, before Him who knows everything about you, how it is with you as to this point? Can you stand before Him, and say in honesty, "Lord, Thou knowest all things, Thou knowest that I love Thee, and that my desire is, not to listen to sin and temptation, and not willingly to go on in anything contrary to Thy mind. I would have nothing that Thou hatest; but, by Thy grace, I am engaged in a warfare against it. Thou knowest how Thy weak, erring child hates the deeds of darkness, and desires to carry on a warfare daily against these powers." Do we really seek to walk in this way? Then we shall have part in the blessed words of the Lord Jesus (Matthew 13:12), "Whosoever hath, to him shall be given, and he shall have more abundance."

I desire these words to be fixed upon your hearts, because, in looking back on the past fifty years, during which I have known the Lord, I can see the faltering steps with which I began. How weak I was! How ignorant! Even when preaching the Word, how ignorant! Although Christ was in me, the hope of glory, yet I failed again and again. Nevertheless, I made warfare against sin, and sought not to listen to Satan. I experienced, therefore, the truth of these words, "To Him that hath shall be given," and although it was by little and little, yet I did grow. So this evening I say to you, "Whosoever hath to him shall be given, and he shall have more abundance." But remember, it is

added, "But whosoever hath not"-or only appears to have-"from him shall be taken away even that which he hath." Thus, those who do not maintain an upright heart, and who do not walk sincerely before God, shall, for the time, make no progress in the divine life, because the Holy Spirit does not work in such. Therefore it is deeply important to be sincere and honest before Him who knoweth the heart; and then, although we may be weak, yet we shall be helped in the divine life.

I know how much this one thing helped me at the first-honesty and uprightness of heart. And I remember one who was converted at the same time, and whom I met years after, and found he was just the same as at first-he had made no progress whatever; and it was because he was not honest and upright before God.

**DENYING UNGODLINESS.** The next deeply important point is this, whatever at the very outset of the divine life is hateful to God, must be given up. Whatever is offensive to Him, must be forsaken. Some say this is only needful regarding glaring sins, but it must be in everything. If the Holy Ghost says "No," the sin must be put aside at once. We must be faithful to Him. This unfaithfulness, this dallying with sin, is hindering the spiritual life of many. I wish to impress it on your hearts, that from the very beginning you should seek to be out-and-out Christians, With many who set out in the divine life, the question is, "How much of the world can I keep, and yet get to heaven?" "How much can I enjoy of this world, and yet be saved?" There may be such a thing as being saved under such circumstances; but it is being saved "as by fire; " and none of God's children should be content to be saved as by fire.

Better far that you and I were to be at once taken home to the Lord, than that we should be satisfied with being saved ourselves, and still seeking to enjoy the fleeting pleasures of this world as much as possible; trying how much we can make of both worlds. This is the most wretched possible thing for us to do. Under such circumstances you will have just religion enough to make you a miserable Christian; a happy Christian you can never be while living so.

There are no happy children who are not also holy children. The Father says, "Let that mind be also found in you which was found in Him." And what was the life of the Lord Jesus? "Holy, harmless, undefiled, and separate from sinners." His life was one single sacrifice to God, one single act of obedience to God. Now, we are left here to be representatives of the Lord Jesus Christ in this world. This great honour He has bestowed upon us here. He might bring us to know Him, and then take us away at once to be with Him, as with the thief on the cross; but, as you all know, this is not His ordinary way. He brings us to Himself, in order that we may bring honour to His name, and glorify Him on this earth; and also, that we may practically and experimentally be prepared for the glory that awaits us above; and that each of us may have the honour of winning souls for Him, and be helpful to the children of God; in short, that we should bear fruit.

#### **FRUITFULNESS.**

Well, this being the case-that we are left here to bring glory to His name-our heavenly Father expects us to live in separation from the world; and He does expect us not to go on in a sinful state. If we seek it, He will help us to be holy children, in order that we may be useful. Let us all aim after this. We should not be satisfied without bearing fruit, but should seek to be out-and-out for God.

There is such a thing as bearing much fruit-sixty or even a hundred-fold. Nor should you and I be content with thirty-fold, without seeking to bring forth sixty or a hundred-fold. Ought we not in earnest longing to pray that we may be permitted to bear fruit to the praise, honour, and glory of God? But in order, to this, there is nothing better than at once, in the very outset of the divine life, to aim after being out-and-out Christians, And never should any child of God harbour such a thought as this, "How much can I enjoy this world, and yet get to heaven at last? Is it possible for me by going to a ball, and attending a concert, or going to the theatre now and then, at last to get to heaven?" Oh! wretched, miserable state for a child of God to be in. Away with it! Be it far from any of those whom God has left on earth as witnesses for His glory!

I am here a pilgrim and a stranger, and far be it from me so to set my heart on this earth. I am going to heaven; this is not my place. As a child of God, I know that no place is my place save that upon which I can ask my Father's blessing. How could I ask His blessing on going to the theatre? How could I ask God to bless me in the whirl of the ball-room, or at the card-table, or in the noisy tavern? Away with all of them; they are the sinful pleasures of this evil world.

#### LIVING CHRIST.

So, my beloved younger brethren and sisters in Christ, at the very outset of your spiritual life, say boldly, "I will be, by the grace of God an out-and-out Christian, living for God. I will, by His grace, seek to bear fruit to His glory and honour. I will, by His grace, seek to have done with this sinful world. I will, by His grace, strive so to live, that a line of demarcation shall be clearly seen between me and the world, and that the people of the world shall seek to have no intercourse with me, seeing that I do not belong to them, but that I belong to the kingdom of heaven." That is what we have to aim after; and what would be the result? Not only should we be holy men and women, but also happy men and women, in whom God delights; and we should also be useful men and women. The world ought to say of each of us, "If ever there was a Christian, it is surely that man or that woman." "Surely that man or woman has been with Jesus." If the world does not say that of us, there is something wanting. We ought to be ashamed, if anyone is able to live three or four days in the house with us, without finding out that we are not of the world, but are born again. And that is not the only use of thus bearing testimony; it will also be very helpful to our brethren in the Lord.

Let me insist particularly, my beloved brethren and sisters, but especially you, my younger brethren and sisters, on this point-that of being out-and-out for God in the very outset. We must be opposed to the world, and the flesh, and entirely for Christ, This is the purpose for which we are left in the world. I do not say we are to give up our ordinary business. I have seen much of this; there is often too much readiness in giving lip the earthly business, and it is often done hastily. I have found that men may greatly glorify God in their earthly business, and I do not say that they are to forsake that business in order to become evangelists, missionaries, district visitors, tract distributors, or the like. We may serve and honour Him well whilst occupied with the business of this life. If God does call us, by all means go at once; but do not go unless He calls. We require a special call from God, and even when we think we have received it, let us make it a matter of consideration. Let us prayerfully, quietly, and calmly look to God before taking such a step.

But, again, I say, if there be anything in our earthly occupation, whatever it may be, and however dear it may be, which is contrary to the divine will, let us give it up at once, and aim after being

out-and-out, and decided for God in every way. The result will be, increased happiness, joy, and holiness; and our usefulness will increase more and more. In connection with this, I would especially state that, though we all ought to aim after conformity to the mind of Christ, yet we all more or less fail.

It is deeply important to mark, that all of us are liable to sin, and do sin. If any man come to me and say, "I do not sin," I would say, "My brother, you are mistaken; perhaps you do not know what sin is, or you do not know your own state." All of us, though not living in sin, are yet liable to sin; if not in acts, yet in words; or if not even in words, yet in feelings or desires. We are all apt to fall short of what we might be and of what we ought to be. What then? Well, we must make confession, and come afresh to the blood of Jesus Christ, and have these sins washed away.

#### CONFESSION AND FORGIVENESS.

Many children of God err here. As, for instance, when I was first converted, I thought, when I sinned, that now it was all over, as I could not be a Christian, or a child of God. Or, if not this, there was at least a feeling in me, "Before you come to God in prayer, you must seek to be better." What a great mistake! And yet many of God's dear children make this mistake, and if they fall in any way, in acting, speaking, thinking, or desiring, they feel that they cannot approach God with confidence.

What ought they to do? Why, at once to make confession to God. They should seek to enter into that gracious promise, "If we confess our sins, God is faithful and just to forgive us our sins." This is deeply important to us all, because the Spirit of God will not work in our hearts if there is guilt. There is therefore no practical power to resist sin, or to walk with God, as long as sin is not cleaned away. And as we are liable to err, more especially our younger brethren and sisters, yet we must not think we are not Christians because we do so-and-so. Let us cast away this thought, and not entertain it for a moment. Only let us be stirred to go afresh to the Lord Jesus. Christ, to have the sin put away. This is where the words of the Lord Jesus come in, "He that is washed needeth not save to wash his feet, but is clean every whit." Remember our position: we are not criminals; we were that, but such is not the case now. We are in the relationship of children. In this new relationship, however, we are apt to defile ourselves; just as a man who takes a bath in the morning, may require to wash his hands or his face throughout the day, and yet his body is clean. So are we, though apt to defile ourselves, yet clean. But for this defilement we must come afresh, practically and experimentally, to the blood of Christ. If this be neglected, the result will be loss of power and joy. But it is a grievous mistake to stay away from God because we have sinned, and to wait until we are better. We are to come as we are, to obtain peace and joy in the Lord.

CONFESSING CHRIST. The next point is also deeply important, and it is, at the very outset of the divine life we must make a plain, hold confession of the Lord Jesus Christ. Very few things are of greater importance than this. The temptation will be, to keep your new life to yourself: "I can get to heaven without telling." Well, if you do so, you are weak, and will remain weak. It is of great importance, even for the vigour of your own Christian life, to make confession, and come out boldly for Christ at once. The reason is this-people will know that you are on the Lord's side, and will therefore no longer tempt you to net otherwise. They will no longer come with invitations to the theatre, or such and such a ball, or company, of a purely worldly character. You escape all this by open confession. If they know you are the Lord's, and see the line of demarcation between you

and the world, they will not seek your company.

I remember when I was converted, I was a student in a large university, where there were twelve hundred and sixty students. Amongst all these there were only three who were known as disciples of the Lord Jesus Christ; but it was well known what they were; they were "marked men." I joined them, and became a "marked man" instantaneously. But we held out, and soon there wore a dozen united together. We were called fanatics and mystics; and I used to be pointed at by my fellow-students, "There goes the mystic." What of this? In a few weeks it was all over, and they left me alone. Before my conversion, I had been one of the gayest among them, and was continually at the theatre. If there was a ball, I was there; and in the tavern I was one of the noisiest. But now, looked on as a "marked man," they gave me up as a hopeless case, and ceased to annoy me. Thus I escaped a thousand temptations to which I would otherwise have been exposed, If I had kept back the knowledge of my conversion, would I not have been continually tempted by my fellow-students to sin? This is my own experience; I know the blessed result of thus boldly confessing Christ, and would affectionately press it upon all my brothers and sisters in Jesus. If any here have not yet made this bold confession of their decision for Christ, oh, make it now! It will be of immense service to you.

Again, in doing so, we stand by the side of Christ. He comes forward, and takes His stand by our side, saying, "In weakness thou hast stood for me; now I will stand by thee;" and thus we reap the benefit in our own souls. We can never have grace and strength by keeping our religion to ourselves. You will never be out-and-out Christians-never be happy Christians-without this confession. The will of the Lord is, that we should be as cities set on a hill, which cannot be hid; or as lights, not placed under a bushel, but set on a lamp stand, so as to be seen. And, let us aim after this, if it is not the case with us now; and let us be assured, that when any man aims at keeping his religion to himself, he is going the wrong road. People should know that we are the Lord's, and on His side; and we should not rest satisfied without this. Our duty, remember, is to win souls for Him; and how can we do this, if we hide our light? Although we are neither evangelists, missionaries, Sunday-school teachers, nor visitors, yet God will help us to win souls; therefore, we have to come out boldly for Him.

#### GROWTH IN CHRIST.

Another deeply important point is this; very frequently the dear children of God, at the very outset of their new life, are greatly discouraged, because they do not feel themselves making the progress they ought to make, or wish to make. They are afraid, because they do not make this progress in knowledge or grace, that they are not Christians. Now, as an encouragement to the dear young brethren and sisters, I would say, be not over-discouraged by this. I do not mean to say we are to rest content without making progress, I only warn you against one of Satan's devices-viz., that when we are failing in any way, he is apt to say to us that we are not Christians; that, after all we have felt, we are only deceiving ourselves. Now, everyone of you knows well enough whether you are deceiving yourselves or not. You have all of you the witness within you, and you can look up and say, "Lord, Thou knowest all things; Thou knowest that I love thee." We may not have the bold faith and triumphant assurance of Peter, or of Paul, but we can say "We do love Thee." And while conscious of our weakness and unworthiness, yet we are also conscious of our faith.

You know very well, for instance, when the child is born, it is not at once a young man. It is a babe; a weak, helpless babe. When it is a week old, you do not expect it to run about. We all know how it takes week after weeks and month after month, ere it can so run. So it is in the divine life; you do not at once become young men or women in the Lord Jesus. And if anyone should come to me, after being only three or four weeks in Christ, and complain that he is not full grown; I should say to, him, "My dear friend, you are greatly mistaken; I do not expect to see you already become a young man, and far less a father in Christ." There is no such thing as fits and starts in the divine life. As in the natural life it requires some time to attain to manhood, so in the spiritual life; therefore let them not be discouraged that they have not yet become young men or young women in Christ, and far less that they have not become fathers and mothers in Him.

Let them, I say, not be discouraged, but steadily and quietly go on, living according to the light God has given them. If they are thus walking, it will be unto them according to the promise, "To him that hath, it shall be given, and he shall have more abundance." For your encouragement, let me give you my own experience.

#### OLD ENEMIES.

I was, at the beginning of my new life, again and again overcome by my old tendencies. For instance, I had been a habitual liar in former days, and could stand and look people in the face, and deliberately say things that were not true. If any of you have been so, my friends, you know what a terrible thing it is. Well, after my conversion I stated twice things that were not true; but that was a very different thing from habitually telling lies; for with sorrow of heart I confessed it before God, and owned before Him that such and such was not the truth.

Again, I had been a habitual attendant at the theatre; and twice after my conversion, through circumstances, I was drawn in, to go to the theatre; but, nevertheless, I was humbled before the Lord, and it was a very different thing from my former habitual attendance.

Soon God delivered me from that also. Therefore I wish to say that no child of God who, by deeds, words; or thoughts, is carried away to sin against God, should give heed to the suggestion of the devil, "There is no reality in your conversion." Rather let us come afresh to the blood of Jesus, which "taketh away all sin." Remember that this blood not only washes away, but also gives us more and more power over sin. By coming frequently, we shall grow in grace and in experience. I may say, I have grown somewhat since those days, to which, for your encouragement, I have referred; and what one has done, others may do.

#### CHURCH FELLOWSHIP.

Another important point is, to seek at once, or as soon as possible, to unite ourselves to some dear children of God, or to some faithful ministry. Wherever you find Christians, with whom it would be to your profit to mingle, or a ministry likely to feed your soul, go there; only get into some little band of God's children or disciples, at once. Remember, it will be very helpful to you in your new life.

I am not referring to this or that particular place, but wherever God has cast your lot, and wherever there are dear children of the Lord, go there. Go where the gospel is faithfully set forth, and get united to real children of God, that they may help you as the younger brother or sister. You will find

such fellowship very helpful to you. I myself found it of the utmost value.

Shortly after my conversion, there were a few other students led to the Lord, and we used to meet together regularly in my room, and sought to help one another. It was very helpful. But, where practicable, I would advise you to seek out the company of some older and more experienced Christian-one who is really a living gospel Christian-to whom you can speak freely, and from whom you can get much useful advice and counsel. All you older believers may lend a helping hand to your younger brothers and sisters, and thus be a great help to one another.

I have often found that, when led astray by natural tendency, the fellowship of my brother-students was exceedingly helpful, and brought me into the light again. Especially would I say to all Christians-not merely the younger, but even the older-seek to have some truly spiritual friend, to whom you can run and unbosom yourself, and take sweet counsel together; you will find it to be very helpful in the things of God.

I have much more to say, but will continue the subject on Friday evening, when I will seek to bring before you many other important points.

## 03.02. Chapter 2

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### COUNSELS TO CONVERTS.

II. As most of you know already, the especial object of our meeting is, to continue the subject of last Tuesday evening. On that evening I sought to lend a helping hand to beloved Christian friends, specially the younger brothers and sisters, who are setting out in the divine life. As one who for fifty years has known the Lord, and has laboured in word and doctrine, I ought to be able, in some little measure, to lend a helping hand to these younger believers. And, by the grace of God, I can say, I am able to lend this helping hand; that is, if God will only condescend to use my own failures, to which I have freely referred, and my experience, as a help to others in walking on the road to heaven, I trust that your coming here will not be in vain. As I already told you, this was the very purpose of my leaving home, that I might help these dear young brethren.

I have already referred to seven different points, which appeared to me to be of great moment. There still remain, however, some other deeply important ones to be considered. THE MANNER OF READING THE WORD.

One of the most deeply important points is, that of attending to the careful, prayerful reading of, and meditation on, the word of God. I would ask your particular attention to one verse in the epistle of Peter (1 Peter 2:2) where we are especially exhorted by the Holy Ghost, through the apostle, regarding this. For the sake of the connection, let us read the first verse, "Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speaking, as new-born babes, desire the sincere milk of the Word, that ye may grow thereby; if so be ye have tasted that the Lord is gracious." The particular point to which I refer is contained in the second and third verses, "as new-born babes, desire the sincere milk of the Word." As growth in the natural life is attained by proper food, so in the spiritual life, if we desire to grow, this growth is only to be attained through the instrumentality of the word of God. It is not stated here, as some might be very willing to say, "the reading of the Word may be of importance under some circumstances." That you may gain more by reading this tract, or this and that book, is not the statement here; it is "the Word," and nothing else, and, under all circumstances, STICK TO THE WORD OF GOD.

You say that the reading of this tract or that book often does you good. I do not question it at all. Nevertheless, the instrumentality which God has been pleased to appoint and use is that of the Word itself; and just in the measure in which the disciples of the Lord Jesus Christ attend to this, they will become strong in the Lord; and in so far as it is neglected, so far will they be weak. There is such a thing as babes being neglected, find what is the consequence? They never become healthy men or women, because of that early neglect.by C0x

Perhaps-and it is one of the most hurtful forms of this neglect-they obtain improper food, and therefore do not attain to the full vigour of manhood or womanhood. So with regard to the divine life. It is a most deeply important point, that we obtain right spiritual food at the very beginning of that life. What is that food? It is "the sincere milk of the Word;" that is the proper nourishment for

the strengthening of the inner man. Listen, then, my dear brethren and sisters, to this advice with regard to the Word.

#### CONSECUTIVE READING.

First of all, it is of the utmost moment that we regularly read through the Scripture. We ought not to turn over the Bible, and pick out chapters as we please here and there, but to read it regularly through. We should read carefully and regularly through the Scriptures. I speak advisedly, and as one who has known the blessedness of thus reading the Word for the last forty-six years. I say forty-six years, because for the first four years of my Christian life I did not carefully read the word of God. I used to read a tract, or an interesting book; but I knew nothing of the power of the Word. I read next to nothing of it, and the result was, that, though a preacher then, and though I had preached in connection with the establishment again and again, yet I made no progress in the divine life. And why? Just for this reason, that I neglected the word of God. But it pleased God, through the instrumentality of a beloved Christian brother, then labouring in this very city and neighbourhood, with whom I became acquainted in Devonshire, to rouse in me an earnestness about the Word, and ever since then I have been a lover of it.

Let me, then, press upon you my first point, that of attending regularly to reading through the Scriptures. I do not suppose that you all need the exhortation: many, I believe, have already done so, but I speak for the benefit of those who have not. To those I say, my dear friends, begin at once. Begin with the Old Testament, and when you have read a chapter or two, and are about to leave off, put a mark that you may know where you have left off. I speak in all simplicity, for the benefit of those who may be young in the divine life. The next time you read, begin the New Testament, and again put a mark where you leave off. And thus go on always, whether in the Old or New Testaments, putting in a mark, and reading alternately the Old and the New Testaments. Thus, by little and little, you will read through the whole Bible; and when you have finished, just begin again at the beginning. THE CONNECTION OF SCRIPTURE.

Why is this so deeply important? Simply that we may see the connection between one book and another of the Bible, and between one chapter and another. If we do not read in this consecutive way, we lose a great part of what God has given to instruct us. Moreover, if we are children of God, we should be well acquainted with the whole revealed will of God-the whole of the Word. "All Scripture is given by inspiration, and is profitable." And much may be gained by thus carefully reading through the whole will of God. Suppose a rich relative were to die, and leave us, perhaps, some land, or houses, or money, should we be content with reading only the clauses that affected us particularly? No, we would be careful to read the whole will right through. How much more, then, in the will of God, ought we to be careful to read it right through, and not merely one and another of the chapters or books.

BENEFIT OF CONSECUTIVE READING. And this careful reading of the Word of God has this advantage, that it keeps us from making a system of doctrines of our own, and from having our own particular favourite views, which is very pernicious. We often are apt to lay too much stress on certain views of the truth which affect us particularly. The will of the Lord is, that we should know His whole mind-again, variety in the things of God is of great importance. And God has been pleased to give us this variety in the highest degree; and the child of God, who follows out this plan, will be able to take an interest in any part of the Word.

Suppose one says, "Let us read in Leviticus." Very well, my brother. Suppose another says, "Let us read in the prophecy of Isaiah." Very well, my brother. And another will say, "Let us read in the gospel according to Matthew." Very well, my brother; I can enjoy them all; and whether it be in the Old Testament, or in the New Testament, whether in the prophets, the gospels, the Acts, or the Epistles, I should welcome it, and be delighted to welcome the reading and study of any part of the divine Word. A SPECIAL BENEFIT. And this will be particularly of advantage to us, in case we should become labourers in Christ's vineyard; because, in expounding the Word, we shall be able to begin at the beginning. We shall equally enjoy the reading of the Word, whether of the Old or the New Testament, and shall never get tired of it. I have, as before stated, known the blessedness of this plan for forty-six years, and though I am now nearly seventy years of age, and though I have been for nearly fifty years in the divine life, I can say, by the grace of God, that I more than ever love the word of God, and have greater delight than ever in reading it. And this day, though I have read the Word nearly a hundred times right through, I am as fond as ever of reading the Scripture; I never have got tired of reading it, and this is more especially through reading it regularly, consecutively day by day, and not merely reading a chapter here and there, as my own thoughts might have led me to do.

#### READING THE WORD PRAYERFULLY.

Again, we should read the Scriptures prayerfully, never supposing that we are clever enough, or wise enough, to understand God's Word by our own wisdom. In all our reading of the Scriptures let us seek carefully to have the help of the Holy Spirit; let us ask, for Jesus' sake, that He will enlighten us; He is willing to do it.

I will tell you how it fared with me, at the very first; it may be for your encouragement. It was in the year 1829, when I was living in Hackney, not far from here. My attention had been called to the teaching of the Spirit by a dear brother of experience. "Well," I said, "I will try this plan; and will give myself to the careful reading and meditation of the word of God after prayer, and I will see how much the Spirit is willing to teach me in this way." AN ILLUSTRATION OF THIS.

I went accordingly to my room, and locked my door, and putting the Bible on a chair, I went down on my knees at the chair. There I remained for several hours in prayer and meditation over the word of God; and I can tell you that I learned more in those three hours which I spent in this way, than I had learned for many months previously. I found the blessing was so great, that all the manuscripts, which I had written down from the lectures of the professors of Divinity in the university that I previously attended, I now considered to be of so little value, that when, soon after, I moved into Devonshire, I did not think them worth the carriage. This was because I now found the Holy Spirit to be a better teacher than professors of Divinity. I obtained the teaching of the divine Spirit, and I cannot tell you the blessedness it was to my own soul. I was praying in the Spirit, and putting my trust in the power of the Spirit as I had never done before.

You cannot, therefore, be surprised at my earnestness in pressing this upon you, when you have heard how precious to my heart it was, and how much it helped me.

MEDITATE ON THE WORD. But again, it is not enough to have prayerful reading only, but we must also meditate on the Word. As in the instance I have just referred to, kneeling before the chair, I meditated on the Word; not simply reading it, not simply praying over it; all that, but, in

addition, pondering over what I had read. This is deeply important. If you merely read the Bible, and no more, it is just like water running in at one side and out at the other. In order to be really benefited by it, we must meditate on it. Not all of us, of course, can spend many hours, or even one or two hours each day thus. Our business demands our attention. Yet, however short the time you can afford, give it regularly to reading, prayer, and meditation over the Word, and you will find it well repaid. .

**MAKE THE MEDITATION PERSONAL.** In connection with this, we should always read and meditate over the word of God, with reference to ourselves and our own heart. This is deeply important, and I cannot press it too earnestly upon you. We are apt often to read the Word with reference to others. Parents read it in reference to their children, children for their parents, evangelists read it for their congregations, Sunday-school teachers for their classes. Oh! this is a poor way of reading the Word; read so it will not profit. I say it deliberately and advisedly, the sooner it is given up, the better for your own souls. Read the word of God always with reference to your own heart, and when you have received the blessing in your own heart, you will be able to communicate it to others.

Whether you labour as evangelists, as pastors, or as visitors, superintendents of Sunday schools, or teachers, tract distributors, or in whatever other capacity you may seek to labour for the Lord, be careful to let the reading of the Word be with distinct reference to your own heart. Ask yourselves, how does this suit me, either for instruction, for correction, for exhortation, or for rebuke? How does this affect me? If you thus read, and get the blessing in your own soul, how soon will it flow out to others.

#### **READ IN FAITH.**

Another point. It is of the utmost moment in reading the word of God, that the reading should be accompanied with faith. "The word preached did not profit them, not being mixed with faith in them that heard it." As with the preaching, so with the reading-it must be mixed with faith. Not simply reading it as you would read a story, which you may receive or not; not simply as a statement, which you may credit or not; or as an exhortation, to which you may listen or not; but as the revealed will of the Lord: that is, receiving it with faith. Received thus, it will nourish us, and we shall really reap benefit. Only in this way will it benefit us; and we shall gain from it health and strength, in proportion as we receive it with real faith. **BE DOERS OF THE WORD.**

Lastly, if God does bless us in reading His word, He expects that we should be obedient children, and that we should accept the Word as His will, and carry it into practice. If this be neglected, you will find that the reading of the Word, even if accompanied by prayer, meditation, and faith, will do you little good. God does expect us to be obedient children, and will have us practice what He has taught us. The Lord Jesus Christ says; "If ye know these things, happy are ye if ye do them." And in the measure in which we carry out what our Lord Jesus taught, so in measure are we happy children. And in such measure only can we honestly look for help from the Father, even as we seek to carry out His will.

If there is one single point I would wish to have spread all over this country, and over the whole world, it is just this, that we should seek, beloved Christian friends, not to be hearers of the Word only, but doers of the Word. I doubt not that many of you have sought to do this already, but I

speak particularly to those younger brethren and sisters who may not yet have learned the full force of this. Oh, seek to attend earnestly to this; it is of vast importance! Satan will seek with much earnestness to put aside the word of God; but let us seek to carry it out and to act upon it. The Word must be received as a legacy from God, which we have by the Holy Ghost. THE FULNESS OF THE REVELATION GIVEN IN THE WORD. And remember, that to the faithful reader of this blessed Word, it reveals all that we need to know of the Father—all that we need to know about the Lord Jesus Christ, all about the power of the Spirit, all about the world that lieth in the wicked, one, all about the road to heaven, and the blessedness of the world to come. In this blessed book we have the whole gospel, and all rules necessary for our Christian life and warfare. Let us see, then, that we study it with our whole heart, and with prayer, meditation, faith and obedience.

PRAYER. The next point on which I will speak for a few moments, has been more or less referred to already; it is that of prayer. You might read the Word and seem to understand it very fully, yet, if you are not in the habit of waiting continually upon God, you will make little progress in the divine life. We have not naturally in us any good thing, and cannot expect, save by the help of God, to please Him. Therefore, it is the will of the Lord, that we should always own our dependence upon Him, and it becomes us to follow in prayer the earnestness of the Lord Jesus Christ. That blessed One gave us an example in this particular, He gave whole nights to prayer, and we find Him on the lonely mountain engaged by night in prayer. And as in every way He is to be an example to us, so, in this particular also. The old evil, corrupt nature is still in us, though we are born again; therefore we have to come in prayer to God for help. We have to cling to the power of the Mighty One. Concerning everything we have to pray. Not simply when great troubles come, when our house is on fire, or our beloved wife is on the point of death, or our dear children are laid down in sickness, not simply at such times, but also in little things. From the very early morning, let us make everything a matter of prayer, and let it be so throughout the day, and throughout our whole life. A Christian lady said, lately, that thirty-five years ago she heard me speak on this subject in Devonshire; and that then I referred to praying about little things. I had said, that suppose a parcel came to us, and it should prove difficult to untie the knot, and you cannot cut it; then you should ask God to help you, even to untie the knot. I myself had forgotten the words, but she has remembered them, and the remembrance has been a great help to her again and again. So I would say to you, my beloved friends, there is nothing too small for prayer. In the simplest things connected with our daily life and walk, we should give ourselves to prayer; and we shall have the living, loving Lord Jesus to help us. Even in the most trifling matters I give myself to prayer, and often in the morning, even ere I leave my room, I have two or three answers to prayer in this way.

Young believers, in the very outset of the Divine life, learn, in childlike simplicity, to wait upon God for everything! Treat the Lord Jesus Christ as your personal Friend, able and willing to help you in everything. How blessed it is to be carried in His loving arms all the day long! The Divine life of the believer is made up of a vast number of little circumstances and little things. Every day there come before us a variety of little trials, and if we seek to put them aside in our own strength and wisdom, we shall quickly find that we are confounded. But if, on the contrary, we take everything to God, we shall be helped, and our way shall be made plain. Thus our life will be a happy life!

FAITH MUST COME FIRST.

There are two passages in the word of God of the deepest moment to Christians, and I would therefore speak on them. The first is in 2 Peter i. 5: "Besides this, add to your faith virtue," etc. It is here supposed that we have faith in the Lord Jesus Christ, because we are commanded to add to our faith virtue, and these other graces. The apostle Peter is addressing believers, and here to-night I am supposing that I am speaking to believers. Yet, peradventure, there may be some who are not believers. To you, if there be any such, I would say, you are sinners. You may be young in this life, or you may be advanced in years: you may be very moral, or otherwise; but in the sight of God you are sinners. Thus you must, if you would be saved, realize and understand that you are sinners, and not only so, but sinners deserving punishment. You are lost, and have no power of your own to save yourselves. The world talks about turning over a new leaf, but that will not satisfy Divine Justice. The record of your past sins stands against you, and must be blotted out.

What then? You are sinners, and sinners deserving of punishment, nothing but punishment. You must either suffer that eternal punishment yourselves, or obtain another to bear it. Well, the Lord Jesus Christ came into the world to bear this punishment. He has borne it in our room and stead. He has suffered for us. And now the only one thing that God looks for from the sinner is, that we should put our trust in the Lord Jesus Christ, and in him alone, for the salvation of our souls. We must look entirely to Him; we must look only to the blessed Lamb of God, who was nailed to the Cross. Whosoever trusteth in Him shall be saved. Let his sins be never so many, yet he shall have forgiveness for all his transgressions. He is born again-is regenerated, through faith in the Lord Jesus Christ, He is made a child of God, an heir of God, and joint-heir with Christ. Thanks be to Him "who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son."

If we have believed in the Lord Jesus, we are, however, not to be satisfied with this, but to seek to add to our faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness.

#### COURAGE.

"Add to your faith virtue." "Virtue" here means fortitude, or courage; implying that the very first thing after believing on the Lord Jesus Christ is, to own our attachment to Him. You must stand boldly out and make confession of Him. Some dear children of God think we may keep our religion to ourselves; there is no use in bringing it before our friends, companions, or relations-no use getting into trouble with them about it. What is the result? The Lord Jesus Christ will not stand on our side to strengthen us, if we will not take our stand by Him. Weak we are, weak we must remain, as long as we are in this state. I do not say you will go to hell. But you are half-hearted, and the Master wants valiant soldiers. He looks for fortitude. He will have us let those around us know whose we are, honestly and openly. Therefore we ought to be decided for Christ; that is of the utmost importance. The more we come out from the world, the better it will be for us in the things of God. We shall be strengthened; and the bolder we are for Christ, the happier will it be for ourselves. Let me impress this on the hearts of my younger brethren and sisters in Christ; and if they have not already done so, let them make confession of Christ.

#### KNOWLEDGE.

"Add to your faith, virtue, and to virtue, knowledge." Here, again, we have something to learn. I have already spoken of the importance of reading and meditating on God's word; but here comes a special exhortation to add to your faith, knowledge. We are not to be satisfied with knowing that we are sinners, and that Christ is our Saviour; but we must seek to make progress in knowledge. Why is this? Because to increase in knowledge, is to increase in the knowledge of God. And as we increase in this knowledge of Him, we learn more and more of His love; and that it is the very joy of His heart to do us good. We see more and more what a lovely Being God is; and the result of this again is, that we are satisfied with His dealings with us.

I have passed through very many trials, some of them of no ordinary character; yet I have rejoiced in God. For nearly ten years—from 1838 to 1848—I had difficulty upon difficulty, scarcely anything but difficulty. But I had always the help of God, and always was joyous, even in the darkest day, because I knew that all came from God, my Father. On that account I say to you, seek to increase in knowledge; and then, although there may fall upon you trial and affliction, even heavy trial, deep affliction, yet if you can say, "It is from my Father, my loving Father; from Him who spared not His Son for me, and from Him who hath said that He will make all things work together for good to them that love Him; having freely given up Jesus for me, He will freely give me all things; therefore this trial must be good for me, else He would not suffer it to befall me." You can easily see how, in such a state of mind, we can pass through these trials; and even in the midst of them we may have calmness and peace, and even holy, heavenly joy. Thus we shall be able to meet them. That is the result of being really acquainted with God. And the only way to get this knowledge is, by diligent study of the Word, and by the teaching of the Spirit from that Word. Let us, therefore, aim after this knowledge, and not be satisfied with the simple belief that we shall get to heaven.

TEMPERANCE. The apostle next says, add to your faith temperance. Now this is not merely abstaining from excess in drinking - though it does mean that; but self-control generally is here the meaning of this word. That is, regarding everything, whether meat or drink, or any other thing, that we do not give way to the abuse of anything God has given us. It is here used as regarding our temper, appetites, and deportment generally. Because by the way in which we conduct ourselves, or behave ourselves, do we glorify God or dishonour Him. The world is watching us, to see how so-and-so, who has become a Christian, behaves himself. And if they see us walk inconsistently, then do they speak against our Master; while if, on the other hand, they see us walk consistently, they are compelled to give honour to our God.

#### PATIENCE.

"And to temperance, patience;" that is, to be satisfied with the will of God. If we have this contentment, we shall be able to endure tribulation and suffering, and even bereavement and sickness, satisfied that it is for the best. If we are the children of God, we are but strangers and pilgrims here. This is not our home, we here have no abiding city; therefore we heed not the troubles or difficulties by the way, they will soon pass. Let us therefore aim after showing, by our quiet, patient demeanour, that we are satisfied with God's dealings with us.

#### GODLINESS.

Add to your faith godliness, that is, the habit of referring everything to God. That we pray about everything and do everything as seeing Him who is above; that we walk as confident that God is

our strength; that we walk by day and by night, as in the sight of God; in short, that we walk in holy, precious fellowship with God; that we remember that He is before us, and with us; that the Father's eye is upon us, and that we seek to be guided and directed in everything by Him. Oh that we might take up the meaning of all this, and carry it into our lives!

Now, my beloved Christian friends, is it your calm, quiet purpose to aim after all this? If so, you may be certain that God will give you more power to follow Him. God allows us, for His own wise purposes, to have our lot in this life cast amidst darkness in many respects. But think not of that; remember, we are getting nearer the end. The day is drawing near when the Lord Jesus Christ will come. I do not say by this that I can specify the time, or that it will be such and such a date; I know nothing of the precise time. But this is certain, we are getting nearer,-nearer the end. Nearer the day when the Lord Jesus Christ will appear in glory to call His waiting saints to meet him in the air.

How this ought to warm our hearts, and to fill us with a longing to serve Him, and to be like Him. If others are cold, then let us seek to warm them. If others are foolish, let us seek to teach them. If fire be lacking in others, let us, His servants, be burning coals to set them on fire. Let us remember, that it is more blessed to give than to receive. Oh, the blessedness of bearing much love to others, instead of receiving it only; of warming others instead of being warmed only; of teaching others instead of being taught ourselves only. Oh, therefore, beloved in Christ, let it be a matter of great moment to you, that you aim after godliness, living near to God in this life, that we may enjoy the blessedness of being living witnesses for Him! Let us seek that we may be made burning coals. And if all the brethren and sisters here were thus set on fire, how soon should we set Mildmay Park on fire. Then, would it not extend to Hackney? And then it would light up London itself. In helping to bless others we shall be greatly blessed in our own souls; and the fire thus kindled will burn in our own hearts. The passage which follows this contains so much, that I will rather leave it for our next meeting.

### 03.03. Chapter 3

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#### COUNSELS TO CONVERTS.

III. IN seeking to lend a helping hand to my beloved fellow-disciples, especially the younger ones, I came, at our last meeting, to a portion of Scripture containing deeply important instruction, in connection with this subject. You will find it in 2 Peter 1:5, from the fifth verse. I will just read a few verses, for the sake of the connection, up to the verse at which I left off.

I suppose, of course, that those whom I address are trusting in the atoning blood of the Lamb alone, for the salvation of their souls; but if any be present who know not the Saviour, may God in the riches of His grace stir them up to see the state in which they are by nature. We are all sinners, deserving punishment, and nothing but punishment, in the state in which we are by nature; and the only way we can escape it, is, by having A SUBSTITUTE to bear the punishment. This substitute God has provided in the person of His only begotten Son, Jesus Christ, who has been punished in our room and stead, and whose perfect obedience unto death, even the death of the cross, has been accepted in the room of sinners, who, by trusting in Him alone, obtain the salvation of their souls. All here present who have not yet trusted in Him, may cast themselves upon the mercy of God, by accepting what He has provided in the person and work of the Lord Jesus. Thus they would become like us, who have obtained forgiveness; would be delivered from the power of darkness, and translated into the kingdom of His dear Son; would be brought from darkness into light, and obtain peace to their souls; would be brought on the road to heaven, and made children of God, and joint-heirs with Christ; and would have the bright, blessed prospect of glory; and, while on the road to their home, would have a part in the intercession of the Lord Jesus Christ, who is at the right hand of God, and who is coming again to receive us to Himself, that where He is, there we may be also.

#### POINTS ALREADY CONSIDERED.

Now, as I said before, I suppose that all present have believed on the Lord Jesus Christ; then, are you doing as Peter writes, "Add to your faith virtue?" Again I mention that this word "virtue" is used in the sense of courage or fortitude, particularly implying that we are to make confession of Christ, and to stand out for Him, and boldly own Him before a wicked world.

Then, as I already observed, we are also to increase in knowledge, specially in the knowledge of the revelation which God has been pleased to make of Himself and His dear Son in the Holy Scriptures. This precious book shows to us the vanity of this world, and the blessedness and reality of heavenly things, and the joys that await us in the Father's house.

"And to knowledge, temperance." This means self-control; not merely to abstain from excess in drinking. It means far more, referring to our temper, way of life, our speech, and whole deportment; to be living in the world as becomes the children of God. And to this add patience; quietly waiting for God in the hour of trial and deep affliction, and expecting Him to deliver us. And to this add godliness; that is, the habit in which everything is brought to God, and referred to Him; in which we

seek to walk to the praise and honour and glory of God, and at all times and under all circumstances to make this our business-our especial business to live for God and under the eye of God; and that we do not turn away our eyes from God, but that we seek to go straight on, walking with God all the day long; living, speaking, acting for Him; cultivating-the precious habit in which we walk with, and live for, God.

Thus far we proceeded on the last evening. Now we come to BROTHERLY KINDNESS; that is, "the love of the brethren." That especially is to be aimed after, and if this is wanting, there is very much wanting. The heavenly Father looks for love among His children, whom He has loved with an eternal and unchangeable love. He would have us love one another. And if we do not love the brethren, where is the proof that we love God? God does specially look for this love, and He would have us add to all other graces, particularly this grace-the love of the brethren. And more, we are to add to all this,

CHARITY; that is, universal love. Not merely are we to love the children of God, but to love those who are not of us, and who do not love us. We are to love those who do not care in the least for us. We are to love those who do not walk with us on the road to heaven, and whom we have never even seen or heard of. We are to love everyone of the human family; that is the will of our heavenly Father regarding us.

He would have the heart of His children so large as to take in all; and then we have what is commanded universal love, which will manifest itself in seeking to do good to all our fellow-men.

We shall seek to do them good in every possible way, but specially in striving after the salvation of their souls. For this is what our heavenly Father teaches us, when He causes His sun to shine on the evil as well as on the good, and when His rain descends on the just and the unjust. By all this He would teach us to love everyone, even our enemies themselves. "To brotherly kindness, therefore, add charity"-love to all. THE RESULT OF THIS-FRUIT.

Now comes the next thing; what is the practical result of all this? It is fruit. "For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."

If we seek to "add to our faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity"; then, if these things be in us and abound, "we shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."

It is impossible to lead an idle life, if these things be found in us; for we shall be seeking to bring glory to God; and it is impossible that we should not bear fruit. If these things be found in us, it is impossible to stand still in the divine life; we shall surely make progress to the praise and honour and glory of God. We shall bear fruit. And the result will be that we shall not merely bear fruit thirty-fold, not merely forty-fold, or forty-five-fold, not even fifty, fifty-five, or sixty-fold only; but there is the possibility, even in this latter part of the nineteenth century, to bring forth fruit eighty or ninety-fold; and who shall tell us there is not even the possibility of bearing fruit a hundred-fold? But whether we do bear fruit to this extent or not, it should be our aim to bear fruit abundantly; and if we aim at sixty or seventy-fold, we may have a hundred-fold. THE CONTRARY RESULT. But now notice:-"He that lacketh these things is blind, and cannot see afar off, and hath forgotten that

he was purged from his old sins." That is the state of the man who does not seek to add to his faith these graces. "He that lacketh these things" (that is, he that neglecteth these things) "cannot see afar off" (that is, is dim-sighted).

It must be so, my brethren. He may have good natural sight, needing no spectacles; he may have clear judgment about business matters, and a thoroughly clear judgment of all temporal matters of this life; yet, if he does not seek to add to his faith all these things, he is dim-sighted, he has not spiritual judgment or discernment, and all his worldly wisdom is nothing. He becomes a hindrance to his fellow disciples instead of a helper; and instead of a counsellor to his younger brethren in Christ, he becomes a darkener of counsel. How deeply important, not to get into such a state, and therefore, my young brethren and sisters in Christ, I beseech you not to allow yourselves to become spiritually blind.

"And hath forgotten that he was purged from his old sins." What a sad thing if, after all that God has done for you, in bringing you to see that you are by nature sinners, in helping you to believe on the Lord Jesus Christ, so that your sins have been forgiven, and you have been delivered from the powers of darkness, and translated into the kingdom of His dear Son,-how if, after all this, you become blind, or dim-sighted, and your heavenly vision becomes obscured!

If our new light were to be darkened-those eyes which, by the power of the Spirit, have been enlightened -how sad it would be! If by reason of carelessness or worldly-mindedness, we should lose this spiritual sight, oh, how great the darkness would be! God's saints are all in danger of this. Not only until we have been believers ten, twenty, or thirty years; but as long as we are in the body, there is this danger. How deeply important, then, for us to take measures to be kept from this spiritual blindness!

Remember, then, that "he that lacketh these things is blind." He has not the mind of God; he has more or less the mind of the world; and if you bring certain things before him, such as the importance of prayer, that man will probably say you are too religious, too pious; he cannot understand you. Why is all this? Why should a man who has been forgiven and placed on the road to heaven, whose eyes have been opened to spiritual things, become thus blind? It is by neglecting to add to his faith these graces, he has become dim-sighted concerning the heavenly realities; he has been spiritually blinded, and has forgotten the state from which he was delivered. How deeply important, therefore, that we should cultivate these graces! Very many of the dear children of God, who, at the commencement of their divine life saw clearly their state, that they were sinners, and deserving punishment, and who, through the blood of the Lord Jesus Christ, by faith in Him, had peace, and had known the enjoyment and blessedness of fellowship with God, by getting careless and worldly-minded, and by living to a greater or less degree under the influence of this world, have at last forgotten that their sins were all forgiven, and that they are the children of God.

Thus they lose all the blessed enjoyment of their position, as children of God and heirs of heaven; and what is the result of all this? They more and more settle down in this world, and become less and less spiritually-minded, and become more and more lovers of this world.

What a sad state is this, and oh! my beloved brethren, may God keep us all from falling into it. Therefore it is that I do desire to warn you against ceasing to add to your faith all those graces:

virtue, knowledge, temperance, patience, godliness, brotherly-kindness, and charity. All these things are to be added. And now, "Wherefore, the rather." That is, because of all that has been said, we are to aim after "giving all diligence, to MAKE OUR CALLING AND ELECTION SURE." Have we all done this? Is it true of you all, my beloved brothers and sisters in Christ, that you have made your calling and election sure? Is it as certain with you all, that you will go to heaven, as if you were there already?

"But," you say, "how can we do this?" Just by attending to the points brought before us in the previous verses. For if we attend to all these things, then we shall make our calling and election sure. We shall have the assurance in our own soul, that we are the children of God; that we have received the forgiveness of sins, and that our Father loves us; that we are on the road to heaven, and that we have before us the bright and blessed prospect of glory, and are daily getting "nearer home"; and that we shall most assuredly reach heaven at last. In order to have this blessed assurance, let us, my beloved brethren, aim after all these things, that we may make our calling and election sure.

There is such a thing as doing this. I should be doing dishonour to my God, and failing in my duty, if I did not bear witness to-day that I have made my calling and election sure. After having been about fifty years a believer, I bear testimony that I know I am a child of God, that I have been forgiven, and that I am on the road to heaven. And although, in myself, nothing but a poor, weak, miserable sinner, and though if I had only committed the fiftieth part of the sins I have been guilty of, I know I should deserve punishment-nothing but punishment; yet, notwithstanding all this, I am as certain of going to heaven as if I were there already.

Why, why is all this certainty? Because God, by His Spirit, declares, "Whosoever believeth in the Lord Jesus Christ shall not perish, but have everlasting life." I take God at His word, in childlike simplicity, and hence I have the enjoyment of His promise. And although I am but a poor, miserable sinner, deserving punishment, yet I know I shall have everlasting life through Christ, and not only shall have everlasting life, but I have it even now. Therefore I have made my calling and election sure.

Moreover, I know, by the grace of God, that I am not a stony-ground hearer. Why do I know this? Because, having heard the Word I received it, and the cares of this world have not choked it; the persecutions of this world have not dried it up; in the hour of temptation I still had the word of God in my heart, and did not take my eye away from the cross; and therefore I know I am NOT A STONY-GROUND HEARER.

I am not a hearer only, but a doer, in some little measure, of the Word; and though I am weak, I can say that I know I have made my calling and election sure. If, after all this, my beloved brethren, you are not sure of it, oh, be not satisfied till the matter is settled. And what is the result of all this? The beggarly elements of this world affect me very little, because I have heavenly joy in my heart. I do not care for the money, the rank, or the honour of this evil world, and all its other allurements which attract many. I have something better-better far. The heavenly things are the best lever to lift your minds out of this world into heaven. Therefore aim after this certainty as to heaven, and it will raise you above the things of this life.

It is deeply important, my beloved younger brethren and sisters, to make a good beginning in this way, and to continue thus, and then your joy and assurance will increase more, and more. Your path will be as that of the just, which "shineth more and more unto the perfect day." Why should it not be so? We ought to increase.

You and I are neither prophets nor apostles, yet our path ought, as that of the just, to "shine more and more unto the perfect day."

DILIGENCE. In order that it may be thus, let us give heed to this, "Wherefore, the rather, brethren, give diligence" (mark that word "diligence") "to make your calling and election sure." Why so? "For if ye do these things, ye shall never fall." If you go on in this way, the world will not be able to say, "Look at the drunkard, who calls himself a Christian! Look at that thief who calls himself a Christian! or that idle, slothful man, see how he behaves to his wife; or see how she neglects her family and husband, and yet calls herself a Christian woman."

None shall be able to say such things of the child of God, so long as he continues to walk in these ways of which I have been speaking; and thus reproach shall not be brought upon the name of the Lord, and "if ye do these things, ye shall never fall." And you shall never bring dishonour, but rather honour and glory to God. AN ABUNDANT ENTRANCE.

"For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." We shall be like vessels under full sail, entering the port. That is what we should aim after, "an abundant entrance." Not like a house on fire, from which there is the possibility of bringing out perhaps a chair or a table, snatched, as it were, from the fire; a brand plucked from the burning." In this way some children of God escape at the last, content if they simply get into heaven and no more. But this ought not to be the case with you and me. We should be like vessels in full sail entering the port, having an abundant entrance. Let us aim after this, calmly and quietly bidding adieu to this evil world, joyously waiting for the coming of the Lord, rejoicing in the Lord abundantly.

After this we must also aim, so to live as that we may not have to look back in deep sorrow that we have loved' the world. Let us keep this before us, and especially you, my beloved younger brethren and sisters in Christ, while the middle-aged and the aged ought to remember it too; that you have but one brief life to spend for God, and surely this one brief life ought to be spent to the honour, and praise, and glory of God.

I have one more passage, full of deeply important matter to which I wish to direct your attention, by the help of God. You will find it in Eph, vi., and this, for the present, will be the last portion to which I shall direct your attention, except the Lord on Friday evening should lead me to anything else. I shall now only enter upon it, and shall not be able to finish it to-night; but will continue it on Friday evening. The portion is verses 10 to 18 of chapter vi. This passage, for the first four or five years after my conversion, was one from which, when I came to read it, there was a kind of shrinking in my mind; because I read it merely as a commandment, and found myself reprov'd by it; therefore I shrank from it.

One Lord's-day, about forty-five years ago, I awoke early in the morning, about five o'clock. I felt tired-very tired, having had a great deal to do on the day previous. I felt I should like to spend another hour in bed; but it came to my mind, "This is the Lord's-day, and there can be nothing

better than to rise and give myself to prayer and meditation." I did so, and in the course of my reading I came to this sixth chapter of Ephesians. I began reading; I soon saw that it was full of the gospel -blessedly full of the gospel. It pleased God to bless it greatly to my soul that day, and, ever since, this portion has been particularly dear to my heart.

I desire now, as God may help me, to bring before you what the Holy Ghost would teach us in these verses.

"Finally," the apostle says, as if he meant, Now, after what I have said, let us sum it up in the following verses:

"My brethren." This word "brethren" is to be especially noticed. As if he meant to say, this is a word for believers, and specially for them. "Be strong in the Lord, and in the power of His might."

TRUE STRENGTH. The first point here is, for the beloved fellow-disciples never for a moment to suppose that they have, or can have, any strength of their own. And, because they are converted, and are not now dead in trespasses and sins, and have been brought from death unto life, yet they are not to suppose that they have any strength of their own.

"Be strong in the Lord." In ourselves we are utterly weak, and in ourselves we remain weak as we are by nature. Our strength is in the Lord; and by looking to God, through the Lord Jesus Christ, we receive wisdom, strength, help, and, in short, everything we can possibly need as we pass through this vale of tears.

Therefore do we especially need this exhortation, "Be strong in the Lord." We cannot fight, we can do nothing of ourselves; we have no might nor strength of our own. And if anyone should say he thinks he has any strength or power in himself, I would say, "My brother, you are mistaken; you have no such thing." And this we have to remember to the very last moment of our life. I desire day by day, and hour by hour, to remember this, and I request all of you to remember it, that you may never suppose you have any strength or wisdom of your own. If you do so, you are neglecting the resources laid up in Jesus Christ; and moreover, if you do so, you will not make use of the wisdom, power, and strength which God has laid up for us in the hour of our weakness, in the person of his beloved Son, the Lord Jesus Christ, Therefore is this exhortation much needed, " Be strong in the Lord, and in the power of His might." "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil."

PUT ON THE WHOLE ARMOUR OF GOD. Not simply the breastplate; not simply the helmet; not simply taking the shield; but the whole armour of God. And these words, "put on" the whole armour, are to indicate to us, to make use of the armour. It is to be "put on." It is one thing to know the armour which God has provided. We may know all about it very intimately, but it is a different thing to put it on. Yet, God has provided this armour, in order that we may put it on, and thus be able to stand against the wiles of the devil.

If we do not put it on, then it will profit us nothing. Just as it is with the gospel. God provides it for us; He has made this provision in order that we may escape punishment; and Christ says that they who believe shall not perish, but have everlasting life. Yet if sinners do not receive Christ, if they reject Him, and go on trusting in self, or living in carelessness and utter indifference as to the things of God, then all this blessed provision for them, through the sufferings and work of the Lord

Jesus Christ, will profit them nothing. They must appropriate it, by God's grace, to themselves.

Now, it is precisely so with the saints. They will not profit by the armour, unless they put it on. But one says, "I am so weak." What then? You stand all the more in need of it; cry, "Oh, my Father, I am Thy weak child; help me to put on Thy armour!" God will accept thy cry, and He will help the weak one who so cries.

There is an apparent contradiction between, on the one hand, the sovereignty of God, which is plainly revealed, and on the other hand, the "will of man." We have no power of our own, and yet we are responsible persons. We are commanded distinctly to receive and obey the gospel; and if we do not, yet we are responsible.

If, however, we feel our own utter inability, then let us go to God, and say to Him, "I am weak and sinful, and cannot receive the gospel. Help Thou me." If we do this, we shall be helped, as God is willing to do so, and willing to bless us, if we only seek Him. So it is with the armour of God. If we are weak, let us say, "Father, see thy weak child. Yet I wish to put on this armour. Help thou me." You will find that He is willing to help us. But why is it so important that we put on the whole armour of God, and not a part only? For this very reason, that we should be able to **STAND AGAINST THE WILES OF THE DEVIL.**

There are many of those who say, with the ungodly world, that there is no such person as the devil. But the Holy Ghost reveals the fact that there is such a being. I am as thoroughly convinced of this in my inmost soul, as I am convinced of the reality of the person and work of the Lord Jesus Christ; and of the existence of the Father of our Lord Jesus Christ, and of the salvation of all those who believe in the Lord Jesus Christ. But while it is true that there is such a being, and while it is true that he who is against us is mighty, -very mighty, yet this is also true that He that is for us is still more mighty; and that in the riches of His Grace He has created and provided for His weak children the whole armour, whereby they may be able to stand against the wiles of the devil. And as long as we make use of this whole armour, we shall find how ready He is to help us in all our weakness and helplessness.

"For we wrestle not against flesh and blood, but against principalities and powers; against the rulers of the darkness of this world; against spiritual wickedness in high places." We have a conflict, but it is not a conflict of this world. It is not according to the ideas of this world. As, for instance, when in an earthly conflict soldier wrestles against soldier, flesh and blood against flesh and blood. Not thus is our warfare. It is of a spiritual character, and altogether against spiritual forces; "against principalities and against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." In a word, against the power of the evil one.

Here we stop, and from this, if God will, we shall go on next Friday evening to consider the whole armour of God. And those who come here, I affectionately advise to consider it before you come. Read the passage, and seek to meditate upon it with reference to your own heart, and try to see how far you understand these verses.

Thus our meditations, when we come together, will be all the more profitable. I have it particularly laid on my heart to say a word on this portion of Scripture, which I have found repeatedly to be food to my own soul, and which I trust may be also made profitable to others.

## 03.04. Chapter 4

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### COUNSELS TO CONVERTS.

IV.this is created by D. (0x THE portion from which I have it laid on my heart to speak a few words of counsel and advice, especially to the younger brethren and sisters in Christ, you will find in Ephesians 6:10-18.by C0x

I have already observed the deep importance of never, in the last degree, relying on our own power and energy, or upon our past experience, or upon what we think we can accomplish in the things of God; but rather throughout to distrust ourselves, even to the very close of our earthly pilgrimage, and only to rely upon the power and wisdom of God Himself, so that in His power and might we may go forward in the battle.

WE MUST PUT ON THE WHOLE ARMOUR OF GOD; and regarding this, we have observed the deep importance of putting on the whole armour of God. Every part of the armour which God Himself has been pleased to provide for His children, is absolutely required, in order that we may be fully furnished for the conflict. And for this very purpose has the armour been provided, that we may be able to stand against the wiles of the devil. That adversary is very subtle and crafty, and he is ever watching that he may get an advantage over us. In order to lay still greater stress on this, the apostle, by the guidance of the Holy Ghost, proceeds to say, "For we wrestle not against flesh and blood." The battle is not that of army against army, or man against man, as in this world, "but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

Here I observe particularly, the deep importance of ever keeping before us, that we have really and truly to fight against the powers of darkness. And if at any time any of us should, through the subtlety of Satan, yield to the temptation that there is no such being as a real personal devil, let them be aware that that is just one of his chief devices, in order to throw the child of God off his guard, so that he may the more easily get power over him.

Verily, there is such a being as the devil. And he is mighty, as well as experienced. But also, for our comfort, let us keep this before us, that greater is He that is for us than all that can be against us. And therefore with courage we may go forth against the powers of darkness and spiritual wickedness in high places. As long as we recognise our own weakness and impotency, and depend upon God, we shall be helped even against these powers.

Thus far we have already proceeded. Now, "WHEREFORE TAKE UNTO YOU."

Wherefore; that is to say, because the conflict is what it is, and because we do not fight against man, or against flesh and blood, but against the powers of darkness, and against spiritual evil powers, "Take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand." For this very purpose the armour is provided for us, that we may be able to withstand and finally to overcome.

Now let not any dear child of God suppose, as there is at times a danger of supposing, that because the conflict is what it is—because it is spiritual, and because our enemies are so many and so mighty, that, therefore, it is utterly useless to attempt to fight against the powers of darkness. Not so. Let us go with good courage to the conflict. The will of the Lord is that we should "BE OF GOOD COURAGE"; and under whatever circumstances of danger, perplexity, or of trial, the child of God may be placed, let him always be of "good courage." Who shall harm us, if God is for us? If He is on our side, who shall then withstand us? But let us never trust in self, else we shall quickly find how weak we are. Especially let us never begin to reason with the devil; he is too much for us. The will of God is, never, never, never, under any circumstance, to reason with the tempter. He who begins to reason, is certain to fall; because we have ever to keep before us who the devil is, and what power he has; and, therefore, if we begin to reason, we are sure to be overcome.

We know not how long the chief of the evil spirits has been in existence; but we know that he was in existence at the creation of the world, and was the originator of evil. Therefore, from the time he deceived our first parents, he has reasoned with a great number of people; and has thus gained a vast experience. Think of all this vast experience, and of all the wiles he has learned, and you will see how absurd it is to attempt to reason with Satan. God's blessed Word is enough, and that is the only thing he cannot stand against. But if you begin to reason with the devil, it is certain that you cannot stand.

Never, then, attempt to reason; especially you, my younger brethren and sisters in Christ. Learn at the outset of the divine life that you must not reason, and that, if you do, you will fall. When tempted, take the blessed book, and say, "My Lord says so-and-so, and believe it;" and in child-like simplicity rest upon it. Satan cannot stand against that.

"Take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all to stand."

Notice further that word "EVIL DAY."

What is particularly meant is the day of temptation; that is the evil day. And on that day we are to take comfort in the knowledge that God is our helper. But, in a certain sense, the whole of this life is an evil day, because of the power of Satan, and because of the world which surrounds us. The devil is ever on the watch to get at us, and therefore, in a certain sense, the whole time we are in the body lasts the evil day. The whole armour of God is given to us, not to be used on this particular day, or that, but to be worn during the whole pilgrimage of this life. We may have fought very successfully for a time, but still we are to keep it on. In the armies of this world, you all know how it is—battle after battle has been fought, and success has been gained. What then? The armour is put off, and now the soldiers rest. But not thus with the armour of God. The whole pilgrimage is a time of war; the conflict ceases not, but must be maintained throughout life. But to you who are not alive spiritually, who are dead in trespasses and sins and have no conflict, I say, affectionately, it is the slumber of death which is upon you. The life which you now live will be terminated, unless you are awakened, in eternal spiritual death. Therefore, if you are not awakened, seek with all earnestness of purpose to be made to know your own state, and to seek to become alive through Jesus Christ. The gospel is yet preached to you—the door of mercy is still open wide. The very fact that you are here to-day shows, that the gospel door is open yet. Oh, press into the door—believe the gospel—obey the commandment to receive the gospel, and trust in

the Lord Jesus Christ, and in Him alone, for the salvation of your soul!

Then, if you do so, you will, in the riches of God's grace, receive the forgiveness of your sins; you will be regenerated, and, although you were dead in trespasses and sins, you will instantaneously be made a child of God, an heir of God, joint-heir with Christ; be brought on the road to heaven, and have the bright and blessed prospect of everlasting life before you. Then, and only then, you will know something practically and experimentally of the conflict against the powers of darkness.

It is to those, then, who are believers, and who know what the conflict is, that I speak this evening. And to you beloved brethren and sisters in Christ, but especially the younger brethren and sisters, I say, never allow yourselves to be at ease with regard to the conflict.

It is written here, "AND HAVING DONE ALL TO STAND."

Oh, how deeply important it is to notice that we must be prepared to stand firm. Again and again do we see the child of God who has set out well, and who has continued for a time to run well, and who has given up the world, with its habits, customs, and pursuits; has renounced all these, and has rejoiced the heart of the Lord Jesus Christ, as well as the hearts of God's dear children; has gone on for a year or two, and then he begins to hanker after this world; then he begins to take his ease in the conflict; another year or two, and he is as much in the world as ever he was.

What a sad, sad, sad case is this; yet how frequently do we see it occur. To avoid it, I say to the beloved children of God, Be satisfied with nothing short of this, that you are going on in the self-same decided way for God as you did at the beginning. Continue to keep on the armour of God, and say, By His grace I will stand.

Let it never be said of you, That man began well, but has not gone on well. Let it be so that any who knew us in 1830, and now see us in 1875, can say of us, Well, after forty-five years have passed away, that man is as decided as ever.

I ask myself, and answer it as before God, and I ask you, my brethren also, to answer before God, How is it with us? Are you as decided as at the beginning? If not, there is something wrong. Having been very decided for God is not enough; we must be so still, even continually; ever resisting the powers of darkness and spiritual wickedness in high places.

Let us, then, never settle down at ease to enjoy the victory. That should never be the case in this world. There is no permanent victory here; it is far off in yonder world, in the bright blessed eternity which is awaiting us. We shall have victory and rest there, but here, in this life, we have to fight-fight on in the conflict of life.

Now let us consider the armour itself.

"HAVING YOUR LOINS GIRT ABOUT WITH TRUTH." To most of you, my dear Christian Friends, I scarcely need to say, that we have here to keep before us, not the common English soldier with his firearms and modern equipment, but soldiers as they were in those days, and especially the Roman soldiers. The nature of their armour and warfare we have to keep before us.

Now at that time it was a matter of great importance to the soldiers to have a girdle to gird themselves. By means of this girdle the soldier braced himself up for the march and the conflict.

The clothes were thus tied close to the body, in order that the soldier might not be hindered in his marching, nor in his fighting, as the fighting often consisted in one man fighting against another man.

Now, in the spiritual conflict, what have we for a girdle? It is the truth of God. This brings before us the fact, that, just in the measure in which we hold the blessed truths of God's word, so in measure, and only so in measure, are we ready for the conflict.

Every particle of error hinders us in our spiritual conflict. We are helped in the measure, in which we adhere to the truth of God. And while the temptation in the case of the young disciple may be to say, "I know I am a child of God, and that Jesus Christ has saved me, therefore what does it matter whether I understand this or that particular truth or not, or this or that particular doctrine or not," yet it is a matter of great importance. Because, in such a degree as we understand the truth, so shall we be able to stand in the hour of conflict, and so much the less shall we be hindered in this our conflict.

We ought to hold the truth in all its parts-every particle of the truth as revealed to us; and we ought not to have our favourite parts, and only those of God's word to which we pay particular attention, to the neglect of other equally important parts. And just in proportion as we seek to know the whole revealed truth, so shall we be strengthened, as with a girdle, for the conflict. **THE BREASTPLATE OF RIGHTEOUSNESS.** This part of the armour of a Roman soldier was generally made of a piece of iron or brass, and which particularly covered and protected the vital parts, such as the heart, lungs, and liver. A very important thing, then, was the "breast plate," or piece of iron or brass, covering, as it did, the vital parts of the Roman soldier. Now, we have to ask ourselves, in connection with this, What is this? What have we for a breast-plate to protect us?

One or another says, we must live a righteous life. True, we have to seek to live a righteous life; but this is not the point here. It is this, that we seek continually as weak sinners, to hide ourselves in the righteousness of the Lord Jesus Christ. In this spiritual conflict there is nothing so important, as that from the very beginning of the spiritual course, we begin as miserable sinners, trusting alone in the righteousness of Christ, - the righteousness which the Blessed One has wrought out for sinners, the righteousness in which alone we trust before God. This the only ground on which we expect God to help us, to answer our prayers, and deliver us from the difficulties with which we meet in our spiritual conflict. **THE RIGHTEOUSNESS OF CHRIST.**

It is, then, deeply important to see that we are sinners, miserable and weak in ourselves, but that Jesus is our all and-in all; not only thus at the beginning, but thus we must go on; not only two or three years, not even five, ten, or twenty years, and then trust in our own merits, but that we continue, as long as we live, to depend solely on the righteousness of Christ. It is not only at our conversion that this is so deeply important, when we are made new creatures and enter upon this warfare; but it is equally important at all times in our spiritual life. So that when the devil says-as he will say-"Do you expect to get to heaven, you miserable sinner? You do not deserve it; look at what you have done! No such thing; you need not expect it, you will not get there." When he says that, what is the answer to be? "It is true that I have sinned; yet for Christ Jesus' sake miserable sinner as I am -through His righteousness, I shall yet be in heaven." What is the result of this? You rise! The devil seems to have you down, and seeks to give you your death blow; yet you rise! He seems to have obtained the mastery over you, and yet you rise again, because you trust in the

Lord Jesus Christ and not in self, and you stand before God not in yourself, but in Christ. And though a miserable sinner, yet through Jesus, who makes you clean in His blood, you know you will get to heaven at last. When you thus go to Christ, and take refuge in His righteousness, the devil is outwitted. Therefore remember particularly to have on this breastplate.

If the Roman soldier had not put on his breastplate, how easily he would have been cut down when his breast was unprotected. So it is with us; it is important that we should put on "the breastplate of righteousness."

"YOUR FEET SHOD WITH THE PREPARATION OF THE GOSPEL OF PEACE."

What is the meaning of this? I invited you last Tuesday evening, to meditate on these verses; you may have considered it, but now consider it again with me. What is the meaning of this-" your feet shod with the preparation of the gospel of peace"?

These soldiers, of whom we have been speaking, did not go bare-footed into the battle; for if so, and it were man wrestling against man, how easily they might slip and fall down while fighting one against the other. Neither did they wear sandals, which would not have afforded full protection to the feet. The common thing amongst these soldiers was to wear strong boots.

Many of my friends may remember the name of one of the Roman emperors, Caligula, which means, "little boot." He was called thus because he became a soldier when very young, and his feet were so small that none of the ordinary soldiers' boots would suit him, and he had to have little boots made on purpose for him. I simply remind you of this to show that the common practice amongst the soldiers was to wear boots, in order that they might be the better helped with regard to their warfare.

Boots also were of especial importance, on account of marching. The roads at that time were rough and rugged, and thus these boots were of great service in the war, as they had to march in rank against the enemy. And so our spiritual boots protect us when on the rough march of life, as also in the hour of conflict, We, who are the children of God, have a provision made for us in this respect, and it is the gospel of peace which God has provided for us, that we may be able to march homewards through the rough paths of life, and even to stand in the hour of conflict.

What is this preparation of the gospel of peace? It means, we are the children of God, and we are no longer at enmity with God, but are at peace with Him. Our sins are forgiven in the Lord Jesus Christ. God is well pleased with us for Christ, His dear Son's, sake; and we, having no longer any fear, are at peace with God. That is the preparation of the gospel of peace, with regard to our spiritual conflict and also with regard to our homeward march. Hold it fast; although thou art a miserable sinner, yet thou art forgiven for Christ's sake. "Through whom we have the forgiveness of sins, according to the riches of His grace." Though I am a miserable sinner, yet the Father loves me, and I am on the road to heaven, where I shall certainly be at last.

Let the child of God hold fast this hope, and this persuasion of his security, as given in the simple statement of the gospel, and by this he will be able to pursue his march heavenwards, and in the hour of conflict he will be able to stand manfully.

All this by having the preparation of the gospel of peace! How deeply important, then, to have clear views of God's gospel, and that we should receive it simply as the gospel, and not in any way mix

it up with our own doings or experience. Some would seem to act as if they are to do what they can, and, what they cannot, the Lord will do. Far be it from us to have such thoughts. He and He alone must do all for us. By His atoning death on the cross, He has borne the punishment due to us for our sins, sins which deserved punishment-and nothing but punishment-and has brought us to this blessed hope and trust that all our sins are forgiven; that God is well pleased with us for Christ's sake, and that, sinners though we are, yet He now delights in us for His dear Son's sake, and He is willing to help us in all our conflicts for Christ's sake. Thus we experience that joy and peace, which will help us on the march to heaven, and in the hour of spiritual conflict. So then, let us make much of this preparation of the gospel of peace, which is spiritually the protection of our feet, even as the old Roman soldiers were protected by their strong boots.

"ABOVE ALL, TAKING THE SHIELD OF FAITH, this is created by D. (Ox wherewith ye shall be able to quench all the fiery darts of the wicked." As the words stand here in our translation, one or the other might suppose that those words "above all" indicate that it is of the first importance to have this shield of faith. Now I do not at all undervalue this shield of faith, but only to point out that this "above all" does not mean that it is of more importance than the other parts of the armour. The meaning of it is, "in addition to all;" that is, not leaving it out.

We have already observed the importance of faith, but this again brings before us the deep importance of exercising faith; and this not only on this particular point, or on any other particular point, but our faith should be exercised on the whole revealed truth of God. In regard to all that He has said as to this world, or the world to come, as well as the first point, that of believing on His dear Son, whom He hath sent into the world. We have to aim after this, that we should increasingly and truly, and with child-like simplicity, seek to take God at His Word. That is exercising faith, which is here called the "shield of faith."

Now in the case of the Roman soldiers, it was deeply important to be protected by the shield. You all know how important this shield was to ward off dangers, such as arrows and blows of the sword. But it was also of great service in warding off darts. So in the spiritual conflict this shield of faith is given, that the child of God should be able to stand against the fiery darts of the wicked-that is the wicked one-the darts of Satan.

"FIERY DARTS."

They are called fiery darts, because they are so painful and so pernicious. We all know, in our own experience, the exceedingly painful nature of these fiery darts, and the only way to overcome them is, by using the shield of faith. Exceedingly great temptations are often met with, which tend to make us distrust the love and power of our Father; and the only means of meeting these is, by faith. The best way to illustrate the meaning of faith, as applied to these temptations, is, just to give one or two instances. For instance, here is a child of God: suppose that he has been regenerated, and for some time has fought manfully against the, evil one, and the allurements of this world. But after a time, perhaps two or three years, he begins to be less watchful. What then? He goes back again, and begins to love this present world, and soon the temptation comes. "Well, I am afraid I shall not be successful, and after all I shall lose the battle." You all know that a child of God may thus be tempted, and how wretched he will be, till he uses the shield of faith to quench this fiery dart of doubt and mistrust. How shall we use the shield of faith? It is stated regarding the children of God, "I will never leave thee nor forsake thee." This is true regarding all the children of God; and

it is true regarding you. How quickly, when this is used with child-like simplicity, does it quench that fiery dart. Or in the temptation, which sometimes comes to the child of God, when he is tempted to think that he may, after all, be lost; how does the word of God suit this? Simply by believing what it declares, "None shall be able to pluck them out of My Father's hand." I am one of His sheep, and therefore I cannot be lost. How this will quench the fiery darts of the devil, and give us joy instead of sorrow!

#### TEMPORAL TRIALS.

Now one or two points regarding temporal matters, where faith is also of deep importance. Suppose one who has all his life earned his bread by toil. He gets on towards sixty, and presently will be past it. Now Satan begins to trouble him, and says, "You are getting old now; soon there will be nothing remaining for you but the union or the workhouse."

How wretched and miserable a child of God is made by this; but by using the shield of faith he will be able to quench it. "If my Father has cared for me when young, surely He will continue to care for me when old, and when sick, even as in the past. Or, as He says in the Word, 'I will never leave thee nor forsake thee.'" How quickly this temptation will be quenched. I have seen many of God's dear children who were thus troubled. AN ILLUSTRATION.

One instance I remember distinctly, although it occurred many years ago. It was that of an aged widow, a child of God, who had lived very consistently. She had worked hard with her hands in youth, and now in her old age she began to say, I shall have to go to the work-house. She had some money which she had saved of her past earnings, and she said, "When this is gone I can earn no more, and I shall have to go to the union." I sought to comfort her; I reminded her how God had cared for her in the past, and how He had promised never to leave her nor forsake her; and that as surely as she was a child of God, so surely would He care for her; and that even some of His own children would be led to assist her. But still the temptation continued, and what was the end of it? Her joy was marred completely for years; she was in deep trouble, simply by this one thought. Yet see how it came to pass at last. One by one the sovereigns were used, and at length it came to the last sovereign; one shilling of it was spent, when the Lord took her to Himself, and there was for her no such thing as the workhouse. But see how she was losing her spiritual joy, and how her life and her communion with God was marred by this one fiery dart; whereas, if the shield of faith had been used, the devil would have been confounded, and her last years would have been in peace. Therefore, let us use this shield of faith, with the revelation God has been pleased to make of Himself, and we shall soon see the fiery darts of the devil quenched, and have joy.

"AND TAKE THE HELMET OF SALVATION." In the parallel passage in 1 Thessalonians, v. 8, it is, "for an helmet, the hope of salvation." So we have to understand it here, it is the hope of our salvation that is to be our helmet.

All these parts of the armour were of great importance to the Roman soldier; the girdle to bind, the breastplate to defend the vital parts, the boots to protect the feet, and enable them to march firmly, the shield to ward off blows; but although he had all these, there was yet wanting one thing-the iron helmet. Without it, how soon would his head, the most exposed and most tender part of his body, have been injured or hurt. Therefore, the Roman soldier was also protected in this part; his

head was protected by the iron helmet.

Thus with the child of God; he has protection for his spiritually weak part, and it is just this—the hope of salvation. While on earth, we go toiling amidst difficulties, and trials, and temptations. Often all things seem to be against us, not only the world, but sometimes even the children of God turn their backs on us, and we are left alone, comparatively speaking. Yet, in the midst of it all, there is something unspeakably comforting in this, that makes the heart joyous. What is it? It is "the hope of salvation," the joy of looking forward, and knowing that we shall be in heaven at last.

It is this that keeps us up. The way at times may be very dark, but then it is always a pilgrimage, which is day by day getting shorter as I get nearer home. The journey is ever towards home—nearer, nearer home. It is this bright, blessed prospect of home, home, home of complete deliverance from sin and temptation, through the blood of Christ Jesus, which strengtheneth us at such times. To know that we shall be delivered from the old evil nature, to be brought into a state in which the will of God is carried out by us continually, that the mind of God shall be found in us, and that we shall be with the Lord Jesus Christ, who is now at the right hand of God, and shall be like Him—these are some of the bright, blessed prospects of the state to which we are going.

Therefore, my beloved brethren and sisters, especially the younger ones, when temptation, trial, or difficulty come, and when all seems going against us here, remember that this is not our home, and that we must not expect to enjoy this present evil world. Then think of the Father's house, where there are many mansions, and the bright, blessed, and glorious prospect we have of that Father's home, and you will find there is not a better lever to lift us above this world than just to contemplate heaven. Oh, make much of it! make much of it! For fifty years I have known the Lord, and as grey hairs multiply, and as, little by little, I get nearer and nearer, the prospect becomes brighter and brighter; and during many years of sore conflict, trial, and affliction, this has cheered me exceedingly: "I shall soon be home—soon be with my Lord." Therefore make much of this hope, that, even as the helmet protected the Roman soldier, so the hope of salvation may protect you by the way.

Now the last part of the armour:

"AND THE SWORD OF THE SPIRIT, WHICH IS THE WORD OF GOD."

All the other parts to which we have referred, were in order to protect us from assaults; that is, of a defensive character. Now, here is something to make an attack with a weapon of an offensive character, with which to march against the enemy, and to make inroads on the powers of darkness. Not only as the children of God are we to know our weakness, we are also to know and to act as those who have God on our side, One who is both able and willing to help us in time of need; and we should go right among the enemies, that we may pluck brands out of the fire, to the praise, and honour, and glory of God.

Beloved fellow Christians, it is the will of the Lord, that we should not only defend ourselves, but that we should also resolutely seek to win souls, and rescue sinners from the snares of the devil, and bring them to the Lord Jesus Christ. For both of these ends there is nothing like the weapon used by our Saviour Himself when tempted, "It is written"; that is, the use of the word of God. And in order that we may be able to use it to good purpose, we must study it, as I observed last week, regularly and prayerfully, with meditation, and with simple faith, and with self-application. Do not let

us reason, but learn, ever to take God at His word with child-like simplicity; and, when occasion arises, bring it out against the devil. Then he will not be able to stand. This word, the word of God, is also to be used that we may win souls for Christ; and not only with reference to them, but with reference to our fellow-disciples, that we may strengthen their hands, and encourage their hearts against the powers of darkness. We can never make too much of the word of God, which must be in our hands as a sharp sword, "piercing even to the dividing asunder of soul and spirit." It is the spiritual sword for the spiritual conflict.

"PRAYING AND WATCHING."

Lastly. "Praying always, with all prayer and supplication in the spirit, and watching thereunto with all perseverance and supplication for all saints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel."

It is not necessary to dwell on this last part, as I have spoken on it again and again. Only this will I observe, that while all the other points, which have been referred to, are deeply important, yet they will not be successful, unless they are coupled with prayer, constant and believing prayer; for if we should attend to all the other things, and put on the whole armour which God has provided for us, and yet not pray, we shall find how weak and helpless we are.

Why is this? Though we are the children of God we are in ourselves weak, and God will have us to recognise our helplessness before Himself. Therefore, as opportunity and time allow, let us give ourselves to prayer. It is most important to have stated times for prayer, and not to leave it to certain impressions. If we leave it to feelings, you will find that you will be less and less inclined to prayer, and soon will be altogether without it; or, in other words, a miserable sinner, without help in the conflict. Have certain times for secret closet prayer, when by ourselves we pour out our souls before God. In connection with this, let us, as heads of families, have regular family prayer, so that God shall be recognised in the family. As children of God we should also seek to meet with other children of God in prayer, such as prayer meetings. We ought to seek more and more opportunities of fellowship in prayer, as, for instance, in the daily prayer meeting in connection with this hall, where we have met day by day to spread out our wants before Him, and to seek His blessing on our united efforts for the Lord.

Now, my dear fellow believers, attend to these matters which we have been considering, putting on the whole armour of God, accompanied by prayer, and certain I am that you will be happy Christians, holy Christians, and useful Christians. That is what I would desire with regard to all my beloved brethren and sisters in Christ, that they all should be happy Christians; and that they cannot be, except they seek to act according to the mind of God. But acting thus, they will be holy children, and if they walk in His ways and walk with Him, they will also be useful children, as they will be living witnesses for God. Not only so, but let them aim after being fruitful, bearing fruit thirty, forty, or fifty-fold, and, it may be, sixty-fold. Having attained to this, be not satisfied, but aim after sixty-five, or seventy-fold, and then it might be, and there is no reason that it should not be, a hundredfold. May God help us so to live as to bring praise, honour, and glory to His name while life is continued to us!

## 03.05. Chapter 5

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### COUNSELS TO CONVERTS

V.

I WISH, my beloved Christian friends to direct your attention to two passages in connection with prayer. The first you will find in the commencement of Psalm cxvi., "I love the Lord, because He hath heard my voice and my supplications. Because He hath inclined His ear unto me, therefore will I call upon Him as long as I live."

MARKING ANSWERS TO PRAYER. The Psalmist states, that he loves Jehovah, because He hath heard his voice and his supplications. Now this cannot be the case with us, except we mark the hand of God, and except we observe that He hath heard our supplications, and that He hath answered our prayers. The Psalmist had marked the hand of God, and he says, "I love Jehovah, because He hath heard my voice."

Very few of God's dear children are aware how much this marking of the hand of God, with regard to answers to prayer, has to do with increased love to their heavenly Father. We are so apt to leave unnoticed the hand of God, and to pass over what God has been pleased to do in answer to our prayer.

I would particularly advise all, but especially the younger believers, to use a little memorandum book, in which they may note down on the one side the requests which they bring before God. There are certain matters which God has laid on our hearts, and we should note them down. It would be helpful to us to write-At such-and-such a time I began to pray for such-and-such a thing; and then to continue to pray with regard to this matter. If we do so, we shall find that sooner or later the prayer will be answered; and then let us mark on the opposite side, that it has, at such a time, pleased God to answer that prayer.

### REVIEWING ANSWERED PRAYERS.

After some time, read over the memorandum book, and you will find how again and again it has pleased God to answer your prayers; and perhaps regarding matters about which you little expected the answer to come; and soon you will find the wondrous effect of this on your heart, in increasing your love and gratitude to our heavenly Father. The more careful you are in marking what you ask, and what God has given, the more distinctly you will be able to trace how again and again it pleased God to answer your prayers; and more, you will be drawn out to God in love and gratitude. You will find precisely as the Psalmist found it when he says, "I love the Lord, because He hath heard my voice and my supplications." THE EFFECTS OF THUS REVIEWING ANSWERED PRAYERS.

We ought to love God, even though we have not answers to our prayers; but all this will greatly increase our love; and it is not only once, but if we mark the hand of God, we shall soon find that we have scores and hundreds of answers to prayer. And thus we shall be led to love Him more

and more for all He has done. And as we mark how we have been helped, and how gracious and bountiful our Father has been, and how He takes pleasure in listening to the supplications of His children; the heart will be filled increasingly with love and gratitude to Him.

Another effect of all this on the Psalmist we find in the second verse, "Because He hath inclined His ear unto me, therefore will I call upon Him as long as I live." The more evidence we have of His power, and of His willingness to help us, the more our hearts should be determined to call upon the Lord. The more our prayers have been answered, the more should we be stirred up with new determination to ask yet greater things. We should be encouraged to come again and again, in order that He may incline His ear unto us. Is this, my beloved friends, the case with us? Are those two points found in us, and can we say with the Psalmist, "I love Jehovah, because He hath heard my voice and my supplications?" And do our hearts say, "because He hath inclined His ear unto me, therefore will I call upon Him as long as I live?" Verily it should be so with us, if we are believers.

**FREEDOM FROM ANXIETY.** The second passage to which I desire to direct your attention you will find in the epistle to the Philippians, the fourth chapter, and in the sixth and seventh verses, "Be careful for nothing; but in everything by prayer and supplication, with thanksgiving, let your requests be made known unto God. And the peace of God, which passeth understanding, shall keep your hearts and minds through Christ Jesus."

"Be careful for nothing." This by no means signifies that we may be careless, thoughtless, or unconcerned about everything. That is not the meaning of it. The meaning is, not to be anxious about anything. This is one of the privileges of the children of God, that they are permitted, and not only permitted but invited, and not only invited, but commanded, to bring all their cares, sorrows, trials, and wants to their heavenly Father. To roll all their burdens upon God; to cast all their cares upon Him. And because they are permitted, yea, commanded so to do, they have no need to be anxious about anything. However many or varied our difficulties or necessities, we should commit them all in believing prayer to God; but we should not be anxious. And why not? Because it is impossible to be anxious without dishonouring God.

If the men of the world see that we Christians are anxious like themselves, they will have ground for saying, that our profession of having an Almighty Friend and Helper in heaven is only a profession; and, therefore we dishonour God by not trusting in Him in the hour of need.

**WE HAVE HOWEVER SUCH A FRIEND,** and He is willing and able to help us and to deliver us in His own time and way. This is the very reason why we need not be anxious about anything. But you say, how can I, a wife with a husband given to drinking, not be anxious? No, I say my sister in Christ, you are to pray for your husband; you are to pray for that husband very earnestly. But remember to look out for an answer to your prayer; and it is the will of our heavenly Father that you are not to be anxious even in such circumstances. You are earnestly seeking that he should be converted, that is right and proper; but still be not anxious even in such circumstances. If you roll the burden upon God, and cast all your care upon Him, you will be free from anxiety even regarding this. And thus with every matter; regarding our children, for instance, who are unconverted, we have to be careful to train them in the fear of God, to set a holy godly example before them, to pray much for them, and at suitable times, to bring the truth before them; but even regarding them, we are not to be anxious. We are to roll the burden-the whole burden-upon God,

and He will carry the burden for us.

So-literally-this is to be taken, Be anxious about nothing. And thus we shall walk in holy confidence. Trust in your heavenly Father, looking to Him, confiding in Him, knowing that He will help in His own time and way.

But, while the commandment is not to be anxious about anything, at the same time, we are exhorted to bring everything before God. It is not to make us careless, but to teach us to LEAN UPON HIM ALONE.

We are here exhorted to bring the matter before God. "In everything, by prayer and supplication, with thanksgiving, let your requests be made known unto God." Notice especially the word "everything." It is not simply great matters we are to bring before God, not simply small things, but "everything." Therefore, all our affairs-temporal or spiritual-let us bring them before God. And this for the simple reason, that life is made up of little things. If we attempt to stand in our own strength under little trials, we shall find them too heavy for us and we shall fall, which is dishonouring to God. THE FOLLY OF NEGLECTING THIS INJUNCTION.

Let me see a Christian man who attempts to carry the little burdens in his own strength, and I know that he will soon dishonour God. For we have not a particle of strength to carry any burdens, little or great; and therefore we must bring them all to God. And if we attempt to carry them, we shall find that they will increase in weight. To speak after the manner of men, God puts a pound weight of trial upon us, and if we take it up and lay it on the shoulders of our heavenly Father, it is gone; but if, on the other hand, we attempt to carry it ourselves, what is the result? Soon it will increase to ten pounds, and if we still try to carry it, it will increase to a hundredweight, and if we try still to stagger under it in our own strength, it will increase still more, in order to lead us to cast it upon God.

Now our wisdom is just this, when we have any little burdens, let us tell our heavenly Father, "I have no strength for this weight, I cannot carry the burden." Well, our heavenly Father is ready to do this for us; He has commanded us to roll all our cares on Him, and not to attempt to carry them in our own strength. Let us then cast all our cares and burdens upon God, and He will carry them for us.

Therefore it is so deeply important "in everything, by prayer and supplication, to let your requests be made known to God." With prayer; and not only with prayer, but with supplication; that is, with earnestness and with entreaty, just as the beggars sometimes act. They ask for alms; well, you seem not to listen and pass on, but they go after you; perhaps twenty steps, and sometimes even a hundred yards or more. They follow you, still asking, until they obtain the alms they desire.

Now this is what we have to do; not simply to mention our request before God, but to go on asking again and again, with earnest prayer and supplication, until we receive. Just ask as a beggar would do; and will not our heavenly Father give it to us, seeing that He hath bestowed His greatest gift, even His Son upon us.

"THANKSGIVING."

Again, we have specially to notice that prayer and supplication is to be coupled with thanksgiving. That is, if I may say so, that we should lay the foundation in the way of thanksgiving, and upon

that, place the super-structure of prayer and supplication. We should praise the Lord for what He has given us already; while asking Him for more blessing.

We are frequently very remiss in this; we forget to render praise for the mercies already received from our heavenly Father. This should not be so. THE CERTAIN EFFECT OF ALL THIS. In the next verse we have the precious result of all this, "The peace of God," what a precious result of such a way of acting is this; our hearts are at peace, instead of hurrying hither and thither, as men beside themselves, and instead of great excitement. Instead of all this, the result of prayer and praise will be, our hearts will be at peace.

We shall have the peace which passeth all understanding. And that peaceful calm which is so precious, and which no words can describe, and which is called "the peace of God" shall be in our hearts. "The peace of God, which passeth understanding, shall keep your hearts and minds through Christ Jesus."

"KEEP YOUR HEARTS." The idea of a garrison, is in that word "keep." And the meaning is, that our hearts shall be kept by the peace of God, as a garrison keeps a fortress.

There is much in these verses; and whilst the men of this world, and even some children of God who know not these truths, and do not ask thus, are wretched, and anxious, and hurrying about like people beside themselves, when great troubles come; we, the children of God, who know these precious truths, are able calmly to wait on the Lord, and to leave ourselves quietly in the hands of God. Thus the peace which passeth understanding will rule in our hearts and minds, and we shall not merely find help, but we shall be kept from false ways, and bring honour to God before the world, and shall thus comfort greatly the children of God, to the praise and honour and glory of His name. This peace of God, thus obtained and continued, will keep our hearts and minds in (rather than through) Christ Jesus, will keep us in the right road. "

## 03.06. Chapter 6

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### COUNSELS TO CONVERTS.

VI. AS the Lord may help us, we will meditate this afternoon on Lamentations 2:22-26 : "It is of the Lord's mercies that we are not consumed, because His compassions fail not." On these verses we will meditate this afternoon. I never undertake, according to my own judgment, to choose a subject for meditation. When I have the prospect of preaching, I wait on God, and ask him to direct me to a subject. So I have asked Him repeatedly for a portion for this afternoon, and this is the portion to which I felt directed. And now, may the Lord grant us a blessing!

We have particularly, in the first place, to consider the circumstances under which Jeremiah wrote these words. "It is of the Lord's (Jehovah's) mercies we are not consumed." We have to consider the state in which as a nation, the Israelites then were.

Almost all the Jews had fallen victims either to the war, or to famine, or to pestilence, or had been carried away as captives to Babylon. Only the poorest persons were left in the land, and even these were in very small numbers. In order that the whole land might not be desolate, the king of Babylon gave orders that a few men should be left behind.

Further, Jerusalem was burned and destroyed. The walls had been broken down round about the city, and the Temple was burned. Under these circumstances the prophet says, "It is of the Lord's mercies that we are not consumed, because His compassions fail not." He meant to say, if we had what we deserve, we should be utterly destroyed. Not a single man would be left alive; not a single house in the country, but it would be destroyed. And if any should be left, they deserve no longer to be taken up by Jehovah. That is what we deserve on account of our sins. The prophet finds that all this has come upon them in consequence of their sin.

Now, in order to make this practical to ourselves, let us ask, If we had what we deserve, what would it be? We could expect nothing but entire destruction. If we were treated in the way of justice and judgment, and not according to mercy and grace, what could there be but destruction for us?

I ask you to put the question each one to himself with regard to this: Have I been convinced that I am a sinner -and such a sinner as to deserve punishment, nothing but punishment? If you have never been convinced of this-that you are a sinner, and that, as a sinner, you deserve nothing but punishment, then I ask you affectionately to consider it now; and to consider the only ground of salvation, and whether you have yet seen that your punishment has been laid on the Lord Jesus Christ. And if you are thus a sinner, and deserving of punishment (whether you see it or not, it is a fact, revealed by the Holy Ghost), then consider that God, in mercy, that you might not be punished, has sent Christ His only-begotten Son, to bear the punishment in our room and stead, as our Substitute.

God, in the riches of His grace did that, in order that we might escape the punishment and destruction due to us, which punishment must have been visited on us, unless He had done this. Therefore was the Lord Jesus visited with stripes, and it was that which nailed Him to the cross, in order that He might bear the punishment, and that we might be saved, eternally saved, that we might be happy, eternally happy.

Now, do we all see this? And if not, I ask you, prayerfully to read the first three chapters of the Epistle to the Romans. There it is plainly stated, what we are by nature and what we merit. And if you do see this truth, then I especially ask you, to entreat God to help you to believe on the Lord Jesus Christ; for thus, and thus alone, you can escape the punishment. If you trust in Him, you shall not be punished; for through Him do we obtain mercy, even "the forgiveness of sins, according to the riches of His grace;" and if we believe, we become the children of God; "and if children, then heirs, heirs of God, and joint heirs with Christ." Through believing the gospel, we are "delivered from the power of darkness, and translated into the kingdom of God's dear Son." And thus there is before us the bright and blessed prospect of eternal joy and happiness, through the Lord Jesus Christ.

#### SELF-ABASEMENT.

Notice particularly also here, that the Prophet does not say, it is of the Lord's mercies that these wicked Jews are not consumed, but "that we are not consumed." In this he includes himself. This is particularly to be noticed, for Jeremiah was one of the holiest men then living; and yet he includes himself when he says, it is of Jehovah's mercies that we are not consumed-that I among them am not consumed. So it is with those that fear God, and are believers in the Messiah; whether believing in the Messiah which was to come, as in Jeremiah's days, or as now, in looking back to the Messiah as having come. The more they know of God, the more they see their own corrupt nature, their own sinfulness and shortcomings. And, instead of having a proud, haughty spirit towards fellow sinners, we include ourselves with them, and say, with the prophet, "it is of the Lord's mercies that we are not consumed." The heart of God was still towards the descendants of Abraham; the compassionate heart of Jehovah was still towards the literal seed of Abraham, and the blessings which had been promised to that seed were not forgotten; so that the prophet could say, "His compassions are new every morning." This is the language of all who really know God, of all who are acquainted with God, and who have watched His hand in any small degree. Daily do they say that the compassions of Jehovah are indeed new every morning, and that great is His faithfulness. And if it were not thus, what would become of us who have known the Lord Jesus Christ? We should soon fall back, if left to ourselves. We should soon fall into that corrupt state from which we were delivered, if left to ourselves. It is by God's grace that we are what we are; just because He is faithful to us. Although we should be unfaithful for a time, yet He abides faithful to His people. How blessed is it to know this!

Again, "Jehovah is my portion, saith my soul; therefore will I hope in Him." This comforted the prophet in the midst of the sorrows which surrounded him. The people were almost all slain by the sword, or had perished by famine or pestilence; and the few who were left were for the most part carried away captive. The city of Jerusalem was destroyed, and the Temple burned.

Very few of us can enter into the full sorrow of the prophet under these circumstances; but this is certain, that it was an immense trial to him, especially the last circumstance, that the Temple was

destroyed. Yet mark, he is not overwhelmed; there is yet hope. Hope in what? Hope in the living God: "Jehovah is my portion, therefore will I hope in him." The living God remains to me. Though the people are destroyed, though Jerusalem is destroyed, and the walls thereof broken down, and though the Temple is burned, yet God is my portion. That is the special point of our meditation-"JEHOVAH IS MY PORTION."

God was all to him, and that is particularly my message to all my fellow disciples this afternoon. How is it with us regarding this? Is the living God our portion? Do we find Him to be our all? Is the living God our portion and our hope? Remember, whatever else we have, He must be our portion. Suppose for a moment that all our friends turned their backs on us, yet if God Himself be ours, how rich are we? If we were possessed of much wealth and property, and were to lose it all, yet with God Himself as our portion, we should be rich. And if we were to spend the remainder of our lives in a dungeon, yet if God remains with us and goes with us there, we can be unspeakably happy. What are all these things if we have God? Have we, my dear friends, Him for our portion? I do not ask you now, are you religious people? I suppose you are, because you are here to-day. I do not ask if you read the Bible; I suppose that you do. I do not ask if you go to a place of worship; I suppose that. I do not ask if you now and then pray; I suppose you do. I do not ask if you give a little money to the cause of God; I suppose that. But, I ask more than all this, far, far more than all this, Do you find in God Himself your all? I ask you nothing short of this, that you should ask yourself now, as before God: Is my wife my portion? Is my husband my portion? If so, then a poor portion you have. It is right to have natural affection towards your wife or your husband. It is right and proper for parents to love their children, and for children to love their parents; otherwise it would be sinful in a high degree. But, none of these relatives are to be our portion as the children of God; Jehovah Himself must be that. He would have us satisfied with nothing short of Himself. I ask you whether this is the case with you? With some, the treasures of this world are their portion-what a poor miserable portion! You will find such are unhappy, and have guilty consciences. You will never be satisfied by the treasures of this world-never. But others make their business their portion. They are very earnest in attending to their business. Quite right in its place this. I do not wish at all to encourage idleness in any way in reference to this; for Christians should attend carefully and attentively to their business; if they do not, they will not have God's blessing on their business. But yet, if the business is our portion, if money-making, or rank, or standing in life, or anything in this world be our portion, or what we seek to find satisfaction in, then I say, it is a poor, miserable portion, by whatever name it may be called. But if, on the contrary, we have God for our portion, if in Him we seek to find satisfaction, and in nothing else, then have we a rich portion indeed. Is He only our joy, our hope, our happiness? Are our hearts in Him? Our hopes in Him? Our everything in Him; Have we all this? Let us be honest before God. Let us be honest with ourselves. Have we one thing we care about, and is that God Himself? Or, have we two things, or ten things that we care about? There is one thing only that should be uppermost in our hearts, and that is God Himself; one thing that should be our portion, and that is God Himself. The prophet Jeremiah had this portion, and therefore could never be miserable, poor, or forsaken. All is right so long as the living God Himself is our portion. As was the case with the Lord Jesus Christ Himself when on this earth, He had only one object, and that was, to live for, and serve God, His Father, to do His work. "My meat is to do the will of Him that sent me." And so it should be with us, that everything we do should be done for the praise, and honour, and glory of God. This should be our ruling motive. All our thoughts should be occupied with God, either directly or indirectly; even our

coming together to meet our friends should be with reference to God-even our eating and drinking should be with reference to Him. Do we seek strength to live and labour for God, and do we spend the strength for Him, which we may have obtained?

Let us then ask ourselves the question, "IS GOD HIMSELF MY PORTION?"

I do not ask you, without asking myself the question, What is my portion, my happiness, my all? Is it God Himself, or the things of this world? I answer for myself, I could not be satisfied with anything short of this, that God, and God alone, should be my portion; day by day, and week by week, and month by month, and year by year. Oh, beloved friends, stop short of nothing till you come to this, that God Himself is your portion. The consequence of having Him for your portion will be, that whatever be the circumstance in which you are placed, whether there be war, or famine, or pestilence, or whatever be the circumstances connected with your present life, still you can be happy in the midst of them all. Let it be sickness, or danger, or even the prospect of death itself, God is yours, and you will yet be happy; but if God Himself be not your portion, you are dependent on, and affected by circumstances, and you will be more or less miserable in accordance with the things which surround you. But if you can say "Jehovah is my portion," you can look forward to brighter and happier days. Jeremiah had this hope, and he looked forward, expecting that the people would be brought back again, that Jerusalem would be built again, and that the Temple would be restored. And so it was, after about seventy years. Because the promises were from the living God Himself to the descendants of Abraham, therefore he could say, "The Lord is my portion, therefore will I hope in Him." But people will say, this was very well in the days of the prophets and the apostles, but now, in the latter part of the nineteenth century, we cannot expect such things. I believe no such thing. Why should not the people of God be as happy in their God, as ever the prophets or apostles were? Why not? Is not He the same God? Is His power not the same? Is His love to His children not as great as ever it was? Is His willingness to help His children not as great as ever it was? Certainly it is. The blessed Book remains with us; the precious promises are still there; and therefore we ought to remember that to trust completely in the Lord, and to be happy in Him is yet as possible as it was to the children of God in the middle of the first, or the beginning of the second century. Why not? There is nothing at all to hinder. You and I are certainly not apostles or prophets, but the blessing of peace, and joy in the Holy Ghost, and of the blessed promises, we may enjoy now in the nineteenth century as much as these believers of old; and, together with the prophet, we may say, "Jehovah is my portion, saith my soul; therefore will I hope in Him."

Again, "The Lord is good unto them that wait for Him." What an especial encouragement this is with regard to the trials and difficulties of life. All of us have sooner or later to pass through difficulties and trials, our path is not always smooth. Yet, in these circumstances, let us lay hold on such a word as this, "Jehovah is good unto them that wait for Him." To all that wait for Him, He is very good. Let us go and make known our requests to Him, and seek His help, and wait till it comes. For the promise is, "Jehovah is good unto them that wait for Him." There is something to be had by waiting on the Lord. He is good to them that seek Him. This is especial encouragement to any who may be here who know not the Lord, who are not yet believers in Him. Here is the promise: "The Lord is good to the soul that seeketh Him." What they have to do is, just to ask God to have mercy upon them. And they will find that He is good to the soul that seeketh Him. To any inquiring about the things of God, I would say, the soul that seeks Him will have blessing. And

especially is this comforting to us, the believers in the Lord Jesus Christ. Whatever our trials, perplexities, and difficulties, there is the promise, "The Lord is good to them that wait for Him, to the soul that seeketh Him." There is no such thing as seeking God in vain; the seeking soul shall find. We shall not seek comfort, instruction, power over natural evil tendencies from the Lord in vain. Whether we seek power over our temper, or pride, or high-mindedness, or wilfulness, or whatever may be in us, contrary to the mind of God, let us just bring the case with childlike simplicity before the Lord, and we shall find that it is not in vain to seek the Lord, but that "He is good to them that wait for Him, to the soul that seeketh Him."

Now we come to the last verse upon which we will meditate at present. "It is good that a man should both hope and quietly wait for the salvation of the Lord." In the first place, "It is good that a man should hope for the salvation of Jehovah." Regarding the word salvation here, it is to be understood as it is generally used in the Old Testament, not merely deliverance from sin and punishment, as it is generally used in the New Testament, but in the wider sense of the word, deliverance generally. Thus it does not here mean only deliverance for the soul-though that is not excluded-but it means deliverance generally from trial, temptation, sorrow and difficulty. For this salvation or deliverance, it is good for us to hope in the Lord. All of us at times find ourselves under circumstances from which we need deliverance; then it is good to hope for salvation from Jehovah. Are we doing so? It is the will of the Lord regarding us. It is here stated that it is good to do so; and you will find it is good-practically and experimentally you will find it to be good in your own soul. The devil's aim, when trial and affliction come, is to whisper to your heart-"Ah, this may last for ever!" "I shall never get out of this. You are looking forward anticipating a life-long burden. Listen to Jesus, "Sufficient unto the day is the evil thereof." Leave everything in the hands of God. Aim at being in such a position, that you can look to Him, and seek from Him grace for the present day; and He will give it. As for to-morrow, if it comes, the Lord will give grace for it also.

Remember, when the thought comes into your mind, "I shall never get rid of this;" that it is good for a man to hope for the salvation of Jehovah; He will deliver. Trial and affliction will come; well, never mind, deliverance will also come, for the Lord is good. If you do not hold fast this hope, if you lose it, and give up the comfort that God would bestow upon your soul, then you will find yourself losing the comfort and strength you would otherwise have. Therefore I say, hold it fast.

Remember the memorable passage in Psalms 27:13, where David says, "I had fainted, unless I had believed to see the goodness of the Lord in the land of the living." All my strength would be completely taken away, except I were expecting to see better days. That is what we have to do, to be looking out for brighter and happier days, more blessed and cheerful days, which the Lord will send, if we wait for Him. That is the thought which comes from the Spirit of God; the other thought, that of hopelessness, comes from the evil one, in order that, if possible, he may make us wretched, and that we should give up hoping in God, and should sit down in despair, as if no good were possible. But "it is good that a man should hope for the salvation of Jehovah." And this is not all; it is said, moreover, it is good that he should quietly wait for the salvation of Jehovah. Thus, we have not only to hope, but we have to wait, and wait quietly. This you and I cannot naturally do. We want to have our deliverance at once; we would have it to-day, and do not want to wait, or that it should be delayed. And if it does not come when we want it, the temptation is, to think ourselves wiser than God, to begin to complain, to be dissatisfied, and even to begin to murmur, because it is so. Now, all this is dishonouring to God, and should not be. The will of God is, that we should

make known our requests to Him; in the meantime leave ourselves in His hand. And, for our comfort, remember the words, "All things work together for good to them that love God." This should sustain us in the meantime, together with the hope that He will finally deliver us. And if this deliverance is not yet, then our business is, quietly to wait, and, by quietly waiting, to honour God; because then it will be known to those who see us, that we have a Father in heaven, a Father who cares for us; and that we are watched over and cared for; and that we trust and rely upon the Father in the assurance that "all things work together for good for them that love God." Let us seek to carry away a blessing. THE CONCLUSION OF THE MATTER.

First of all, then, let us remember that, whatever trials or afflictions befall us, it is nothing at all to what we deserve. We all deserve eternal punishment, even hell. Therefore let us say with the prophet, "It is of the Lord's mercies that we are not consumed, because His compassions fail not. They are new every morning." The next point is, that Jehovah Himself should be our portion and our hope. Let us be satisfied with nothing short of this, that God Himself is our all. The third point which I desire you specially to carry away is, that, when trials and afflictions come, as come they will, we remember that "it is good to hope and to wait for the salvation of Jehovah;" and not only that we begin to wait, but that we go on quietly waiting till the deliverance comes. And then it becomes us to bless and praise God for what He has done. Our meditation has been on a few verses of the Lamentations of the Prophet Jeremiah, which contain five chapters. Chapters i., ii., iv., and v., contain each 22 verses, according to the Hebrew alphabet, which has only 22 letters; but chapter iii. contains 66 verses, three times the letters of the Hebrew alphabet. Chapters i., ii., iv., and v. begin the first verse of each of these four chapters with an Aleph, answering to our A; the second verse with a Beth, answering to our B, and thus going through the whole Hebrew alphabet. In chapter iii., however, the Prophet goes three times through the whole alphabet, viz., each of the first three verses begins with an Aleph, the next three verses begin with a Beth; and thus the Prophet goes three times through the whole alphabet. Now this is not a poetical play, but Jehovah, it appears to me, would thereby say: "You, who know your letters and can read, see how great the punishment was, which came upon the sinners in Jerusalem and in Judea generally for their sins; be warned therefore, through what you have been reading!"

## 03.07. The God of Jeshuran

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THE GOD OF JESHURUN. FOR our meditation this evening I have been directed, after prayer, to a few verses in Deuteronomy 33:26-29. "There is none like unto the God of Jeshurun, who rideth upon the heavens in thy help, and His excellency on the sky. (Read to the close of the chapter.) This portion, as most of you know well, is connected with the blessing which Moses gave to the various tribes of Israel, just before the Lord took him away. After giving a particular blessing to each one of the tribes, the blessing in these verses is now uttered, by the Spirit speaking through the prophet, with regard to all the tribes of Israel-with regard to the whole of the literal Israel. The Holy Ghost sums up all the previous blessings in this last, which He begins by the words, "There is none like unto the God of Jeshurun."

### IMPUTED RIGHTEOUSNESS.

Jeshurun means, "the righteous," or "the righteous one." And this is one of the titles given to the Israelites. Strange title, is it not? to be given by the Spirit to that stiff-necked people, who had again and again provoked the God of Israel, and who had sinned against Him times without number. Stiff-necked and rebellious though they had been, yet they are here called "the righteous." In speaking of this people, the Holy One calls them "righteous."

Precisely so is it with ourselves-by nature we are sinners, and great sinners; and not only so, but deserving punishment, and nothing but punishment; yet the moment a sinner is brought to believe on the Lord Jesus Christ, he is called righteous. "We are all by nature children of wrath, even as others," yet by faith in the Lord Jesus Christ, we are accepted, regenerated-that is born again; instead of the children of wrath, we become the children of God, we are brought out of darkness into His marvellous light, are delivered from the powers of darkness, and translated into the kingdom of His dear Son"-are brought on the road to heaven, and have before us the bright and blessed prospect of our Father's house.

Through faith in the Lord Jesus Christ, these and all other blessings of the gospel become ours. Fear is lost, judgment is taken away, and instead of all that, we instantaneously become children of God. And this may be obtained by all sinners here present. There are such, in all probability, here at this moment, who are still in the bonds of unrighteousness, who are going on their way in spiritual darkness-who belong to the kingdom of darkness-who are dead in trespasses and sins. To such I have to say, instantaneously you may obtain the forgiveness of your sins, be made alive in Christ Jesus, and be "delivered from the powers of darkness, and translated into the kingdom of His dear Son;" but this is alone to be obtained by faith in the Lord Jesus Christ.

OH, GLORIOUS GOSPEL! that we should be called the sons of God! When I think of myself, and when other believers think of themselves, when we look inward, we see that we are utterly unworthy of such honour-we can indeed see anything but righteousness. Yet we are called "righteous."

If this title was applied to these oft-provoking and stiff-necked Israelites-if they were called "Jeshurun" -the righteous ones, how much more abundantly is this applicable to those who are united to the Lord Jesus Christ, and who partake by faith of His perfect righteousness!

Now, regarding these Israelites, it is here stated that "There is none like unto the God of Jeshurun." There is no God like unto their God. They had the living God, while others had but dead idols. THE LORD OUR PORTION. And this is especially our portion: we have the God and Father of our Lord Jesus Christ to be our God and Father. That is, we have the living God on our side, to be our God, our Guide, our Father, and our Friend.

All this, however, is only true of us if we believe in the Lord Jesus Christ. We may speak about Him as our God; we may read about Him; we may be able to explain certain passages of scripture concerning Him; we may even have written much about Him; and may have preached in His name; and yet it may not be true of us that we have the living God for our Father, except we really believe in the Lord Jesus Christ, and trust in Him alone for the salvation of our souls. But if we do thus accept Jesus as our Saviour, then it is true of us that we have God as our Father, and we have the same precious share in those blessings as the literal Israelites had, and it can be said of us, "There is none like unto the God of Jeshurun." THE LORD OUR STRENGTH. But further with regard to these blessed ones, it is said "Who rideth upon the heavens in thy help, and in His excellency on the sky." Look at this expression, "Rideth upon the heavens in thy help." Such a thought as this would never have entered into the mind of the greatest poet who ever lived, except he had borrowed it from the Bible. All the best and noblest ideas in the poets they have borrowed from that source. The thought here is, that there is none who can resist God-that no power on earth can oppose Him. Pass through all England, France, Germany, or America, and there are none equal to Him. The powers of this earth-that is all under heaven-are as nothing before Him. He is the Creator-they are the creatures, and they cannot withstand Him, who is above all. THE LORD OUR DELIVERER.

Now, the comfort to us is, that we have such a God for our helper-one who rides on the heavens-in the very sky; we have Him to fight on our behalf. He is above all, He is out of the reach of Satan and wicked men. He cannot be opposed by any of them. He is above the elements, and they cannot withstand Him, neither can any creature stand against Him, who is the chiefest of all, He is on our side, He is for us, and if He be for us, who can be against us? He is on our side, all is well with us. But, alas! if He is against us, what shall become of us? If we are in Him we are in perfect safety. But if there be anyone here who has not God on his side, who has never believed on the Lord Jesus Christ, let me exhort you, yea, even implore you, be you reconciled-be you at peace with God. If so, then you will be safe, and then it will be said with regard to you, that "He rideth upon the heavens in your help." All that we have to do, feeling as we must our own weakness, impotency, and helplessness, is but to cast ourselves into His arms, and say, "My Father, I am Thy child, Thy poor, weak, helpless child; be nigh unto Thy child, and help him."

What will our Father, who rides upon the heavens, do? Most assuredly, He will assist His poor weak child. Whatever his necessities may be, he may feel assured that the everlasting arms are around him, and that his Father will thrust out the enemies, and will destroy them utterly.

TRYING CIRCUMSTANCES.

Remember that when this blessing was given, the Israelites had not yet entered the promised land, although on the point of doing so. Moreover, even if they had crossed the Jordan, there were still the seven mighty nations of the Canaanites to be overcome; and therefore at such a time they needed the help of the living God, and were blessed by being reminded that they had such a helper. And so with us, the Israel of God, and the heirs of the promise. We have much conflict yet before us, and so these words are for our encouragement. God, the living God, is our refuge. As if the Holy Ghost by the prophet would say, "True, you have these great and mighty enemies to overcome, but, in going forward, remember that God will be at your side as your helper. Commit Yourselves to Him, look to Him, trust in Him, depend on Him, and you will find the power of His mighty arm will save you." What He would have us remember and take courage in, is the fact, that THE ETERNAL GOD IS OUR REFUGE. Can we, each one of us, say this, "God, the eternal, living God, is my refuge"? For myself, I can say He is my only refuge, and has been so for fifty years. How many of you can say the same? Ask yourselves individually this deeply important question. If you are able to say this with regard to yourselves, what a happy people you are. But if not able to say it, yet there is no reason why you should not be able to say it. It is only trust in Him that is required; nothing else but to place yourselves wholly in His hands. This blessing is ready for us, but waiting to be received and appropriated. It is for "Whosoever will," as in that precious hymn we have just been singing-

"Whosoever will-the promise is secure,

Whosoever Will, for ever must endure;

Whosoever will, 'tis life for evermore,

Whosoever will, may come."

There is nothing to hinder anyone who is here present having it now, if he will. If you will only depend on the Lord Jesus Christ for the salvation of your souls, it may be yours now. Just as it is true of me, a poor, miserable sinner, and true of many thousands who, like me, are poor miserable sinners, but who now trust in Him, so it may be true of you, that there is none like your God, who rideth upon the heaven in your help.

"THE ETERNAL GOD." But further, "the eternal God is thy refuge, and underneath are the everlasting arms." There is some thing peculiarly sweet to me in this verse; it tells me that I have an eternal Friend, a living Friend, a Friend who is above all, who has all power and might, and that He is on my side.

It is well indeed to have an earthly friend, who, if you are in poverty, may help you. But sickness may come, he may be taken away by death; or, if not that, he may lose all his wealth with which he helped you, and thus may be unable further to assist you. But none of these things affect the living God-He is the same yesterday, to-day, and for ever. Eternal is thy refuge. Fifty years ago He was as now; a thousand years ago-ten thousand years ago-He is ever the same. The God of Elijah is here to-day, and He is exactly the same as He was in the prophet's time-as ready and as willing to help His Children. The living God is with us, whose power never fails, whose arm never grows weary, whose wisdom is infinite, and whose power is unchanging. Therefore to-day, to-morrow, and next month, as long as life is continued, He will be our Helper and Friend. Still more, even as He is through all time, so will He be through all eternity. Oh, the blessedness of having the eternal

God on our side! Not only on our side, but on whom we may rely as on a fortress of strength, in whom we may get refuge continually, and in whom there is perfect security.

#### FALSE VIEWS OF CHRISTIANITY.

If the world only knew the blessedness of thus having God as our refuge, I think the whole world would seek at once after the Lord. It is only because they think it is something miserable to be a Christian, and do not know that it is infinitely more precious to be a Christian than to be without God, that they are content to remain unsaved. This is one great reason why they do not seek to enjoy the things of God. And it is just the reason why you and I should make it our business to be out-and-out Christians, that we may show to the world what it is to be truly happy Christians, and at the same time be living examples to the Church. But this true and real joy cannot be possessed unless we are out-and-out Christians. There must not be a seeking to hold fast the things of the world to the utmost, and yet seeking to get to heaven all the same. If this be the case with us, we shall just have enough religion to make us miserable, and too little to make us happy.

WHAT DOES GOD WANT? That we should be happy Christians; and this we can only be if we are holy Christians. We shall never, of course, be altogether free from sin on this earth; not that until we are taken home. But we must aim after being holy children; we must not go on in what we know is contrary to the divine will. And if we are really out-and-out Christians, and are really holding on to the eternal living God, the result will be that we shall be happy Christians, and shall be bearing testimony to those "that are without." And the result of this will be to stir them up to seek after the Lord; and so a thousand Christians will be a thousand witnesses for the living God. Therefore, my beloved brethren and sisters, let us lay it to heart to be out-and-out Christians, so that we may lay hold of this word- "THE LIVING GOD IS THY REFUGE."

I am a weak erring sinner, yet I have the living God on my side, the eternal God as my refuge. Oh, the blessedness of having such a refuge as this! What are all earthly honours in comparison with this? What the highest dignities? What the greatest earthly crown as compared with the blessedness which we possess in having the living eternal God on our side, and of being permitted to make Him our refuge? And this is the position of the child of God; above everything that man can conceive, "underneath are the everlasting arms," with the power of the almighty God for our helper. What a comfort in our helplessness, to know that, although you and I are weak, erring, and feeble naturally, and can do nothing if left to ourselves; yet we have these everlasting arms underneath us to support us. Though we are helpless, here is an Almighty arm to lean upon, and even to lie upon. It is an arm that can carry us through the difficulties which lie before us, and through the trials which await us; can bear us safely through-can carry us in all our helplessness. Oh, the blessedness of the figure used here-"The eternal God is thy refuge, and underneath are the everlasting arms!"

Further, "And He shall thrust out the enemy from before thee, and shall say, Destroy them." What a blessed promise was this to the Israelites! Before them was the Jordan to be crossed; and even if it were crossed, were there not those great and mighty nations to be overcome? Looking to themselves, they might well have been afraid; but it must not be thus, there must be no fear in those underneath whom are the everlasting arms. Further, to encourage them, Jehovah distinctly says with regard to these seven mighty nations, I will thrust out the enemy from before you, and will say, "Destroy them."

Look at the entrance of the children of Israel, and see how this was fulfilled. Look at the crossing of the Jordan; see how the walls of Jericho fell. Look at the various battles with the enemy. When the kings came against them, how easily they were overcome. When nations united against them, still Jehovah was on their side; and at last, all were thrust out and destroyed-overcome by the power of Jehovah.

Now, this is particularly comforting with regard to ourselves. We are a feeble band, a "little flock;" our enemies are mighty and strong. "We have no power in ourselves against this great army." So we must look on all this as a hopeless case, and exclaim, "We can never get to heaven; we are so weak, helpless, and sinful in ourselves." Well, it is quite true, we are so weak and helpless in ourselves, that we cannot overcome those that are against us; but our Helper is mighty, and though these enemies were ten thousand times more numerous than they are, and though they would easily overcome us if faced in our own power, yet it is still true that

JEHOVAH SAVES, and that He has promised to thrust out the enemy from before us, even to destroy them. All the power of evil will not finally prevail, though at times it appears as if it would be so. Neither shall the corrupt nature within us finally have the victory; but through the Lord Jesus Christ we shall have the victory, and be more than conquerors.

Therefore, right blessed is the prospect before us! If we look at ourselves, there is abundant reason to be cast down. Yet we must never forget the word, that we shall have victory through the Lord Jesus Christ, for "greater is He that is for us than all that can be against us," and through the God and Father of our Lord Jesus Christ we shall finally have the victory.

GOD'S DELIVERANCES. In the literal fulfilment of the promise with regard to the Israelites, the enemy was destroyed, but not at all through their own strength. It was solely by God helping them that these were destroyed. Remember how God fought for them time after time. How the sun stood still at the word of Joshua. How, again, the elements from heaven fought for them; how stones were hailed upon the enemy. The hornets also were by Jehovah used for the destruction of the enemies. In various ways Jehovah fought on their behalf, and showed His mighty power in leading His people to possess the land. So now with the Israel of God; they can of themselves do nothing, having nothing but weakness; but again and again God delivers them; so that while in this life they can never be perfectly delivered from the power of the enemy, yet they shall finally be helped by their God.

Further, "ISRAEL THEN SHALL DWELL IN SAFETY ALONE."

I wish you to mark this word, "alone," most particularly. It contains the idea of "separation"-safety in separation. "Israel then shall dwell in safety alone." The safety is dependent on their dwelling alone; the safety is dependent on their entire separation from other nations. It was to be their peculiar position of separateness from others: it was to be their very safety. God intended them to be separate, He forbade their entering into marriage with the other nations, or in any other way forming connections with them. They must destroy the surrounding nations and walk separately.

Now if my beloved brethren will walk according to the mind of God, that is what they must do-come out, and be separate. There must be separation from the world. Naturally, we are inclined to give up the line of demarcation, and to say, "This is too strict, too particular; why should I be so much separated from the world? See that brother; he is enjoying the world a little; he is mixing with the

world, and so is able to make something of each world, and he is a Christian. Why should not I also be able to mix somewhat with the world, and yet get to heaven at last?"

Mark! mark! my beloved Christian friends. What the Lord requires is, that we should live SEPARATE FROM THE WORLD; Of course, as our business is here, we must have something to do with the world, yet we should not go on in the spirit of the world. It is quite possible that we should conduct our business carefully, and yet be separate to the Lord. God does not see it good to take us out of the world. Jesus prayed with regard to us, "I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil." The Apostle says, "Come out from among them, and be ye separate." Thus, if we desire to attain nearness of communion with God, we must be willing to live in separation from the world, and to aim at a decided line of demarcation between the world and the Church, which will be for the praise, honour, and glory of God. This we cannot do if we are living as the world does, or seeking to be as much like the world as possible. In so doing we shall only bring dishonour upon the name of God, and misery upon ourselves. Beloved Christian friends, let us keep rank against the world, living in separation from its habits, maxims, and principles, and aim at conformity to the mind of the Lord Jesus Christ, rather than, as many seem to do, to try to live as much like the world as possible.

WE OUGHT TO BE A "MARKED PEOPLE."

Men should know that we are servants of the Lord Jesus Christ; even as our blessed Master Himself, who did not seek to be like the scribes and Pharisees, but rather sternly denounced them. He Himself said, that He must be about the business of His Father; that was His grand object. And that is what we must aim after. In the business and matters of this life we must of necessity mix, to a certain extent, with the world, but we must, day by day, and hour by hour, seek to live as much as possible unlike the world. Thus only is it that we bring forth fruit abundantly to the praise, honour, and glory of the Lord. I would ask you most affectionately, my beloved brethren and sisters, "Are you willing to be such disciples-such out-and-out Christians, and to be such children of God?" This, remember, is the kind of children that God looks for; such disciples the Lord Jesus desires to have-men who are willing to live only for Him. Such children, such disciples, are certainly needed for these days, especially in view of the wondrous manner in which God has been visiting the whole of our land within the last twelve months. At such a time the eyes of the world are upon us, to see if we do live according to our profession. Surely, then, it is expected that we should live so that we may bring glory to God. By thus living out-and-out for the Lord, we should become bolder and bolder. He will grant us more grace and more help, and we shall be delivered. "Thus Israel shall dwell in safety alone." Even so. And "The fountain of Jacob shall be upon a land of corn and wine." That means

FRUITFULNESS- the fountain in the midst of a land of corn and wine. But in the Hebrew, the word here rendered "fountain" also means "eye," and therefore it means "the eye of Jacob shall be upon a land of corn and wine." The land into which the Israelites were to be brought, was to be a land of plenty, "a land flowing with milk and honey." When they entered the land, they did find abundance. So with reference to ourselves, having been brought into safety, we shall also be brought into a land of plenty. We shall be fed with the finest of the wheat, and with corn and wine, for strength and for encouragement in the work of the Lord.

"Also the heavens shall drop down dew." We are to be brought into a fruitful country spiritually, in which there is no such thing as drought. The children of God have the promise that they shall be well watered, their soul shall delight itself in fatness.

"Happy art thou, O Israel; who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places." This was spoken just as they were about to enter the land of promise.

"HAPPY ART THOU, O ISRAEL."

They were, it is true, about to enter the land, but before them they had the great and mighty nations. Now if this was true of the literal Israel, how far more abundantly ought it be true regarding the Israel of God. Believers in the Lord Jesus Christ, here present, is it true of you and of me? "Happy art thou, O Israel." Can we say positively of each and everyone here present, "thou art happy," and "thou art happy?" Can we say this of ourselves? If we cannot, yet we ought to be able to say it. There is no reason why we should not, if we are really believers in the Lord Jesus Christ. It ought to be true, but is it true of you all? It might, and ought to be.

I desire to give my testimony that it is true of me. Though a poor miserable sinner, I am a very happy man. Though just now nearly seventy years of age, and though having been fifty years in the spiritual life, yet I have not grown unhappy; I am still very happy. Even as it is true of me, so it might be true of each of you. Why not? It is the will of our Lord Jesus Christ, that all His disciples should be happy disciples. Let us, then, aim after it.

Now, in leaving home for the second time to speak as God gives me opportunity, it is my desire to do my little part, in order that the children of God should be happy children of God. For there is such a thing as being holy and happy children—such a thing as being thoroughly decided Christians, and yet being happy. It is the will of the Father that we should be happy. What is the reason that we are not all happy? Let each of you ask the question, and answer it before God to yourselves—"Why, why, why! am I not a happy child of God—a happy disciple of the Lord Jesus Christ?" There is nothing whatever to hinder us, so far as God's truth is concerned. God delights to see you all happy. Do not say, "Oh, Mr. Muller, if you had my trial, my burden, you could not be happy." What a mistake! The Christian may be ever a happy man. While the world is dependent upon surrounding circumstances for apparent happiness, the Christian may be truly happy, whatever his circumstances may be, so long as he is really trusting in God, and satisfied with Him.

Therefore, my beloved Christian friends, NEVER ATTEMPT TO CARRY YOUR OWN BURDEN, but learn to roll it upon the Lord. Seek to deal with Him about everything; if you have any trial, any perplexity, cast it upon Him, then you will find out how ready He is to help, and you will be able to say, even in view of all these circumstances, "I am happy."

If we are unhappy, the fault lies with ourselves. There is no reason why we should not be happy children. Our Father loves us, and He will lead us safely through. Having such a Father, it may well be said of us, "Happy art thou, O Israel; who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency."

These Israelites were happy because they had such a God. Look how He delivered them and saved them. It was He who delivered them from the Egyptians, who led them through the Red Sea, destroying the host of Pharaoh. It was He who led them through the wilderness, provided them with heavenly food, and water from the rock, and finally led them into the land of promise. And remember that it is by Him that you and I are delivered from a worse power than Egypt; are delivered from greater enemies than the host of the Egyptians, and by Him we are led through the many difficulties of this life. Daily he is leading us, until at length He will land us safely above. Ought we not then to be happy, truly happy in the Lord? I ask you, affectionately, is it so with you? Are you all happy Christians? You ought to be, if you will only look to Him. God bless these words, bringing before us, as they have to-night, that He is willing and able to help us, and willing and able to fight our battles for us, until at last all "thine enemies shall be found liars unto thee; and thou shalt tread upon their high places." So it was with the literal Israel, and so it shall be with us, through the Lord Jesus Christ,

Now, in conclusion, if there be any here present who know not this blessedness, let them seek that this blessing may be their's, through faith in the Lord Jesus Christ, They may have all these blessings, if they will only trust in Him alone for the salvation of their souls. As for the many hundreds here present who believe in the Lord Jesus Christ, let them remember, that though weak, vile, and erring sinners in ourselves, yet, by the grace of God, we are what we are, and through faith in the Lord Jesus Christ, laying hold of His righteousness, and His strength, we shall have the living God for our Helper; and, in the midst of all troubles, we may still be truly happy. He is willing to do for us all we need. Trust Him with child-like simplicity, and you will see how ready He is to help you, and to give blessing.

## 03.08. The Secret of Prevailing Prayer

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### THE SECRET OF PREVAILING PRAYER.

I DESIRE, beloved Christian friends, to bring before you, for encouragement in prayer, a precious instance in which an answer to united supplication is given, as we have it recorded by the Holy Ghost, in Acts xii.

"Now about that time Herod the king stretched forth his hands to vex certain of the church. And he killed James the brother of John with the sword." This was the first apostle who became a martyr for Christ. Stephen had previously been stoned, but he was not an apostle. This one was an apostle. by C0x SATAN'S POWER LIMITED.this is created by D. (0x

"And because he saw it pleased the Jews, he proceeded further to take Peter also." Now Peter, indeed, seems to be at death's gate; but the Lord said, "Thus far shalt thou go, and no farther." This we have to keep before us, that Satan, though he hates us, can go no further than the Lord gives him liberty. The most striking instance of this, we find in the case of Job. Satan had tried to get at him, but was unable to do so; and at last he has to make confession before Jehovah, "Hast thou not made a hedge about him, and about his house, and about all that he hath on every side?" Satan had tried to get at him, but by reason of the hedge he was unable to get at the person or substance of Job. It was only by the permission of Jehovah, and when this hedge was removed, that he was able to get at the substance of Job. And even still, the hedge was around the person of Job, and not until this hedge had been removed, was he able to touch the person of Job. Though we must never lose sight of the fact that on the one hand Satan may be, and often is, powerful to hurt us, yet on the other hand, He that is with us is more powerful still, and Satan can do nothing without the permission of Jehovah.

"And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him." He was delivered to sixteen soldiers-four little companies of four soldiers each, who were to be responsible for him; so that there might be two inside, and two outside, and so always some to take care of him. Thus it seemed to be utterly impossible that he could escape." Intending after Easter to bring him forth to the people." It is called Easter here, but there was no such thing as Easter then. It was the feast of unleavened bread.

"Peter, therefore, was kept in prison; but prayer was made without ceasing of the church unto God for him." Here we have prayer in church capacity. The saints at Jerusalem meeting together, and giving themselves to prayer, and from what we see afterwards, it was "PRAYER WITHOUT CEASING."

There was always some little band at prayer-"prayer was made without ceasing of the church unto God for him."

They did not say, Now we will send a petition to Herod to let him go. They might have sent in such a petition, for by this time there were thousands in Jerusalem who believed in the Lord Jesus

Christ. They were, a formidable company by that time; and if they had all written down their names to this petition they might have succeeded. And if thus they did not succeed, they might have raised a large sum of money. They were very willing to give their substance, to sell their houses and lands for the poor of the church; and most certainly they would have willingly done so for the deliverance of Peter. They did not do this, though a most probable way of getting Peter delivered would have been to have bribed some of Herod's courtiers. Even in this very chapter we find that when disunion had arisen in regard to the men of Tyre and Sidon, some individuals bribed a courtier, the king's chamberlain, and thus made peace. Therefore it might possibly have succeeded if they had done so. But none of these things did they use; they gave themselves to prayer. And that, my beloved friends, is the best means they could have used. There is not a more blessed and powerful means for the children of God to overcome difficulties, than that they should give themselves to prayer. For thus they can have the power of God on their side-the almighty power of God. And by making use of this power, through the instrumentality of prayer in all things we need, we can have the infinite wisdom of God brought to work for us, and have God Himself at our side, as children of God. Therefore we should seek to make a far better use than ever we have done of prayer. And you, my beloved Christian friends, who are in the habit of meeting often at the noonday prayer meeting, expect great things at the hands of God; look out for wondrous blessings, and you will find how ready He is to give those things which we ask for. This, then, these saints at Jerusalem did-they gave themselves to prayer without ceasing. That is, they believed that though Herod had apprehended him for the purpose of slaying him, and though this Herod was a notoriously wicked man, as we all know, yet God was able to deliver him from this bloodthirsty Herod. They believed that nothing was too hard for God to accomplish, and therefore they prayed without ceasing.

#### WAITING FOR THE ANSWER.

Now, notice, we do not know how long Peter was in prison, but it is an obvious and natural inference that he had been apprehended before those days of unleavened bread; as after these days his execution was to take place, and, therefore, at least he was in prison seven days. Now, it was not on the first day that the prayer was answered. They met together and prayed,-prayed earnestly; but the first day, hour by hour, passed away, and yet Peter was in prison. The second day, and again they are found waiting on God in prayer. Still, hour by hour, the second day passed, and yet he was not delivered. And so the third, and fourth, and fifth days passed away. They are still waiting on God; prayer is made without ceasing; yet this holy man remained in prison; and there seemed to be no prospect of God answering their prayers. And thus, beloved friends, you and I shall find again and again that the answer is delayed; and the question is, shall we give up praying, or shall we continue? The temptation is to cease praying, as though we had given up hope, and to say, "It is useless; we have already prayed so long that it is useless to continue." This is just what Satan would have us say, but let us persevere and go on steadily praying, and be assured that God is both able and willing to do it for us; and that it is the very joy and delight of His heart, for Christ's sake, to give to us all things which are for the glory of His name, and our good and profit. If we do so, He will give us our desire. As assuredly as we are the children of God, if we pray perseveringly, and in faith, the prayer will be answered. Thus let us learn from this precious instance regarding prayer, which the Holy Ghost has given for our encouragement.

"And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains, and the keepers before the door." Mark, that the last night before his execution is now come, and yet Peter is asleep. Not carelessly and indifferently was he lying there, but calmly, quietly resting in the arms of Jesus, and leaning on the bosom of his Lord. He is bound with two chains, as the custom was, between two soldiers, one on the one side and one on the other side, that he might not escape.

GOD'S MANNER OF ANSWERING THE PRAYER. And now about the deliverance; we will see in what way God works.

"And behold, the angel of the Lord came upon him, and a light shined in the prison." We should have said, this must be done in the dark, and as quietly as possible. But see, the light came into the prison. Humanly speaking, this would have awakened the soldiers; but not thus with Jehovah; when He works, He can do His will, notwithstanding all these things. The angel "smote Peter on the side, and raised him up, saying, Arise up quickly," without any fear that in addressing Peter the soldiers should be awakened.

"And as he rose, the chains fell from off his hands." Still there was no fear of arousing the soldiers.

"Gird thyself." There is no need to hurry; he is to be taken out, but he is to dress himself properly. And now comes the strangest thing of all, "Bind on thy sandals." These wooden shoes must be bound on the feet. We should have said, let him walk out without them, that no noise be made to awaken the sleeping soldiers. Not thus; it was God who wrought the deliverance, and when He works there is no need to fear, for who can withstand? And so he did. And the angel saith unto him, "Cast thy garment about thee." His outer garment is to be put on. Everything, therefore is to be done in an orderly manner. It is as if Herod had sent a messenger to deliver him; he is to go quietly forth.

"When they were past the first and second ward." The eyes of the keepers were miraculously shut. But now they come to "the iron gate." Many, many times do we come to some such iron gate. He was now out of the prison, and past the soldiers who were watching, but now he comes to this great iron gate. How shall he get out of prison after all? And so it is with you and me at times. Everything seems prepared, and difficulties have been removed; and yet, after all, there seems to be one great obstacle which is insurmountable. Can we escape? Yes; God is able to open the iron gate for you and for me, even as He caused the great iron gate of the prison to open of its own accord. Let us expect everything from God, and He will do it, if it is for His glory, and our good and profit. THE UNCHANGEABLE POWER OF GOD. But can He do miraculous things in the latter part of the nineteenth century? Yes, as well as He could in the middle of the first century. Let us never say this was in the days of the Apostles, and we cannot expect such things now. Quite true, that God does not commonly work miracles; but He can if He will, and let us give glory to His name, that if He does not work miracles it is because He can and does do His will by ordinary means. He can accomplish His ends in many ways.

Let us never lose heart in such circumstances; He has the same power as ever He had. Many think if they were living in the days of Elijah, or in the days of Elisha, or in the days of the Apostles, they would expect these things; but because they do not live in those days, but in the latter part of the nineteenth century, therefore they cannot expect to have such answers to prayer. This is

wrong; remember, that God has the same power as in the days of the prophets of old, or of the Apostles of old j therefore let us only look for great blessings, and great blessings will be bestowed on us, my beloved friends in Christ,

"They passed through one street, and forthwith the angel departed from him." This contains an important spiritual truth-it is this, that God does not work miracles when they are not needed. The angel was sent to deliver Peter from prison; but Peter was now in the streets, and he knew very well the streets of Jerusalem. He had been living there, and he knew all about them; and it was not, therefore, necessary that the angel should lead him through the streets, and bring him to the house where he was going. Therefore as soon as he was outside the prison, and no more supernatural help was required, the angel departed from him. THE DELIVERANCE EFFECTED.

"And when Peter was come to himself, he said, Now I know of a surety that the Lord hath sent His angel, and hath delivered me out of the hands of Herod, and from all the expectation of the people of the Jews." He wist not that it was true at first, and thought that it must be a vision, but now, that he finds himself in the streets, he knows that God has indeed delivered him.

"And when he had considered the thing, he came to the house of Mary the mother of John, whose surname was Mark, where many were gathered together praying." Notice this, "many were gathered praying." For what purpose? For Peter's deliverance unquestionably; because prayer was made by the Church on his behalf without ceasing. Though it was the night before his execution, they did not lose heart. It is to be next day; to the eye of man the case seems hopeless, but they still come together to pray. Therefore they had not only begun well, but they had also gone on well; they had continued in prayer.

"And as Peter knocked at the door of the gate, a damsel came to hearken, named Rhoda." Her name is given. Why so? When this was written, inquiry might be made as to the truth of the account. The damsel, probably, was then living, and thus opportunity for this inquiry was afforded. "And when she knew Peter's voice, she opened not the gate for gladness, but ran in and told how Peter stood before the gate."by C0x

Here we find a description to the very life. What shall we say? The damsel heard his voice and knew it; she knew they were praying for Peter's deliverance; her heart was so glad that, first of all, she runs to tell that Peter stood at the door. She does not open the door for joy. Now what do we expect to hear out of the mouths of those beloved brethren in Christ, those holy men who have been waiting upon God day after day? Surely it will be praise. "They said unto her, Thou art mad."

Ah! there it is, which shows what we are, "Thou art mad." I specially seek in bringing this before you this morning, that we may learn what we are naturally. They had begun well, and had gone on well, yet failed completely in the end. They had faith at the first, and exercised faith, but had no faith in the end. Let us be warned, beloved friends; that is just what we must seek to avoid. It is comparatively easy for us to begin well and to go on well, day after day, week after, week, month after month j but it is difficult to remain faithful to the end. Even thus it was, beloved Christian friends, regarding those of whom we are quite ready to say, "we are not worthy to unloose their shoes;" and if they failed, what of us? What say they? "Thou art mad." They are praying for the thing, and it comes; yet this is what they say. Those men had begun in faith, had gone on in faith, and yet it is gone. They had continued outwardly to wait upon God, but at last without expectation.

If they had continued in faith, they would have said, when they heard the tidings, "Blessed be God; let His holy name be praised!" It could not have been otherwise, if they had been waiting to the end for the blessing; and since it was not so, it is a plain proof that faith was gone. I am as certain of this as though an audible voice had told me from heaven. It would have been impossible for them to say to that dear, godly young woman, "Thou art mad," when she brought the news of Peter's deliverance, unless faith had been gone. This, however, is what we say naturally, "Thou art mad."

IF WE ASK LET US BE LOOKING FOR THE ANSWER.

"But she constantly affirmed, that it was even so. Then said they, It is his angel. But Peter continued knocking; and when they had opened the door, and saw him, they were astonished." Another proof that they were wanting in faith at that time, "they were astonished." True faith is thus known that when we begin in faith, and continue in faith, we are not astonished when the answer comes. For instance, suppose any of you, my Christian friends, have beloved sons or daughters who are unconverted in America, or in Australia, or in New Zealand, for whom you have been praying long. At last you get a letter, stating that at such-and-such a time they have been brought to the Lord. The test, whether you have been praying in faith or not, is, if you say, when the letter comes, "The Lord be praised for it," and you receive the tidings gladly; then you have been exercising faith. But if not, if you begin to question whether it is real, can it be the case? Then by this you know, you have not been exercising faith; you have not been expecting your request to be granted. If I may use a phrase in the right sense, although one of the world's phrases, the world says of certain things, "We take it as a matter of course." So, in a spiritual sense, we should be so confident that God will bless, and that He will do for us in answer to prayer what we ask, that, when it comes, we should still be so confident as to say, like the world, "we take it as a matter of course; it could not be otherwise; the thing must come, because God has pledged Himself, for Christ's sake, to give the blessing."

"But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of prison. And he said, Go show these things unto James and to the brethren; and he departed, and went into another place."

## 03.09. The Bride of Christ

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### THE BRIDE OF CHRIST.

Song of Solomon 4:1, Song of Solomon 4:12-16, AND Song of Solomon 5:1. AS the Lord may help us we will meditate this afternoon on the last five verses of the fourth chapter of the Song of Solomon, and the first verse of the fifth chapter. The division into chapters is simply a human arrangement, and it becomes us, by no means to read or meditate on the Word of God according to that arrangement, but to observe what the Holy Ghost would teach us: sometimes the very point to be learned being lost by the division made.

Most of my dear Christian friends here present, if not all, know very well that in this part of the divine testimony, called the Song of Solomon, or Canticles, we have brought before us the wondrous love of the Lord Jesus Christ to His Church, and the love of the Church to the Lord Jesus Christ, her Redeemer, under the figure of bridegroom and bride. This is just one of the portions which we should consider as well as any other portion of God's Word. We may naturally have little inclination for doing so, and the reason is, because our hearts are so little towards the Lord Jesus Christ, and we know so little of this real personal attachment to Him. Yet this is the very reason why we should bestir ourselves to increase in love, and to get into such a state of heart that we may understand something of the Song of Solomon. If our hearts were in greater sympathy with what we find in the Song of Solomon, we should soon see that this is just the state of heart which will find its highest degree in Heaven. And surely we should never rest satisfied till we get in some little degree to understand and enter into the joys of Heaven-till the aspirations, feelings, and desires of Heaven are found in some measure in us now. THE NAMES GIVEN TO THE CHURCH.

Notice first, that the Lord Jesus Christ calls the Church His spouse, His sister. Wondrous grace towards sinners such as we are! When we remember that we are but wicked, guilty, and rebellious sinners by nature, does not His wondrous love indeed amaze us? Such is this love, that while we naturally are so sinful, and while each of us only seeks more or less to gratify himself, yet the Lord Jesus Christ looks upon us as His sister and spouse. Wonderful; yet thus it is! And this is not only said regarding the eminent saints, as John the aged in Patmos, or Paul the prisoner at Rome. It is said of them; but it is also true of you and me, provided that we trust in the Lord Jesus Christ for the salvation of our souls. Everyone of us who accepts the provision which God has made for sin in the person of Christ,-every such an one has scriptural warrant to look upon himself as part of the spouse of the Lord Jesus Christ, and as belonging to the bride of Christ. THE ABSENT BRIDEGROOM.

Oh, how precious, how unspeakably precious and blessed is this! We are His bride, and the Lord Jesus Christ has gone to prepare a place for the bride-a mansion in His Father's house; and when He has made it ready, He will come again to take the bride to Himself. For the Lord Jesus cannot be satisfied, until the Church, His bride, is with Him in the place of honour and glory, which the Father has given to Him as the reward of His perfect obedience-His obedience even unto death-in this world, while doing the Father's will. "I will come again, and receive you unto Myself, that where

I am, there ye may be also." When we read such a portion of Scripture as the one before us, we should read it with reference to ourselves. Each one of us should say, Though I am a miserable sinner, I belong to the spouse of Christ; I am part of the bride of the Lamb. Do you say this in your hearts? Who among you can say this? Do all of you, who trust in the Lord Jesus Christ for the salvation of your souls, say of yourselves, Though naturally I am a vile, wicked sinner, yet I do belong to the bride of Christ, I am one of those for whom He is preparing a place? I shall be with Him in the mansions which He is getting ready. Soon He is coming to take me with Him, that I may be where He is.

You see it is just in the measure, in which we are able to appropriate the statements in the Scriptures to ourselves, that we enjoy them. The point is not how much we speak about these things, how much we write about them, how much we read about them, how much we preach about them. It is not how many books we may have written about the things of God; but it is how far do we appropriate them to ourselves, and know the power of them in our own hearts. Only in so far as this is the case, will the Word of God be really profitable to our own souls.

Now here, before going any further, the point is, **DO WE BELONG TO THE SPOUSE OF CHRIST, OR NOT?**

If I do believe in Christ, and trust in Him alone for the salvation of my soul, I do. Let each of us see if this is the case. Can we each say, Although I am a poor miserable sinner, yet I have trusted and do trust in Him. If I have never seen that I am a sinner, and as a sinner deserving punishment and nothing but punishment, and for escape from this punishment, have never trusted in the Lord Jesus Christ, then all these things do not refer to me. But, while this is the case, it is not too late yet. The door is still open, that we may enter and find mercy. Just as in that beautiful hymn: we have just sung-

"Whosoever cometh need not delay,

Now the door is open; enter while you may;

Jesus is the true, the only living Way;

Whosoever will may come."

Only let us put our trust in the Lord Jesus Christ for the salvation of our souls, and then all these blessings apply as really and truly to each of us as they applied to John in the Isle of Patmos, or to Paul the apostle a prisoner in Rome. Therefore, now, -now-now is the time. The door of mercy is open wide still. God is willing to hear for Christ's sake. Come thus, and you will have salvation.

I suppose that those to whom I speak are all in this blessed state; but if not, let them come thus, and they will be brought into it. **Now let us see what the Lord Jesus Christ says of the Church- "A GARDEN ENCLOSED IS MY SISTER, MY SPOUSE."**

What does this mean? Literally it means, barred-locked up. But what is it intended to convey here? When a garden is locked up, as we all know very well, it is that the proprietor may have the right only to enter, or those to whom he may give this right; and that not every one may have access to the garden to help himself to the fruits as he pleaseth. The garden is not only enclosed by walls, as would seem here; but in the Hebrew it is "locked-up," or "barred ;" so that none but the proprietor

may have access. Who is He? The Lord Jesus Christ: and He alone should have access to our hearts, and not anyone else, as he pleases.

What, then, does this deeply important truth convey to us? Simply that we are bought with a price, even the precious blood of Christ; that we are set apart for the glory of Christ, He, and He alone, has any right to us, and the devil has none. THE BELIEVER IS NOT HIS OWN.

More than this, we have no right to ourselves. "We are not our own, we are bought with a price." We are not our own masters. No one can say, My time is my own, as the world does say. It is not mine. My time, my talents are not mine, they are God's. My business even is not mine, it is God's. My house, my lands, my purse, everything I have is not mine, it belongs to the Lord; for He has bought me with His precious blood, and having bought me, He has purchased all that I have.

All this is implied in the figure used, "a garden barred."

But, beloved brethren and sisters in Christ, let me ask you affectionately, Is it thus with you? I have desired, time after time, to press the passages, upon which we have been meditating, home to your hearts; so this afternoon do I desire to impress this point on your hearts. Do you enter into this? Do you rejoice in this, That you are not your own, that you are bought by the precious blood of Christ, and that you and all you have belong entirely to Him? Your hands, your feet are His, and therefore are to be employed for Him. Your eyes, your tongue, your talents, your time, and your purse, are all His, and therefore to be used for Him. Your business and your possessions are His: everything you have belongs to Him, being bought by His precious blood, and thus set apart for His use. He has access to all these things, and He alone ought to have this access. He is the Master, and we are but stewards whom He will order as He pleases.

Let us seek to enter into this, that we are set apart for His use, and so we shall be enabled to bring forth more abundant fruit to the praise and honour and glory of God. This is intended by the Holy Ghost to be conveyed to our hearts by the figure, "a garden barred." But there is still more.

"A SPRING SHUT UP."

Why is it shut up? When an earthly spring is shut up, it is that not everyone may have a right to it, but that the owner, or any to whom he may allow the right and privilege of access to the spring, may be able to use the water, and none others.

It is, then, another figure used by the Holy Ghost to teach us the truth we have already been considering-to show us that we are the Lord's, and that we are set apart that He may use us as He pleases. That we have no right to our time and talents, but that they all belong to Him.

Some think it is all the same how they spend their time, whether in learning to play instruments or otherwise. Others have a desire to learn sciences of languages, and they think they have a perfect right to do so if they feel inclined. Now I do not mean to say that such things are sinful, if we have time for them; but no one has any right thus to employ his time or talents until he has laid it before the Lord, and has asked, Is it Thy will that I should spend my time in learning to play this instrument or study this science, or this language? Shall I thereby serve Thee or otherwise? If it is the will of the Lord, then it is right and proper thus to employ our time. So with everything we have, as our time, money and talents, they are His; and we ought not to use them, unless it be for the praise and honour and glory of God. But here another figure is used, not only "a garden barred,"

and "spring shut up," but also "A FOUNTAIN SEALED."

Further, and more particularly still, not simply "a spring shut up," but still more pointedly, to mark that the owner of the spring alone has right of access to it, it is called "a fountain sealed." It is His, and His only, and therefore there is a seal on it; and no one dare break that seal to take water out of the spring. The spring is His; the water which is in it came from Him; the water that He has put there is for Him and for His use. Therefore, the water which is in it, is to be used only for the praise, and honour, and glory of His great name. This brings before us for the third time, more minutely than before, that we are the Lord's. Therefore we are to learn to be more decidedly out and out for the Lord; and we should never look on ourselves as belonging to this world, or as being our own; but should ever remember that we are bought with a price, even the precious blood of Christ, and that thus we, and all we have, and all we are, belong solely to the Master for His glory and use.

JOY OF CHRIST IN THE CHURCH. So much for the first point in the portion before us. Now the Lord Jesus Christ speaks in praise of His bride, the Church. And how does He speak of her? "Thy plants are an orchard of pomegranates, with pleasant fruits; camphire, with spikenard; spikenard and saffron, calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all the chief spices; a fountain of gardens, a well of living waters, and streams from Lebanon." He means by these figures to convey the delight which He, the bridegroom, takes in the Church, His bride; to show us how dear we are to His heart, and what loveliness and beauty He sees in us. And how He is delighted with our service, although it may be but little, and how our worship and praise are sweet as incense to Him. Wonderful, is it not? that such as we poor miserable sinners are, should yet be able with our service, and worship and love, to give delight to the Lord.

Everything we do or think is in a greater or less degree mingled with sin, and yet we are acceptable-even delightful-in His sight. AN ILLUSTRATION.

Take, for instance, this poor service I am rendering for Him now. I have set out from home to offer a word here and there, as God my give me openings; and as He may help me, I am seeking to speak a word, specially of counsel and advice for the younger brethren and sisters in Christ, to uphold the honour and glory of His name. One or another may say, What a good thing that is! But what does this poor worm say of himself? Before my God, I say I am a poor miserable sinner. Although I do not live in open sin, and do not give occasion to people to point at me and say, "See what he is doing again; see how inconsistent he is." Not thus with me; but still I am but a sinner in myself, and all I do or say is more or less mixed with sin. All my efforts need the precious blood of Christ to cleanse them; and I have to go with my preaching to the Lord, to make me clean in all these poor attempts to serve Him, or to help my brethren.

ACCEPTED SERVICE.

Yet with all this, I know that the Lord Jesus looks on me and on my service with complacency and with delight; and that He delights in me, and that He says of me, " he is my beloved servant: I will go with him as he labours for Me, I delight in his work and will accept his service as rendered unto Me, in the riches of My grace." That is the thought of the blessed Lord and Master concerning me, His unworthy servant; while I myself see nothing but defilement in my service.

Such is the truth taught us in these verses-the joy of the Lord in His Church. It is that the Lord Jesus Christ looks with delight and complacency on His people. He does not see sin in us: He sees His own comeliness reflected in us-His own beauty in us, and His own spotless righteousness, and therefore it is that His eye sees in us that which is beautiful, lovely and which pleases Him. All that is good in us is of Himself, and not of us. This brings before us another deeply important point. It is this: that if the Lord Jesus Christ looks on us with delight, although weak and erring as we are, so we should look on each other. The natural tendency is, to see in our brother or sister their failings and errors; but we ought to aim after this-to find out Christ in one another; and if there be found in such and such a poor sinner anything of Christ, though it be but little, then let us delight in it.

#### BEARING THE INFIRMITIES OF THE WEAK.

There is frequently much weakness at first in the divine life, but spiritual strength will increase. Just as we see in Nicodemus, who at first came to Jesus by night for fear of the Jews; and also in the case of Joseph of Arimathea, who at first did not own the Lord boldly and plainly; yet afterwards we find them so much grown in grace, that, when all the disciples-courageous Peter and beloved John-had forsaken their Master and fled, then these two, who were so weak at first, came openly forward and asked the body of their Lord, that they might bury it.

Therefore we ought to look lovingly on weak disciples, for they may be strengthened and put us to shame; and you and I, instead of looking at their weakness and shortcomings, ought to seek to find out Christ in them. If we do so, we shall find how dear they will become to our hearts, and we shall love them. The natural tendency is, to look at the weakness and failings of others; but let us strive to overcome this, and, like the Lord Jesus Christ, see the beauty and comeliness of our Master in our fellow disciples.

#### CHRIST'S ESTIMATE OF HIS BRIDE.

These are the particular lessons, which we have gathered from these verses-that Jesus sees beauty in us His people, that He sees loveliness, that He sees the beautiful fruits and spices, to which reference is here made, which, although we do not find them in our gardens in this country, yet are they most precious fruits in the gardens of the East: and if He sees all this comeliness in us, surely we should see beauty and something to delight us in one another.

Now, further, in the description of the Church we read-"A fountain of gardens, a well of living waters, and streams from Lebanon." "A fountain of gardens." This does not mean a fountain producing gardens, as it might here be taken to mean, but a fountain in the midst of gardens. A fountain, the waters of which refresh and nourish the gardens. This He says further of His Church, and here He again uses three figures, even as we notice with regard to the first point. The figures are-first, "a fountain of gardens;" second, "a well of living waters;" and lastly, "streams from Lebanon."

What do these figures imply? First of all, let us consider the figure- "A FOUNTAIN OF GARDENS."

He means here, that in this world we are, or ought to be, for the refreshment and nourishment of one another; for the strengthening and invigorating of one another. Just as by a fountain in the midst of a garden, the plants are watered and nourished, and all the vegetation is benefited

thereby, and the beautiful and fragrant flowers are refreshed: so the Church is left upon the earth to be a like blessing; not that she should merely enjoy His fulness herself, but in order that she should be for the fertilising of those surrounding her, and especially that she may lend a helping hand to the brethren and sisters, particularly the younger brethren and sisters in Christ. This is the very purpose for which we are left in this world, that we may be as fountains of water, and especially for the strengthening and encouraging of one another, and the refreshing, nourishing, and watering of one another, even as the fountain in the midst of gardens. But now, the second figure- "A WELL OF LIVING WATERS:"

What does this mean? In John vii, 38, Jesus said, "He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. But this spake He of the Spirit, which they that believe on Him should receive; for the Holy Ghost was not yet given, because that Jesus was not yet glorified." It was of the Holy Ghost He spake.

Now the Holy Ghost has been given. The Church in her collective capacity has received the Holy Ghost, and every individual believer has received that gift; therefore we are expected to be wells of living waters. There is no reason why out of you and me individually, there should not flow rivers of living water. The living water which has been given us ought to flow out to others. Have we all considered this, that for this very reason has been given to us the Holy Ghost? Just in order that we may minister to the world around us. We ought to be the means of good to our fellow sinners, and out of us there should flow rivers of living water, that sinners all around, young and old, rich and poor, whether enemies or friends, should be benefited. And not merely so, but we should also be as wells of living water to the dear fellow believers. They oft may and do stand in need of refreshing and comforting, and it should be our aim to seek to be the messengers of this blessed help to these our brethren; we ought to aim so to live and act, that here, there, and everywhere, as God gives us opportunity, we may seek to spread far and wide the truth as it is in Christ Jesus. That is what is meant here-that we should not only be as fountains in the midst of gardens, but even as wells of living waters going out to benefit others; that out of us should flow rivers of living water.

Further, regarding this point, there is another figure used by the Holy Ghost- "STREAMS FROM LEBANON."

What is meant here? It goes still further than the other figures. When the snow melted under the summer sun on the heights of Lebanon, then mighty torrents poured down from the mountain, sweeping everything before them. Nothing could stand in the way of these streams. So should streams of living water flow out of us, with so much divine force and power, that the people of this world shall not be able to stand before us, but shall be constrained to say that of a truth God is with us.

If such were our state, we should carry all before us, being strong in the Lord; and hundreds, yea thousands, would be converted. The whole Church surrounding us, which may be cold and dead, would be quickened and set on fire, and all would be stirred up to new love and joy. Thus must we become blessings to many around us. Surely we ought all to aim after this, to be like "streams (torrents) from Lebanon."

We may have been idle, but let slumber and sleep rest upon us no more; and even when we have been stirred to some effort, let us not go back into a cold, lifeless state, but having done all to stand. "Stand therefore, having your loins girt about with truth; and having on the breastplate of righteousness, and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the Word of God; praying always and with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." That is to be our attitude- **STRONG IN THE ARMOUR OF GOD**; or, according to the figure which we have been considering, like mighty torrents coming down from Lebanon, carrying everything before them, and being never discouraged by anything we may meet. Because those mighty torrents, to which this figure likens us, were never discouraged or beaten back, but carried everything before them.

Oh, that this were impressed upon our hearts, that we have power as the disciples of the Lord Jesus Christ, and that we can accomplish great things by prayer and by faith; that none can withstand us, if we go in His power; that great as may be our enemies, yet greater is He that is for us than all that can be against us! And all the powers of darkness cannot withstand us, if we work in the strength of God and look to Him and trust in Him alone. For all that is before us cannot be accomplished by our own power or resources. If this were more deeply impressed upon our hearts, we should become more and more useful to the praise and honour and glory of God.

**RECIPROCAL DELIGHT.** But I must hasten on, as I have still two verses to speak of. In the sixteenth verse, to which we now come, the Church is speaking. The Lord Jesus Christ has spoken in the highest terms of the Church, and now the Church, His bride, speaks of Him in return. She delights in giving joy to the heart of the Lord Jesus; to see Him partaking of her fruit with pleasure, and to see Him gratifying His loving heart with her. Therefore she now says, "Awake, O north wind; and come thou south; blow upon my garden, that the spices thereof may flow out." Meaning, in other words, What I am I am for the Lord's sake. What I have received I have received for the Lord's sake. All that I have belongs not to me but to the Master, who has bought me with His precious blood. Therefore I take delight, joy, and pleasure in gratifying His heart who bought me. All I have and all I am I take delight in rendering back to Him again.

It is with this feeling that the Church responds to the loving words of the Lord Jesus, "Awake, O north wind; and come, thou south; blow upon my garden, that the spices thereof may flow out," because the wind causes the spices and sweet fragrance of a garden to flow forth, so that the owner may enjoy the smell thereof. And here we observe that whether it be the pleasant south wind or the strong rough north wind, it is all the same; only that my blessed owner may be gratified by spices which flow out. Whether it be the sweet soothing influence of love, or the blows of affliction, it matters not so that He is gratified by the display of the graces which He hath given. But she proceeds to say: "Let my Beloved come into His garden, and eat His pleasant fruits." Do you seek thus to **GRATIFY THE HEART OF JESUS**? My beloved brethren and sisters in Christ, we can verily do so. Really and truly, poor, miserable sinners in ourselves though we are, we can gratify the heart of the Lord Jesus Christ. He is not personally here now, -He is gone up into heaven. We have to do with a risen Lord Jesus Christ, who is now at the right hand of God. Yet we can gratify the heart of this Jesus. We can cause sweet spices to ascend to Him; He can come into our company, even now, and enjoy our graces. Shall I mention one of the ways in which, amongst

many others that might be mentioned, and which you must know yourselves, we can thus gratify His loving heart? It is this-"Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." There is a poor brother or sister without food, without clothes; needing money, words of comfort or encouragement, or in any way a helping hand. Now, whatsoever ye do to that brother, is done to, and accepted by, Jesus Christ as done to Himself.

Thus we shall gratify His heart in doing so. And we shall be saying, "Let my beloved come into His garden and eat His pleasant fruits." Let me ask you affectionately-are you doing this? Are you lending a helping hand to any weak or suffering brother, and are you, in so doing, gratifying the heart of the Lord Jesus Christ? THE LORD'S RESPONSE.

Now Jesus responds to the words of His bride-"I am come into My garden, My sister, My spouse; I have gathered My myrrh with My spices; I have eaten My honeycomb with My honey; I have drunk My wine with My milk; eat, O friends; drink, yea, drink abundantly, O beloved." What is this? I belong to Jesus, I am His sister, His spouse. I belong to the Church, that Church is His-by the grace of God we are what we are, by the grace of God we have what we have; all we have and are is His by divine right, While he accepts the longings of our heart to offer ourselves to Him, still He would have us remember that we 'do belong to Him.

Thus the Lord Jesus Christ brings before us, that we are His and have received all we have from Him. He would have us keep in mind that we are His through Him, and what we have is through Him. We are wholly His, and to the very last day of our earthly pilgrimage, all we ever have in the world is of Him. While therefore the Church invites Him to come into the garden and partake of the pleasant fruits, yet He claims it as His own by right. He does accept and rejoice in our offer of it, but would have us understand that it is already all His own. THE INVITATION.

Lastly, "Eat, O friends; drink, yea, drink abundantly, O beloved." If there be anyone who desires to partake of these blessings, the Lord Jesus Christ says to him, " Eat, O friends; drink, yea, drink abundantly." Which literally means "be drunk with love." Oh, aim above everything after this-to increase and abound in love; as it were, to be drunk with love-intoxicated with love! Oh, that we might know something more of this, and be so brimful of love to Jesus, and brimful of love to everyone, that it were running over to all around us! Jesus delights in seeing us filled with love, intoxicated with love, drunk with love. May we aim increasingly after this!

## 03.10. The Power of the King

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THE POWER OF THE KING. THE subject for our consideration, beloved Christian friends, is "The Power of the King." This subject is full of comfort for each one of us. All the children of God, while yet in the body, are most weak spiritually in themselves, though we can do all things, through Christ who strengthens us, by exercising faith in Him day by day, hour by hour, moment by moment, seeking to lay hold on His strength, that we may have power. In ourselves we are most weak, by reason of the old corrupt nature remaining in us, and we shall remain in ourselves most weak to the end of our course; therefore this subject is full of comfort, full of instruction, full of exhortation, full of warning, too, in a certain sense. But the great point, in the first place, is that we are ONE WITH THE KING.

There is no blessing to be had from the King, unless we are reconciled to God by faith in the Lord Jesus Christ. Naturally we are alienated from God; naturally we are "dead in trespasses and sins;" naturally we are afraid of God, on account of a guilty conscience. There is therefore no such thing as drawing strength out of God, nor is there a possibility of drawing strength out of Him, until we are made alive spiritually, until we are regenerated. And how are we to be regenerated? By believing the Gospel; by faith in the atoning death of the Lord Jesus Christ. Therefore should there be any here present (as peradventure there are), who are as yet not reconciled to God by faith in the Lord Jesus Christ, who have still a guilty conscience, who are still unforgiven-let me beseech and entreat such, with all earnestness to care about their souls, and no longer to go on without obeying the Gospel. Remember that we are commanded to obey the Gospel-that it does not rest with us whether we like it or do not like it, we are commanded to obey the Gospel; beloved, we are commanded to believe in the Lord Jesus Christ. The great sin of man in his natural state is, that he does not believe the Gospel. Should there be any here present who do not see that they are sinners, let me beseech them with all earnestness to read the first three chapters of the Epistle to the Romans; and if they do desire to find out that they are sinners, God the Holy Ghost will show to them through that epistle most assuredly what they are by nature; and should any here present see that they are sinners, but have not yet believed in the Lord Jesus Christ for the salvation of their souls, yet desire to believe, if they could only just groan out a few words to God and say, "Have mercy upon me, O God, and help me to believe in the Lord Jesus Christ," God would help them to believe. It is through this faith in the Lord Jesus that we are regenerated. According to that Word, "Ye are all the children of God by faith in Christ Jesus," (Galatians 3:26); and according to that Word, "Whosoever believeth that Jesus is the Christ-is born of God," (1 John v. 1), viz., that the poor, despised, rejected Jesus of Nazareth is the promised Saviour, the Messiah; millions may say it, but none believe it, except the children of God. Then, if we are regenerated, we have life-spiritual life-and through faith in the Lord Jesus Christ we obtain the forgiveness of our sins, according to that Word in the 10th chapter of the Acts of the Apostles, 43rd verse, where it is stated concerning the Lord Jesus. "To him give all the prophets witness, that through His name, whosoever believeth in Him shall receive remission of sins." Then, if we are regenerated -if we have obtained spiritual life, if the guilt is removed from our consciences, if we have become,

through faith in Jesus, the children of God, then shall we enjoy the truth of "the power of the King." But should there be any one here present (I repeat it), who is as yet not a believer in the Lord Jesus, then let me beseech and entreat him with earnestness to seek after forgiveness. Again, peradventure there are a few here who once enjoyed a cleansed conscience, who once walked in the ways of God, but who have now departed from Him. I desire that there may be none such present; but should this be the case, what have you to do? What you did at first-to come as poor, miserable, guilty sinners, and confess your sins to God, exercising faith in the power of the blood of the Lord Jesus Christ, in which there is power to make you also clean again from your sins; the sins of back-sliding will be forgiven and taken away by the power of the blood of Jesus Christ, just as the sins which were committed in our unregenerate state. Therefore see to it that you again obtain a cleansed conscience-If there is power in the King, and we have a cleansed conscience (as by the grace of God I trust by far the greater part of us have), then oh ! how precious to think that this POWER IN THE KING IS TO HELP Us IN OUR WEAKNESS. The more we advance in the Divine life, and become acquainted with ourselves and with God, the more we see of the power of Satan and the corruptions within. The more we know of the temptations without, the more shall we be conscious day by day, and hour by hour, how weak we are in ourselves; and therefore we need the strong One to lean upon, to go to. That strong One we have in Jehovah Jesus. Oh the preciousness that we have not to do with a dead Christ! Though he was crucified and put into the grave on account of our numberless transgressions, yet He rose from the dead, He ascended up on high, and there, at the right hand of God, He is, for us who put our trust in Him, as the Living One, as the Mighty One, who takes delight and joy continually in helping us amidst all our weaknesses and frailties. When Paul stood alone, and everyone of the brethren, by reason of the danger had forsaken him, there was One who stood with him, there was one who was at his side. There was the King in power; for that blessed One never leaves us, never forsakes us. Let us rejoice in the knowledge of this.

I desire now to make a very few remarks (on account of the shortness of the time) on the various portions of Scripture which are brought before us as the subject for our consideration. The first is in Malachi 1:14 : "I am a great King, saith the Lord of hosts."

#### REVERENCE.

It is deeply important to remember that, while we are at peace with God, through faith in the Lord Jesus Christ, and while we are the children of God, and in fellowship with the Father and the Son, yet we are creatures and remain creatures, and therefore it becomes us to reverence God. On the one hand, we may not sufficiently walk in holy friendship with God; or, on the other hand, we may lose sight of the fact, that we have to do with the Creator and Upholder of the universe, that He is a great King.

Let us not lose sight of this; for we must never forget that, while we are the children of God, and while we are partakers of the glory together with the Lord Jesus Christ, that yet we are creatures, and shall remain creatures, therefore it becomes us, as it were, to put off our shoes from our feet, and to consider that we are standing on holy ground. I affectionately press this on everyone of my brethren and sisters in Christ; for the danger is, lest we should lose sight of it, and in consequence make light of sin, by reason of our oneness with the Lord Jesus Christ.

POWER. The second point which is suggested to us is, "Where the word of a King is, there is power" (Ecclesiastes 8:4). Most comforting and precious is this. For instance, with regard to all brethren and sisters in Christ who are engaged in service. "Where the word of the King is, there is power." What have we to do therefore? To pray for the word of the King, in order that there may be power; and therefore all who feel interested in the glory of God, and in the service of the Lord Jesus, should with earnestness seek, on behalf of all who are in any way labouring for the Lord, His blessing, that the Lord the King would speak the word, and then the world would feel His power. The word, though uttered by mortal, sinful lips, if the King speaks through the instrument, will come in power. Let me affectionately beseech all who love the Lord Jesus in sincerity to see to it that with earnestness they help all who in any way seek the spread of the truth. Everyone of us may exceedingly help all the beloved brethren and sisters who are occupied in this way. Then with all the efforts that are now made to spread the truth, let us especially keep before us this, that the Lord will besought for blessing, and that, if there is little prayer, there will be little result; whilst the more abundant prayer there is brought before the Lord, the more abundant blessing we may reckon on. Therefore all of us, with earnestness, should see to it that the word of the King, which is the word in power, may come through the instruments who are seeking to spread the truth as it is in Jesus. But more than this, we have mighty enemies to fight against, and we have no strength of our own. We may say, "Get thee behind me, Satan," but the word of the King we need in our weakness-in our helplessness-the word of the King we need to subdue our natural evil tendencies--the word of the King we need in order that the world may not have power over us; and for this the King will be sought and entreated, and the more earnestly we give ourselves to prayer, the more we may expect to hear the word of the King, so that the world, the flesh, and the devil will be kept down, to the honour, praise, and glory of God, and the confounding of Satan. The next point on which I wish to make a few remarks is, "The sceptre of Thy kingdom is a right sceptre" (Psalms 45:6). In

RIGHTEOUSNESS the King rules, and this is what we have to keep before us. It is not only that in the world to come, when the Lord Jesus Christ has returned, there will be the rule in righteousness, but even now He rules in righteousness, and that is practically what we often lose sight of. There is given to us that precious word, "All things work together for good to them that love God;" but very frequently, when great trials and afflictions come-when we have to suffer from the world, when we are in weakness of body, when we have to sustain bereavements, losses, and the like-then the question arises, by reason of our old nature, why all this? And if we are not on our guard, we shall be inclined to entertain hard thoughts about God. But "the sceptre of His kingdom is a right sceptre;" "In righteousness He rules;" "Everything works together for good to them that love God." In joy or sorrow, however we may be situated, everything tends to our real good and profit, and it becomes us to be satisfied in our inmost souls (no matter how God deals with us) that all is for the glory of God, and for our real good and profit-all to make us increasingly to be conformed to the mind of God and to the Lord Jesus Christ; and therefore we ought to be satisfied with God's dealings with us in the darkest hours-we should kiss the hand that smites us. Oh, how we can glorify God under these circumstances, and show to an ungodly world the reality of the things of God! We can let them see that we do not differ from them in the matter of creed only, but that we are really children of God-that we have a Father in heaven, that we have a Friend in heaven, that we do not profess simply to believe the Word of God, but that we verily do so that we receive the statement that "all things work together for good to them that love God." How could it

be otherwise, but that all things work together for good to them that love God, since God gave the choicest gift He had to give in His only-begotten Son, and also promised that with Him He would freely give us all things? Therefore it becomes the children of God to be still, to be quiet, to know that God is dealing with them in everything, and to know that "all things work together for good to them that love God." Whether we see it, or whether we do not see it, His dealings are already working for our good. We have to exercise faith in this, and to be satisfied with the statement; that the sceptre of the King is a right sceptre; that everything He doeth is in righteousness; everything He doeth is good and like Himself. The next statement is, that, "a King that sitteth on the throne of JUDGMENT scattereth away all evil with His eyes." (Proverbs 20:8). That Satan shall be bruised under our feet is the blessed prospect before us-when by the power of the King he will have been bruised under our feet, when by the power of the King we shall have been completely delivered from everything contrary to the mind of God, so that when the will of God shall be presented to us, instantaneously in our inmost souls, we shall respond to the carrying out of His will. This time has not yet come, nevertheless we have in joyful anticipation to look forward to that day; and the more we can exercise faith with regard to the things to come-the realities of the heavenly day, the great day of the Lord Jesus Christ-the more shall we bring down the joys of heaven now into our souls already, the more spiritual power we shall have now; for, though we cannot have the office of apostles, we cannot say to what an extent we may, while yet in the body, overcome all the natural evil tendencies within us. The more we exercise faith in the power of the Lord Jesus, the more we practically use the power of the Lord Jesus Christ. If we make confession of our manifold failings and shortcomings, we may expect help to overcome what is contrary to the mind of God. There is also connected with the subject particularly this joyful prospect: the little flock is mixed up with the world. At present we are not separated from all them that hate the Lord; but this will be the case in that day when the whole heavenly family will be united, and in separation from those who do not love the Lord Jesus Christ. Are there any here present who will be separated, then, from us? Shall we all meet again as we meet under this one roof now? None, none will meet with the people of God, but those who trust in the atoning death of the Lord Jesus Christ. None, none will be found there in the glory, but those who were regenerated, before they were taken out of the world, through faith in the Lord Jesus Christ. O be in earnestness about this, if any be here present who are not yet believers in the Lord Jesus! for the power of the King will see to it, that none who are defiled enter the New Jerusalem. O the separation-the awful separation which will take place, it may be between parents and children, between brothers and sisters, between husbands and wives! O see to it that none be separated from the people of God, in that day! We can only meet again in one place, if we are all believers in the Lord Jesus Christ; only then can we hear the word of the King, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." THE CERTAINTY OF CHRIST'S TRIUMPH. A few words on the last passage: "He must reign till He hath put all enemies under his feet." (1 Corinthians 15:25). He must reign! O the comfort of this word, He must reign! Who will oppose the King of kings, the Lord of lords, the Almighty God the Creator of the universe, the Upholder of the universe? Who will withstand Him Who will keep Him from reigning? O the joy we have in this-Jesus must reign! And it is particularly comforting in these days, when we see infidelity and Popery spreading, and all kinds and forms of superstition and error. How comforting to know that the truth must prevail! Jesus will triumph at the last. "He must reign." Every knee must bow before Him, every tongue must confess that He is Lord, to the glory of the Father. Bright and blessed prospect that thus it must be, that

even those who now blasphemously speak against the Lord Jesus Christ will have to feel the power of the King, they will have to see that the King has power. He will triumph at the last. And now we who are united to the King, we who are of the little flock, most weak and helpless in ourselves, yet because we are united to the King who must reign-to the King who will triumph over every enemy-therefore we also, however weak and helpless in ourselves, through Jesus our Lord shall eminently triumph. That is the bright and blessed prospect before us! I am a poor sinner, and nothing at all, let us say to ourselves, but my Lord Jesus will help me, my Lord Jesus will obtain the victory for me; let me only cling and cleave to Him, let me only look to Him, let me day by day seek to exercise faith in His power, and all will be well at the last. We shall have the victory over Satan, over the evil spirits, over everything that opposes itself to our blessed Lord.

## 03.11. The Knowledge of Christ

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### THE KNOWLEDGE OF CHRIST.

"THAT I MAY KNOW HIM."- Php 3:10.

IT appears to me, beloved Christian friends, that with regard to the subject before us, "That I may know Him," the Holy Ghost, speaking by the Apostle, has no particular reference to the measure of knowledge which is absolutely needful with regard to the salvation of our souls, but a higher, further, more intimate acquaintance with the Lord Jesus Christ, even as a friend is intimately acquainted with his bosom friend. That this is the meaning, I gather from reading verse 8th in connection with verse 10th: "Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." Then, what follows up to our portion before us, I judge to be a parenthesis, so that the connection would be-"I count all things but loss for the excellency of the knowledge of Christ Jesus our Lord, that I may know Him, and the power of His resurrection, and the fellowship of His sufferings," the parenthesis commencing from these words in the 8th verse: "For whom I have suffered the loss of all things and do count them but dung, that I may win Christ, and be found in Him, not having my own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." This parenthesis, it appears to me, refers to that which he has attained to already as a believer in the Lord Jesus Christ, and to which multitudes of the dear children of God have attained, but with which they should not be satisfied, but aim after greater attainments than these, even that they should know Him, and the power of His resurrection, and the fellowship of His sufferings. The question arises naturally, What is it that the Apostle particularly desires in our text, "That I may know Him?" That he might know the Blessed One in all His loveliness, in all His beauty, just as the saints finally will see the King in His beauty, will know Him in all his loveliness, in all His characters, so as everyone of his saints will know Him in the glory finally, so, while the Apostle was yet in the body, whilst yet in weakness, whilst yet Satan was not bound, and himself not in the glory, he desired more and more intimately to become acquainted with the precious adorable Lord Jesus Christ in all His loveliness, so that the joy and the blessedness of the glory in the world to come might, in a great measure, already be realised by him, while he was yet in the body.

### PRACTICAL RESULTS OF KNOWING CHRIST.

What would be the result of this intimate knowledge of the adorable Lord to which the Apostle refers here? Evidently it would be increased conformity to the image of our Lord Jesus Christ, according to the word of the Apostle John: "Beloved, now are we the sons of God; and it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is," (or know Him as He is). So knowing the Lord Jesus Christ perfectly, knowing Him in all His loveliness, seeing the King in His beauty, they will be made like Him. Now in the measure in which we, the children of God, while yet we are upon earth, know the Lord in all His beauty, in all His loveliness, in all His characters, we shall be conformed to the mind of the Lord Jesus Christ. And on this account, this knowledge here referred to by the Holy Ghost, through the

Apostle, is of such immense value. And we should not say, "I know him for the salvation of my soul. I shall at last be saved through Him." God be praised if we know the Lord sufficiently with regard to the salvation of our soul; but this is not the ultimate object regarding us, but the glory of His name, and our increasing conformity to the mind of the Lord while yet here on earth; and in order to bring this about, increased intimate acquaintance with the precious Lord Jesus Christ is to be sought after, so that one ought not to be satisfied with the measure of attainment regarding the knowledge of Christ to which he has brought us already. This is the first point then to which I desire to direct your attention, namely, that, with increased knowledge of the Lord Jesus Christ, there would be found in us increased conformity to the mind of the Lord Jesus Christ.

Another point that would be attained is increased spiritual power, increased comfort, increased strength in every way. I refer you, as proof of this, to the 4th verse of the 50th of Isaiah. Isaiah, you know, speaks here about the Lord Jesus Christ. There the Blessed One Himself stated for the comfort and the encouragement of the Church, "The Lord God has given me the tongue of the learned, that I should know how to speak a word in season to him that is weary." Therefore, the great point is, to be able to treat the Lord Jesus Christ as a bosom friend, to be able to go to Him and say "My precious Lord, speak to me the word in season," when we are weary. Whilst passing through this vale of tears, in the midst of trial and difficulty, in the midst of labour and sadness, in the midst of sore temptation, in the midst of conflict of greater or less degree, again, and again, and again, the child of God, who desires to walk in the ways of the Lord, will find himself spiritually worn. Now then go to the precious Lord and say, "My Lord, speak to me the word in season, for I am weary."

These happy conference meetings are not so much for theological discussion as for spiritual encouragement. I ask, therefore, my brethren and sisters in Christ, how much do you know of this? Are you in the habit of going to the Lord Jesus Christ and saying, "My Lord, speak to Thy servant the word in season, for I am weary." I tell you as one who has known the Lord Jesus fifty years and eight months; again and again, and again, have I thus come to the Lord and said, "Lord speak a word in season to thy servant who is weary." And what have I found? Invariably this-I bear the testimony to the honour of my precious Lord-invariably this, He hath spoken to me the word in season when I have been weary. And let my beloved brethren and sisters in Christ but try the way. Seek to prove the blessed Lord Jesus in this way, and they will find how ready that Blessed One is to speak to them the word in season when they are weary. These are not merely religious statements, but fit to be treasured up in our hearts and to be known experimentally. But if you find it thus, oh the blessedness of that state of heart to have a friend ready at all times and under all circumstances to speak to you the word in season when you are weary! Oh, the blessedness of this is indescribable, and if any of my friends have not known its preciousness, let me entreat them, not to give themselves rest, till they know the Lord Jesus Christ as a bosom friend!by C0x But this is not all. Another result that would follow is this. Thus becoming increasingly acquainted with the Lord Jesus Christ, we should finally get into the state to which we find reference made in Psalms 9:10th verse: "They that know Thy name will put their trust in Thee." And therefore we say, knowing Him, they confide in Him, they trust in His power, they trust in His love, they trust in His wisdom, they trust in Him at all times and under all circumstances. How blessed such a state of heart would be! The world without looks on, and wants to know, if our religion is more than a mere difference of creed between themselves and us, to know how much we have of the reality of the

things of God. Now, if they find a man or a woman able at all times, under all circumstances, because they have a bosom friend in heaven, Almighty and infinitely wise, who loves them at all times, and under all circumstances, who will ever help and succour and bless them, and therefore they are able to confide in Him, to look to Him, to trust in Him, to be quiet, to be calm, and at peace, whatever the circumstances, and to be able to say: "Though He slay me, yet will I trust in Him;" then can the world surrounding us look on and see the blessedness and the reality of the things of God. And on this account it is of such vast moment, not to be satisfied with knowing merely enough of the Lord Jesus Christ for the salvation of the soul, but to seek intimately to become acquainted with Him, to know Him as a friend knows his bosom friend, and thus wholly to trust in Him. This blessedness I may tell you I have found in all the varying conditions of life. Oh! try Him, try Him, try Him! You will find how well it is to confide in Him, and how well you may confide in Him, and He will help you and never leave you nor forsake you.

Another, and the last reason, why all this is so deeply important, that we should seek increasingly to become acquainted with the Lord Jesus, is this. All of you, my beloved brethren and sisters in Christ, know that we are in fellowship with the Father, and with His Son Jesus Christ, that we are in co-participation with the Father, and with His Son Jesus Christ, that means in partnership with the Father, and with His Son Jesus Christ. Now does not everyone see how deeply important it is to know who our partner is, to know the riches of the partner, to know the means of one's partner, to know the disposition of the partner, to know the ability of the partner, to seek increasingly to acquaint ourselves with Them regarding whom God in the riches of His grace declares that we are in fellowship, in co-participation, in partnership with, the Father and the Son? How wondrous the condescension of that Blessed One to vile, worthless, wretched beings like us. While yet in weakness and yet exposed to the powers of darkness, and a pilgrim here on earth passing through this vale of tears, how important that I should be able to go without fear to Him, the good and gracious, and ever generous partner, the Lord Jesus Christ, who is infinitely rich and wise, and who loves me with an eternal and unchangeable love.

HOW TO ATTAIN THE KNOWLEDGE OF CHRIST. But some may say, "All this is most precious, but how may I attain unto it?" Of course, in the first place, we must have passed sentence on ourselves, must have condemned ourselves, and put our trust in the Lord Jesus Christ for the salvation of our souls. Without this there can be no such thing as attaining to this more intimate knowledge of the Lord Jesus Christ. This is absolutely needful. But as I stated at the beginning, it appears to me there is referred to here a higher degree of acquaintance with the Lord Jesus Christ, more than that which is necessary for the salvation of our souls, in order that we may glorify God, live as becomes the children of God, and bear fruit abundantly, sixty-fold, and a hundred-fold. I just mention here, and have my beloved brethren and sisters in Christ ever thought of it, that we are not to be satisfied with bearing fruit thirty-fold, but actually forty-fold, forty-five-fold, fifty-fold; to press on; yea, if it might be, to attain to bearing sixty-five-fold, and if any of us have attained to this, then to aim at attaining seventy-fold, seventy-five-fold, eighty-fold; yea, to be satisfied short of nothing than to aim at one hundred-fold. When the blessed Lord Jesus Christ brings this statement before us, He means what he says, that some bear in one and some in another degree. And why should we not advance to bear the higher and more glorious degrees, till the glorious consummation of one-hundred-fold? We should never lose sight of the fact that the salvation of our soul is not the ultimate object that God has, but the glory of His name is intimately

connected with our bearing fruit. Let us not think, that because we have now for a few years in some little measure left the world that we may take our ease, and now go on more quietly; but to press on, to press on, to press on, and to set before us nothing short of the prize, the bearing a hundred-fold.

Let us take the text in its connection. How may I attain to this intimate knowledge of the Lord Jesus Christ? In the 8th verse we read, "And I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord," "that I may know Him and the power of His resurrection and the fellowship of His sufferings." Everything he desired to put aside and renounce, in order that he might know Him, and that increasingly he might become acquainted with Him. Therefore, beloved friends, the pleasures of this world are to be put aside-the fashion of this world to be laid down at the feet of Jesus, the riches of this world, the honour of this world, and all that the natural mind craves after, desires, finds gratification in-all to be laid down at the feet of Jesus, in order that we may be able to say with the apostle, "Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus." So that we have for the remainder of our life but one single object. Not six, not five, not three, not two, but one single object-to live for God.

## 03.12. Transformed in Mind

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TRANSFORMED IN MIND. THE subject for our consideration this evening is "Being transformed by the renewing of our minds." The connection in which this stands, the dear Christian friends know: "Be ye not conformed to this world, but be ye transformed by the renewing of your mind." As the redeemed of the Lord it becomes us, continually to keep before us, that our own salvation is not the ultimate end, but the glory of God. This we have never to lose sight of; and in order that we may do our part as witnesses for God in this world, it is necessary that we should not be conformed to the world, but transformed. Without this it is entirely impossible to be witnesses for God in a right way. We may think we do this and we do another thing to the glory of God, and yet just only in so far as we are not conformed to this world, but are transformed, are we truly witnesses for God.

Now as we have been bought by the precious blood of the Lord Jesus Christ; as God in Christ has done so much; as that precious and adorable Lord Jesus Christ has done so much for us, it well becomes us that we, the sons of the Most High, should not wait for the glory, in order then to aim at being conformed to the image of God's dear Son (though then it will be perfect conformity to that Blessed One), but as far as in us lies to aim at it day by day already in this world. Now then, the first thing that we have to keep before us is just this: that it is the will of the Lord that we should be transformed.

Another point for our comfort is, that this is possible that it can be done through the renewing of our minds. The latter we have to keep as much before us as the former.

First, then, it is the will of the Lord that we should be transformed. In our natural state we all go the way of the world—that is, we go our own way. We may be amiable people in the eyes of our fellow men, we may be honest and moral, and everyone may speak well of us even before our conversion; but yet we go our own way, and in this state it is entirely impossible to please God, because we set Him not before us. We do not what we do to the praise of His name. We use our bodily strength, our mental powers, our talents and gifts, just as we please, in order to gratify ourselves. We do not use them to the praise and honour and glory of God. We do not use our profession, our business, our money for the Lord, but we use them just as it pleases us, because we go naturally our own way; and that is just how we dishonour the Lord; how all natural men, through their living to themselves and not living for God, do dishonour God, cannot but dishonour God, and until we are renewed by the Holy Ghost things will go on in this way. All the resolutions that we may make to be in a different state will not alter the case. That is just what dishonours God, because we set Him not before our eyes. We do not live for Him: our time is not given to Him. Why? Because the heart is not given to Him. Our talents are not given to Him, because the heart is not given to Him. We go our own way. We set him not before us, and therefore we live to ourselves, we please ourselves; and thus it will go on, until we are convinced that we have been sinners, needing a Saviour, and until, as lost, ruined, guilty sinners, we have put our trust in the Lord Jesus Christ, and have accepted salvation through His atoning sacrifice alone. In this way we

are, by the power of the Holy Ghost, renewed. In this way we obtain spiritual life, and then begins the possibility of being transformed. Before that, it is impossible to be transformed, because we are dead in trespasses and sins. We are without spiritual life. Before the Holy Ghost has been given to us, and has renewed us through the belief of the gospel, we have no power to please God and to live for God, but we shall go on, to a greater or less degree, only to be conformed to the world, and to live to ourselves. So, then, should any be present who, up to this time, have been conformed to the world, and who have, nevertheless, a longing to be transformed, then let me say to such, dear friends, the only way to be transformed is, by the reception of the gospel, by believing the gospel, so that through faith in the Lord Jesus Christ, we are born again; for until we receive the gospel, until we believe on the Lord Jesus Christ, everyone is dead in trespasses and sins; everyone lives to himself; more or less, everyone is conformed to the world, and must be, and cannot possibly be transformed from the world. And, therefore, since the only way to be transformed is to receive the gospel, this is the first deeply-important point; for by this the foundation is laid, and only in this way the foundation can be laid. But whilst thus the beginning is made, it is only the beginning, and we should not be content with the beginning; but our hearty desire should be this, that not only for a few months after we have received the gospel we may be in some little degree transformed, but that thus it be month after month, year after year (if life is prolonged, and the Lord Jesus tarrieth); so that persons who knew us ten, twenty, thirty, forty, or fifty years ago as disciples of the Lord Jesus Christ, and see us ten, twenty, thirty, forty, or fifty years after, still find us in just the same way. Now, in order that it may be thus; in order that we may show our love and gratitude to our heavenly Father by being witnesses for Him in this evil world, and not waiting till the time of glory comes, and satisfying ourselves with saying that "I shall one day be conformed to the image of God's dear Son," there must be PROGRESS IN THE DIVINE LIFE. In order that already in a goodly measure it may be the case in this life, I desire to throw out a few hints, by the attending to which and the blessing of God we may make progress in the Divine life, and become more and more conformed to the image of God's dear Son. We have not to forget that the eyes of the world are upon us, that they want to see whether there is a difference between us and themselves-whether our lives witness for God, or whether they do not. Now in order that it may be so, that more and more we aim after conformity to the image of God's dear Son, and that already in this life, in some measure at least, we make progress in this conformity to the image of God's dear Son, it appears to me, in the first place, a matter of deep importance, that day by day we seek to keep before us, what we have been redeemed from, and what we have been redeemed unto. Just in the measure in which it is kept before our minds that once we belonged to the power of darkness, that once we were the slaves of the wicked one, that once we were the children of the devil, and that we have been brought out of this state, that we have been transplanted into the kingdom of God's dear Son, and that we are no longer dead in trespasses and in sins, as once was the case, and that we are no longer the slaves of the world and our own wicked, evil hearts-so shall we be constrained, by love and gratitude, to aim at this, that we shall seek increasingly to be conformed to the image of God's dear Son.

#### WHAT WE ARE SAVED UNTO.

And, then, not only to keep before us what we have been redeemed from, but what we have been redeemed unto. All our sins forgiven-already, now; justified before God through faith in the Lord Jesus Christ; begotten again, children of God for time and eternity, and as such, the heirs of God

and the joint-heirs with the Lord Jesus Christ, ere long we shall reign with Jesus, ere long we shall sit with Him on the throne, and with Him judge the world-yea, Satan even, and the fallen angels. I say the more this is kept before us, that we shall spend a happy eternity in glory, together with the Lord Jesus Christ, that our own eyes shall see that blessed One, that our own hands shall be allowed to touch that blessed One, and that, in seeing Him as He is, we shall be like Him, not only obtaining the glorified body, but be perfectly free for ever and ever from every sin-the more this is kept before us, the more shall we be constrained in this world already to seek the glory of God.

Further, we have to aim at this, that we keep it before us, that it is the will of the Lord that the human creature should not be happy while walking in separation from God. It seems to me a matter of deep importance that this should be a settled conviction in our minds, that what God has determined is, that the human creature shall be wretched and miserable going his own way, and that peace and joy in God and in the Holy Ghost can only be obtained by walking with God-by walking in the fear of the Lord. Now if this were really the deep conviction of our hearts, a settled thing in our hearts day by day, as assuredly as I go my own way, as assuredly as I live to myself, so assuredly must I be wretched and miserable, because I walk in separation from God. Were this deeply impressed upon our hearts, we should aim after walking in the fear of the Lord.

#### LIVING TO PLEASE GOD.

And, therefore, in the next place, it should be our deep, hearty longing, to have but one single object for our life-to live for God, to please God, since it is impossible that, in going our own way, we should be happy, we could really have peace and joy in the Holy Ghost. Therefore, to have this settled purpose of heart, that for the rest of the days of our life we will live for God, and for God only, and thus to dedicate the whole heart to God-not a part of it, but the whole of it-that is what is wanted. And this is a matter of the deepest moment, my beloved brethren and sisters in Christ; and should there be anyone amongst us with whom it is a question whether the whole heart has been given to the Lord, then let me beseech such, my beloved brethren in Christ, not to be satisfied till they come to this, that the whole heart is given to the Lord, so that we can stand before the Lord and say, "My Father, Thou knowest all things; Thou knowest that Thy poor child is feeble and weak, but Thou knowest also that my heart is given to Thee: Thou hast my heart." Thus it should be with us; and if it is not thus, oh! let us be determined not to leave this Conference Hall without coming to the purpose that the whole heart shall be given to the Lord.

But, then, my beloved brethren, we have not to lose sight of this, that, though the whole heart is given to the Lord, and we desire with our whole heart to live for the Lord, that in ourselves we are weak and feeble. We have no strength of our own, and we must adopt certain means, whereby, with the blessing of God, we shall be kept in this frame of heart, and shall go on in this frame of heart-not merely to have it for an hour or two, or a day, or a week, or a month, but to have it for all the remaining days of our life.

Now in order that it may be thus, it is a matter of the greatest moment that we remain conscious of our-own weakness, and nothingness, and ignorance, all the day of our lives; and, therefore, in simplicity, in the consciousness of our weakness, and feebleness, and nothingness, cling and cleave to our heavenly Father in prayer. We must be men and women given to prayer; day by day going to our heavenly Father for help, strength, support, wisdom, for everything that we need, thus speaking to our heavenly Father. But, then, coupled with this must be, letting Him speak to us.

When we pray, we speak to Him; and when we read the word of God, our heavenly Father speaks to us.

#### LOVING THE WORD OF GOD.

Here I again ask my beloved Christian friends: Are we really men and women who love the Word of God? How does it stand with us in this matter? Now since our happy Conference meetings last June how has it been with us? How much have we been reading of the Word of God? Have we once been reading through the whole of the Bible? Oh! beloved in Christ, it is a matter of deep importance that we are men and women given to the reading of the Word of God-regularly reading it, consecutively reading it; but, then, we should couple with this-meditation. Meditate, if it only be for a short time, upon only a small portion of the Word, and do this always with reference to our own hearts. Always meditate with reference to our own hearts, and read the Word of God practically, as the Word of God, so that our fallen reason bows before it. It is God who says it, and that should be enough for us, whether we can understand it with our fallen reason or not. "What thou knowest not now thou shalt know hereafter" is applicable in this respect also, and we should patiently, and prayerfully, and believingly wait till that time comes when we shall see why it is so, and why it is expressed in this way and not in another. But always have it before us practically, that the Holy Scriptures contain the Word of God, and therefore it becomes the fallen human being to bow before the Word of God. But we should mix with the Word faith, and we should read and ponder it with the especial object of carrying it out in our life. If this is neglected, prayer will profit us very little; and the reading of the Word will profit us very little, if we do not mean to act according to it. It is given to us for the very purpose that we should act according to it; and in doing so comes blessing to the soul. In doing so our peace and joy in the Holy Ghost will be increased more and more. The blessedness of this I have known in my own happy experience for the last forty-seven years and nine months, and I can recommend this very particularly to my beloved younger brethren and sisters in Christ. Let us be honest. Let us never cease to act according to the Scriptures, and then with whatever weakness (at the first this may be the case) we shall surely make progress, we shall get further and further in knowledge and in grace.

#### CONFESSION OF FAILURE.

Now if anyone after all this fail in any way, what then? Simply honest confession at once, without hypocrisy or without seeking to excuse our failure. There should be unmistakeable confession before our heavenly Father, and then to seek to experience the power of the blood of the Lord Jesus Christ afresh with regard to our own hearts, and to lay hold on the promise: "If we confess, our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness;" and to lay hold of that Word afresh, that the blood of Jesus Christ makes clean from all sin. And this being the case, afresh to consecrate the heart to God, afresh to yield ourselves to Him, and seek His grace with regard to the future.

Now if anyone were to go on in this way, what would be the result? The fulfilment of the promise of our adorable Lord, "Whosoever hath, to him shall be given, and he shall have more abundance." As assuredly as anyone walks in this way, he will be less and less conformed to the world, and more and more transformed. He will be more and more like Jesus. Though it be but little in comparison with what it may be, and what it ought to be, still there will be more and more conformity to the image of our precious, adorable Lord even in this life. And He is worthy, that

blessed One who laid down His life for us-He is worthy that we should seek to live for Him.

Oh, my beloved Christian friends, let us aim at this! You see we are come here in order to be strengthened with might by the Spirit in our inner man. We come here, not to be amused, not to have some things brought before our minds, and, after all, just to remain in the state in which we were before; but we are here, beloved Christian friends, in order that each one of us may obtain spiritual strength through these happy meetings. The Lord delights in giving us blessing; it is the very joy of His heart to give us blessing; and if we are only willing to receive blessing, He is sure to be ready to give, and to give far more abundantly than we ever expect to receive. It is a blessed thing, even for this life, to walk in the ways of the Lord; but what He looks to you for is, the whole heart.

WHOLLY THE LORD'S. In this one thing we must be honest, that there does not remain to ourselves a part of the heart; He will have the whole heart. He says, "My son, give Me thine heart," not "part of thine heart." Nor does He say, "My son, give me a little of thy money;" but He says, "Give me thine heart," and He will accept nothing in the room of the heart. When the heart is really given to the Lord, then the purse is given to Him also; then the profession and business are given to Him also; then our houses and lands belong to Him also; and all we have and are belongs to the Lord. At this we should aim, and with nothing short of it should we be satisfied.

## 04.00. The Life of Trust

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THE

LIFE OF TRUST: BEING A NARRATIVE OF THE LORD'S DEALINGS WITH GEORGE MÜLLER  
WRITTEN BY HIMSELF EDITED AND CONDENSED BY REV. H. LINCOLN WAYLAND PASTOR  
OF THE THIRD BAPTIST CHURCH, WORCESTER, MASS. With an Introduction by

FRANCIS WAYLAND

BOSTON:

GOULD AND LINCOLN 59 WASHINGTON STREET NEW YORK: SHELDON AND COMPANY  
CINCINNATI: GEORGE S. BLANCHARD

1867.

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### **04.00b. Note**

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An interesting Letter from REV. DR. SAWTELL, of Havre, dated Bristol, Dec. 14, 1860, having reference to the subject of this volume, and designed as an INTRODUCTION to it, will be found in Appendix 3 to which the reader is specially referred.

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## 04.00c. Editor's Preface

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### EDITOR'S PREFACE

HAVING been requested by MESSRS. GOULD AND LINCOLN to examine the work entitled "A NARRATIVE OF SOME OF THE LORD'S DEALINGS WITH GEORGE MÜLLER," the Editor was convinced that its republication in this country would greatly promote the piety of American Christians. But to reproduce the work in its original form was attended with difficulty. The "Narrative," in four parts, (published respectively in 1837, 1841, 1845, and 1856,) and the four "Annual Reports" issued in 1857, 1858, 1859, and 1860, would occupy not less than eighteen hundred pages of the size of those contained in this volume. The cost of such a work would greatly limit its circulation and its usefulness, if indeed any publisher should undertake its issue. There seemed no alternative except to abandon the idea of an American edition altogether, or to present it to the public in a condensed form.

Such a condensation seemed, on examination, to be entirely practicable. Owing to the "Parts" of the "Narrative" having been published at four separate periods, it often happens that the same matter is several times repeated. A large portion of the space is occupied with the acknowledgment of donations received. These entries, although appropriate in a report made to the donors and to the British public, have not the same interest for American readers. The discussion of some points in church polity, and the account of the Author's journeys upon the Continent, although interesting and instructive, are not necessary to the continuity of the history. Although in some cases the portions which have been omitted cover a considerable period of time, yet it is believed that all which is essential has been retained. No pains have been spared on the part of the Editor to preserve the value of the work while reducing its compass, and to give, in a form universally accessible, a clear exhibition of the wonderful results of the life of George Müller, as well as of the principles by which his life has been governed.

Believing that the book would be rendered more attractive to the reader, and more convenient for reference, the Editor has divided it into Chapters, and has prefixed to each a brief statement of some of the leading subjects introduced in the Chapter. For these "comments," as well as for the headings of the Chapters, and for the general title of the volume, the Editor alone is responsible. The "Narrative" of George Müller has been blessed in other lands to the awakening of spiritual life. It was the means, as will be observed by the reader, of greatly forwarding, if not of originating, the work of grace now advancing in Ireland. "THE LIFE OF TRUST" is submitted to the Christian public of America, in the hope that its still small voice may be heard even amid the clangor of political strife and the revulsion of commercial interests, and that it may be used by the Divine Spirit to promote and strengthen in the hearts of American Christians, FAITH IN THE LIVING GOD.

H. L. W.

WORCESTER, DEC. 12, 1860

## 04.00d. Author's Preface

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### AUTHOR'S PREFACE.

IT was only after the consideration of many months, and after much self-examination as to my motives, and after much earnest prayer, that I came to the conclusion to write this work. I have not taken one single step in the Lord's service concerning which I have prayed so much. My great dislike to increasing the number of religious books would, in itself, have been sufficient to have kept me forever from it, had I not cherished the hope of being instrumental in this way to lead some of my brethren to value the Holy Scriptures more, and to judge by the standard of the Word of God the principles on which they act. But that which weighed more with me than anything, was that I have reason to believe, from what I have seen among the children of God, that many of their trials arise either from want of confidence in the Lord as it regards temporal things, or from carrying on their business in an unscriptural way. On account, therefore, of the remarkable way in which the Lord has dealt with me as to temporal things, I feel that I am a debtor to the church of Christ, and that I ought, for the benefit of my poorer brethren especially, to make known the way in which I have been led. In addition to this, I know that to many souls the Lord has blessed what I have told them about the way in which he has led me, and therefore it seemed a duty to use such means, whereby others also, with whom I could not possibly converse, might be benefited. That which induced me finally to determine to write this Narrative was, that if the Lord should permit the book to sell, I might, by the profits arising from the sale, be enabled in a greater degree to help the poor brethren and sisters among whom I labor,—a matter which, just at that time, weighed much on my mind. I therefore began to write. But after three days I was obliged to lay the work aside on account of my other pressing engagements. Subsequently, I was laid aside on account of an abscess; and being unable, for many weeks, to walk about as usual, though able to work at home, I had time for writing. When the manuscript was nearly completed I gave it to a brother to look over, that I might have his judgment; and the Lord so refreshed his spirit through it, that he offered to advance the means for having it printed, with the understanding that if the book should not sell he would never consider me a debtor. By this offer not a small obstacle was removed, as I have no means of my own to defray the expense of printing. These last two circumstances, connected with many other points, confirmed me that I had not been mistaken, when I came to the conclusion that it was the will of God that I should serve his church in this way. The fact of my being a foreigner, and therefore but very imperfectly acquainted with the English language, I judged to be no sufficient reason for keeping me from writing. The Christian reader, being acquainted with this fact, will candidly excuse any inaccuracy of expression. For the poor among the brethren this Narrative is especially intended, and to their prayers I commend it in particular GEORGE MÜLLER

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## 04.00f. Introduction

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### INTRODUCTION.

WHAT is meant by the prayer of faith? is a question which is beginning to arrest, in an unusual degree, the attention of Christians. What is the significance of the passages both in the New Testament and the Old which refer to it? What is the limit within which they may be safely received as a ground of practical reliance? Were these promises limited to prophetic or apostolic times; or have they been left as a legacy to all believers until the end shall come?

Somehow or other, these questions are seldom discussed either from the pulpit or the press. I do not remember to have heard any of them distinctly treated of in a sermon. I do not know of any work in which this subject is either theoretically explained or practically enforced. It really seems as if this portion of Revelation was, by common consent, ignored in all our public teachings. Do not men believe that God means what he appears plainly to have asserted? or, if we believe that he means it, do we fear the charge of fanaticism if we openly avow that we take him at his word? The public silence on this subject does not, however, present a very frequent private inquiry in respect to it. The thoughtful Christian, when in his daily reading of the Scriptures he meets with any of those wonderful promises made to believing prayer, often pauses to ask himself, What can these words mean? Can it be that God has made such promises as these to me, and to such men as I am? Have I really permission to commit all my little affairs to a God of infinite wisdom, believing that he will take charge of them and direct them according to the promptings of boundless love and absolute omniscience? Is prayer really a power with God, or is it merely an expedient by which our own piety may be cultivated? Is it not merely a power (that is, a stated antecedent accompanied by the idea of causation), but is it a transcendent power, accomplishing what no other power can, overruling all other agencies, and rendering them subservient to its own wonderful efficiency? I think there are few devout readers of the Bible to whom these questions are not frequently suggested. We ask them, but we do not often wait for an answer. These premises seem to us to be addressed either to a past or to a coming age, but not to us, at the present day. Yet with such views as these the devout soul is not at all satisfied. If an invaluable treasure is here reserved for the believer, he asks, why should I not receive my portion of it? He cannot doubt that God has in a remarkable manner, at various times, answered his prayers; why should he not always answer them? and why should not the believer always draw near to God in full confidence that he will do as he has said? He may remember that the prayer which has been manifestly answered was the offspring of deep humility, of conscious unworthiness, of utter self-negation, and of simple and earnest reliance on the promises of God through the mediation of Christ. Why should not his prayers be always of the same character? With the apostles of old he pours out his soul in the petition, "Lord, increase our faith." And yet it can scarcely be denied that the will of God has been distinctly revealed on this subject. The promises made to believing prayer are explicit, numerous, and diversified. If we take them in their simple and literal meaning, or if in fact we give to them any reasonable interpretation whatever, they seem to be easily understood. Our difficulty seems to be this: the promise is so "exceeding great" that we cannot conceive God really to mean what he

clearly appears to have revealed. The blessing seems too vast for our comprehension; we “stagger at the promises, through unbelief,” and thus fail to secure the treasure which was purchased for us by Christ Jesus.

It may be appropriate for us to review some of the passages which refer most directly to this subject:—

“Ask, and it shall be given you, seek, and ye shall find, knock, and it shall be opened unto you; for every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened.” “If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him.” (Mat\_7:7-11) In the Gospel of Luke the same words are repeated, with a single variation at the close. “If ye, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him.” (Luk\_11:13)

“I say unto you that 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. For where two or three are gathered together in my name, there am I in the midst of them.” (Mat\_18:19-20)

“Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do that which is done to the fig-tree, but also ye shall say to this mountain, Be thou removed, and be thou cast into the sea, and it shall be done. And all things whatsoever ye shall ask in prayer, believing, ye shall receive.” (Mat\_21:21-22) The same promise, slightly varied in form, is found in the Gospel of Mark. “Have faith in God. For verily I say unto you that whosoever shall say to this mountain, Be thou removed, and be thou cast into the sea, and shall not doubt in his heart, but shall believe that those things which he hath said shall come to pass, he shall have whatever he saith. Therefore I say unto you, Whatsoever things ye desire, when ye pray, believe that ye receive them, and ye shall have them.” (Mar\_11:22-24)

Now I do not pretend that we are obliged to receive these words literally. Unless, however, we believe the Saviour to have spoken repeatedly on the same subject, at random, and with no definite meaning, we must understand him to have asserted that things impossible by the ordinary laws of material causation are possible by faith in God. I do not perceive, if we allow these words to have any meaning whatever, that we can ascribe to them any other significance.

“Verily I say unto you, He that believeth in me, the works that I do shall he do also; and greater works than these shall he do, because I go unto my Father. And whatsoever ye shall ask in my name, that I will do, that the Father may be glorified in the Son. If ye shall ask anything in my name I will do it.” (Joh\_14:12-14)

“Verily I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto ye have asked nothing in my name. Ask, and ye shall receive, that your joy may be full.” (Joh\_16:23-24)

“The effectual, fervent prayer of a righteous man availeth much;” (Jas\_5:16) that is, it is a real power, a positive energy. The apostle illustrates what he means by availing prayer by the example of Elias, a man subject to like passions as we are: “He prayed earnestly that it might not rain, and it rained not on the earth by the space of three years and six months; and he prayed again, and the

heavens gave rain, and the earth brought forth her fruit.” (Jas\_5:17-18) The conditions on which prayer will be heard are in various places specified, but particularly in Joh\_15:7, “If ye abide in me and my words abide in you, ye shall ask what ye will, and it shall be done unto you.” That is, if I understand the passage, prevalence in prayer is conditioned by the conformity of our souls to the will of God; “if ye abide in me and my words abide in you.” On this condition, and on this only, may we ask what we will, with the assurance that it will be done unto us. Faith in its most simple meaning, is that temper of the mind in the creature which responds to every revealed perfection of the Creator. Just according to the degree in which this correspondence exists, is the promise made that we shall have whatsoever we ask.

It is evident, from the eleventh of Hebrews, that the views of the Apostle Paul concerning faith were entirely in harmony with the passages recited above. He reviews the lives of the most eminent saints, for the express purpose of showing that the impressive events in their history, whether physical or moral, were controlled entirely by faith. He sums up the whole in this remarkable language:—

“And what shall I say more? For the time would fail me to tell of those who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, the quenched violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens; women received their dead raised to life again; and others were tortured, not accepting deliverance, that they might obtain a better resurrection.” We are, I think, taught by this passage that the apostle believed faith to be a power capable of transcending and modifying every other agency, by which changes became possible which to every other known power were impossible. We see that in this catalogue of the victories of faith he includes the subjection of almost every form of what we call natural laws. The whole passage seems an illustration of the meaning of our Lord, when he says, “If ye have faith as a grain of mustard seed, ye shall say to this sycamine tree, Be thou removed and planted in the midst of the sea, and it shall obey you.”

It seems then apparent that the doctrine of the peculiar and wonderful power of the prayer of faith is as clearly revealed in the Scriptures as any other doctrine. It would seem evident, at any rate, from the passages just quoted, that the Apostle Paul understood the teachings of our Saviour to mean what they say. From the general tenor of the Scriptures I think we may learn two important truths: First, that there is a certain state of mind in a devout soul to which God has promised all that it asks, subject, however, as to the manner of the answer, to the dictates of his infinite wisdom and goodness; and, second, that in granting such petitions he does not always limit his action within the ordinary or acknowledged laws of matter or of mind. I do not perceive how we can interpret the passages above cited, as well as many others, without giving them a meaning at least as extensive as this.

Why is it, then, that this whole range of revealed truth has so generally been looked upon as an unknown and unexplored region? Why should we limit either the goodness or the power of God by our own knowledge of what we call the laws of nature? Why should we not admit that “there are more things in heaven and earth than are dreamed of in our philosophy”? In a universe governed by moral law, why should not moral laws take precedence of all others? Why should we deny that there is a power in prayer to which we have not commonly attained? We are straitened in

ourselves, and suppose that we are straitened in God. We interpret the gracious promises of our most loving Father in heaven by the rule of our own imperfect and unbelieving piety. We ask for light from without, while the light can only come from a more elevated piety within. We ask for examples of the effects of faith at the present day, corresponding to those spoken of in the sacred Scriptures. Thoughtful men acknowledge that there must be a meaning in these promises, which they have not yet understood, and they see plainly that the kingdom of God can never come with power until this prevalence in prayer shall have become a matter of universal attainment; and yet they dare hardly believe that God is as good as he has revealed himself to be.

There have, nevertheless, from time to time, occurred, what plainly appear to be, remarkable instances of answers to prayer. Many of them have faded from recollection, with the generation in which they occurred; those which are remembered, however, seem to teach us that God is a living God now as truly as in times past. The history of persecutions is always filled with remarkable answers to prayer. The rescue of Peter from the power of the Sanhedrim in one case, and from the power of Herod in another, has been a thousand times repeated in the history of the church of Christ. The answer to prayer for divine direction as to the time and manner of performing some Christian service, to which an individual has felt himself specially called, has frequently been very remarkable. The biographies of the early and of many of the later Friends are replete with such instances. Any one who will read the edifying memoirs of George Fox, John Woolman, William Allen and Stephen Grellet, will find what I have alluded to abundantly exemplified. The well-authenticated accounts of the late revivals in this country and in Ireland teach us that most remarkable instances of answers to prayer were of almost daily occurrence. In the last century a single instance deserves particular remembrance; it was the founding of Franke's Orphan House at Hallé. It seemed to him to be a Christian duty to attempt something for the relief of orphans, and he commenced the undertaking. From time to time, as the number of applicants increased, the means for their support was provided, in answer, as he firmly believed, to fervent and unceasing prayer. Thus an extensive establishment was reared, which has continued to the present day, providing education and support for thousands of the poor and destitute, and it has been for a century and a half one of the most honored of the charitable institutions of the continent of Europe. The most remarkable instance of the efficacy of prayer with which I am acquainted, is that recorded in the following pages. It seems, in fact, to be a practical illustration of the meaning of those passages of Scripture which I have already recited. A young German Christian, friendless and unknown, is conscious of what he believes to be a call from the Lord to attempt something for the benefit of the poor vagabond children of Bristol. He is at this time preaching the gospel to a small company of believers, from whom, at his own suggestion, he receives no salary, being supported day by day by the voluntary offerings of his brethren. Without the promise of aid from any being but God, he commences his work. In answer to prayer, funds are received as they are needed, and the attempt succeeds beyond his expectation. After a few years he is led to believe that God has called him to establish a house for the maintenance and education of orphans. He was impelled to this effort, not only from motives of benevolence, but from a desire to convince men that God was a LIVING GOD, as ready now as ever to answer prayer; and that, in the discharge of any duty to which he calls us, we may implicitly rely upon his all-sufficient aid in every emergency.

Mr. Müller was led to undertake this work in such a manner that aid could not be expected from any being but God. He did not of course expect God to create gold and silver and put them into his hands. He knew, however, that God could incline the hearts of men to aid him, and he believed, if the thing that he attempted was of Him, that he would so incline them, in answer to prayer, as his necessities should require. Most men in making such an attempt would have spread the case before the public, employed agents to solicit in its behalf, and undertaken nothing until funds adequate to the success of the enterprise had been already secured. But Mr. Müller, true to his principles, would do no such thing. From the first day to the present moment he has neither directly nor indirectly solicited either of the public or of an individual a single penny. As necessities arose he simply laid his case before God and asked of him all that he needed, and the supply has always been seasonable and unfailing. The conductors of benevolent enterprises generally consider it important to publish the names of donors, appealing thus to what is considered an innocent desire in man to let our good deeds be known, and thus also to stimulate others to do likewise. Ignoring every motive of this kind, Mr. Müller made it his rule to publish the name of no contributor. When the name was known to him, which, however, was not often the case, he made a private acknowledgment; while in his printed account he only made known the sum received, and the date of its reception. In this manner, forsaking every other reliance but God, and in childlike simplicity looking to him alone for the supply of every want, all that he needed was furnished as punctually as if, in possession of millions, he had drawn from time to time on his banker.

Thus has he continued from, I think, the year 1834. By degrees the establishment increased, and it was necessary to leave the hired houses in which the children had thus far been accommodated. Land was purchased, and a building was erected in the vicinity of Bristol. This was soon filled to overflowing, and another building was demanded. This was erected, and it also was very soon filled. These buildings were sufficient to accommodate seven hundred orphans. At the present moment, a third building, larger than either, is in the process of erection, and is to be finished in the course of the ensuing summer. When this shall be completed, accommodations will have been provided for eleven hundred and fifty orphans. These expensive buildings have been erected; the land has been purchased on which they stand; this multitude of children has been clothed and fed and educated; support and remuneration have been provided for all the necessary teachers and assistants, and all this has been done by a man who is not worth a dollar. He has never asked any one but God for whatever they needed, and from the beginning they have never wanted a meal, nor have they ever allowed themselves to be in debt. There seems in this to be something as remarkable as if Mr. Müller had commanded a sycamine tree to be removed and planted in the sea, and it had obeyed him. But this is not all. Mr. Müller saw that there was a great demand for copies of the Holy Scriptures, both in Great Britain and on the Continent, and he commenced the work of Bible distribution. This so rapidly extended itself that he was soon obliged to open in Bristol a large Bible House. He believed that great good might be done by the circulation of religious tracts, and he carried on this work extensively. He was moved to make an attempt to aid and even to support missionaries among the heathen, as well as other good men, of various denominations, who, with vary inadequate means of living, were preaching the gospel to the poor and destitute at home. He began to aid them as their necessities came to his knowledge, and now one hundred such men are depending on him, wholly or in part, for support.

Here, then, we certainly behold a remarkable phenomenon. A single man, wholly destitute of funds, is supporting and educating seven hundred orphans, providing everything needful for their education, is in himself an extensive Bible and Tract and Missionary Society, the work is daily increasing in magnitude, and the means for carrying it on are abundantly supplied, while he is connected with no particular denomination, is aided by no voluntary association, and he has asked the assistance of not a single individual. He has asked no one but God, and all his wants have been regularly supplied. In these labors of love he has, up to the present time, expended nearly a million dollars. It is thus that he has endeavored to show to an unbelieving world that God is a living God, and that he means what he has said in every one of his promises.<sup>1</sup> 1 The following brief statistics will show the magnitude of the work already accomplished:— The number of pupils hitherto instructed in all the day, evening, and Sunday schools, is 13,124. The whole number of orphans educated within the establishment is 1,153. Of the 700 now in the Institution, 200 are hopefully pious. Missionaries aided at the present time, 100. Since 1834 there have been circulated,—Bibles 24,708; Testaments, 15,100; Psalms, 719; other portions of Scripture, 1,876; or, total, 42,463 Bibles or portions of Scripture. Tracts and books (not pages, but separate publications), 11,493,174.

Two large buildings have been erected, a third is in the process of erection: the land on which they stand has been purchased. The expense of the orphan work alone has amounted to £133,528 sterling, and the expenses are daily increasing. The contributions by which these expenditures have been met have been sent from every quarter of the globe. The largest amounts have been as might be expected, from England, Scotland, Ireland, and Wales; but to these may be added the Cape of Good Hope, Mt. Lebanon, Demerara, Newport, R.I., New York, Philadelphia, California, France, Holland, Sardinia, Australia, etc., etc.

I have referred to Mr. Müller as if he were the sole agent in this work. This, however, is by no means true. His co-workers in the Institution are all of the same spirit as himself. Mr. Craik, a gentleman from Scotland, has been with him from the beginning, has shared in all the labors and responsibilities of these vast undertakings, and has been specially blessed as a preacher of the gospel. The remuneration of all the assistants is contingent on the means received in answer to prayer. When sacrifices are to be made, they are all prompt to make them, and they do not expect an answer to prayer until they have contributed, from their own scanty wages, whatever can be spared after providing for their actual necessities. The last Report of Mr. Müller's labors has just been received. From this we learn another interesting fact. It seems that the late revival in Ireland is indirectly connected with these labors in Bristol. A pious young Irishman read "The Dealings of the Lord with George Müller," and received from it new views of the power of believing prayer. He felt the need of prayer for the perishing around him, and determined by prayer and conversation to labor for their salvation. First, however, he asked that God would give him an associate. This prayer was granted. These two then united in earnest prayer for some additions to their number. This prayer was granted. In this manner a small company was united in asking for an outpouring of the Holy Spirit on their neighborhood. They devoted themselves to prayer and to labor among the people by whom they were surrounded. Their prayers were answered. The Spirit was poured out; twenty-five souls were converted. Multitudes united with them in supplication. They went from place to place, praying and laboring for the conversion of men; and thus the work extended, until the whole district of Ulster was visited with that remarkable outpouring of the Holy Spirit.

All these we suppose to be indisputable facts. If in any respect there has been a misstatement, or even an exaggeration, the means are abundant for detecting it. The whole work has been carried on in the presence and under the inspection of the whole city of Bristol. There stand those large and expensive buildings. There are seen the seven hundred orphans who are in every respect admirably cared for. Everything has been paid for, for Mr. Müller is never in debt. His poverty is well known, and he will not accept of any money as a provision for his future necessities. His accounts have been annually audited by a competent committee. There is not the man living who can contradict his assertion, "I never asked aid from a single individual." Hundreds weekly visit the Institution, and no one has ever found in it anything at variance with Mr. Müller's published statements. Last of all, the Rev. Dr. Sawtelle, a gentleman known to thousands in this country, has added his independent testimony to the truth of all that is here related. More conclusive evidence to the truth of facts cannot be desired. (See Appendix 2.) To account for a fact is to refer it to some general law whose existence is already established. When it is therefore asked, How shall these facts be accounted for? we inquire, to what known law can they be referred? They cannot certainly be referred to any known law of human action. How would we decide if a similar case should occur in physics? Suppose a series of experiments should be made daily for twenty-five years in chemistry or mechanics, with the same invariable result, and this result could be referred to no previously established law,—to what conclusion should we arrive? There could be but one conclusion, in which all men of science would unite. They would all declare that a new law had been discovered, and would modify their systems accordingly. It seems to me that on all sound philosophical principles we are bound to come to the same conclusion in the present case. We can refer these facts to no other law than to that announced by the Saviour in his promise to answer the prayer of faith. There is no reason to suppose that in the case of Mr. Müller and his associates there is anything exceptional or peculiar. What God has done for them we cannot doubt that, under the same conditions, he will do for every other believing disciple of Christ.

What, then, are the conditions of this remarkable experiment, if such we may call it? They are something like the following. A poor and unknown man is convinced that it is his duty, as a servant of Christ, to labor in several ways for the relief of the temporal and spiritual wants of the ignorant and destitute. He consecrates himself to the work by dedicating to it his time and labor, and whatever pecuniary means should come into his possession. He resolved that he would neither appeal to any of the ordinary motives which dispose men to humanity, nor even solicit aid from any human being, but simply make his wants known to God, believing that, if he was doing the work of God, the divine promise was pledged in his behalf. Not only did he trust in God that all the pecuniary aid which he needed would be furnished, but that, in answer to prayer, all needed wisdom would be given him in the conduct of his complicated and arduous undertakings. The result has met his most sanguine expectations. The institution has increased to a most magnificent charity, aside from its missionary, Bible, and tract operations; all its wants have been from time to time supplied; and it is at the present moment carried on upon precisely the same principles on which it commenced. We cannot resist the conclusion that if any one will undertake any other Christian work in a similar spirit, and on the same principles, his labor will be attended with a similar result.

While we believe this, however, we do not pretend to affirm that just such immediate results will always be seen. This would be to limit the omniscience of God by the short-sighted ignorance of

man. It may best suit the purposes of infinite goodness to answer the prayer of faith by crosses and disappointments; but these in the end shall be found in the most signal manner to promote the object to be accomplished. While the disciples were praying and laboring for the extension of the kingdom of Christ in Jerusalem, it seemed a strange answer to prayer that they should be driven out of the city; but the meaning of it was evident when churches arose in Phenice and Cyprus and Antioch, and it became manifest that the gospel was designed not for Jews alone, but for the whole family of man. Paul devoted himself with unquenchable zeal to the salvation of men, and, with a fervid eloquence which has given him a place among the noblest orators of antiquity, delighted to spend his life in persuading men to be reconciled to God. He was a man whose confidence in God was as unshaken as any whose history has been recorded by the pen of inspiration. It doubtless was to the disciples of that age, as well as to himself, a most unaccountable dispensation that he should have been impeded in his great work by the necessity of composing dissensions and rectifying errors which were constantly arising in the churches which he had planted, and, most of all, that so many years of his life should have been spent in prison. Yet it is to these, at the time untoward circumstances, that we owe the writing of those epistles which occupy so large a portion of the volume of inspiration, and without which the message of God to man would not have been completed. In no other way could his prayer to be useful to the cause of Christ have been so fully answered. With this understanding of the promise granted to the prayer of faith, I do not see why we should not take the case of Mr. Müller as an example for our imitation. Whoever attains to this same simple desire in all things to do the will of God, and to the same childlike trust in his promises, may, I think hope for a similar blessing. God is no respecter of persons. "If any man do his will, him he heareth." And all the teaching of the Scriptures confirms us in this belief. The passages which we have quoted at the commencement of this paper, with hundreds of others, all lead to the same conclusion. In the Scriptures every form of illustration is used to impress upon us the conviction that God is indeed our Father, and that he delights to grant our requests for anything that is for our benefit, and specially that he pledges himself to direct by his counsel, and aid by his providence, every one who honestly labors to promote the cause of true benevolence and real religion.

If this be so, how important is this subject in its bearing on individual effort. No Christian, though the poorest and humblest, ever need despair of doing a noble work for God. He need never wait until he can obtain the co-operation of the multitude or the wealthy. Let him undertake what he believes to be his duty, on ever so small a scale, and look directly to God for aid and direction. If it be a seed which God has planted, it will take root, grow, and bear fruit, "having seed within itself." "It is better to trust in God than to put confidence in man; it is better to trust in God than to put confidence in princes." A multitude of cases can be adduced to prove that this course is in harmony with the designs of God. It is abundantly shown in the case of Mr. Müller. Take the case of Robert Raikes. Suppose that he had established no school until a powerful association, formed from ecclesiastical dignitaries, millionaires, and the multitude, had united in his support, his effort could hardly have escaped ridiculous failure. On the contrary, he simply established a school by himself. It is a seed which God had planted, and its fruit now shakes like Lebanon. On the contrast which is seen between the plan of Mr. Müller and the plans by which our missionary and other benevolent operations are conducted, it is unnecessary to enlarge. If Mr. Müller is right, I think it is evident that we are all wrong. We cannot go into this subject in detail. We may, however, be permitted to remark, that the means which are frequently employed to secure the approbation and

pecuniary aid of worldly men, in carrying forward the cause of Christ, are intensely humiliating. It would seem as though God was the last being to be relied on in carrying forward the work which he has given us to do. But it is time to bring these remarks to a close. We commend this most unpretending of narratives to the thoughtful consideration of Christians of all denominations. We have greatly overrated the teaching of these facts, if they do not furnish strong incentives to A LIFE OF HOLY EXERTION, AND IMPART AN UNWONTED AND POWERFUL MOTIVE TO EARNEST AND BELIEVING PRAYER.

PROVIDENCE, December 17, 1860

## 04.01. Chapter 1 - Boyhood and Youth

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### CHAPTER 1 Boyhood and Youth

1805 - 1825

BIRTH—EARLY DISHONESTY—INSENSITIVITY—CONFIRMATION IN THE STATE CHURCH—DISSOLUTENESS OF LIFE—THE HARD WAY OF TRANSGRESSORS—THE GYMNASIUM AT NORDHAUSEN—THE UNIVERSITY AT HALLÉ—ROVINGS.

I WAS born at Kroppenstaedt, near Halberstadt, in the kingdom of Prussia, September 27, 1805. In January, 1810, my parents removed to Heimersleben, about four miles from Kroppenstaedt, where my father was appointed collector in the excise. My father, who educated his children in worldly principles,<sup>1</sup> gave us much money, considering our age. The result was, that it led me and my brother into many sins. Before I was ten years old, I repeatedly took of the government money which was intrusted to my father, and which he had to make up; till one day, as he had repeatedly missed money, he detected my theft, by depositing a counted sum in the room where I was, and leaving me to myself for a while. Being thus left alone, I took some of the money, and hid it under my foot in my shoe. When my father, after his return, had counted and missed the money, I was searched and my theft detected.

1 The opinion is often entertained that persons who become eminent for power in prayer and nearness of communion with God, owe their attainments to natural excellence of character, or to peculiarly favoring circumstances of early education. The narrative of the youth of Müller exhibits the fallaciousness of this view, and shows that the attainments which he made are within the reach of any one who will “ask of God that giveth to all men liberally and upbraideth not.”—ED. When I was between ten and eleven years of age I was sent to Halberstadt, there to be prepared for the university; for my father’s desire was that I should become a clergyman; not, indeed, that thus I might serve God, but that I might have a comfortable living. My time was now spent in studying, reading novels, and indulging, though so young, in sinful practices. Thus it continued till I was fourteen years old, when my mother was suddenly removed. The night she was dying, I, not knowing of her illness, was playing at cards till two in the morning, and on the next day, being the Lord’s day, I went with some of my companions in sin to a tavern, and then we went about the streets half intoxicated. This bereavement made no lasting impression on my mind. I grew worse and worse. Three or four days before I was confirmed, and thus admitted to partake of the Lord’s Supper, I was guilty of gross immorality; and the very day before my confirmation, when I was in the vestry with the clergyman to confess my sins, after a formal manner, I defrauded him; for I handed over to him only the twelfth part of the fee which my father had given me for him. In this state of heart, without prayer, without true repentance, without faith, without knowledge of the plan of salvation, I was confirmed, and took the Lord’s Supper, on the Sunday after Easter, 1820. Yet I was not without some feeling about the solemnity of the thing, and stayed at home in the afternoon and evening, whilst the other boys and girls, who had been confirmed with me, walked about in the fields. My time till midsummer, 1821, was spent partly in study, but in a great degree in playing the

piano-forte and guitar, reading novels, frequenting taverns, forming resolutions to become different, yet breaking them almost as fast as they were made. My money was often spent on my sinful pleasures, through which I was now and then brought into trouble, so that once, to satisfy my hunger, I stole a piece of coarse bread, the allowance of a soldier who was quartered in the house where I lodged. At midsummer, 1821, my father obtained an appointment at Schoenebeck, near Magdeburg, and I embraced the opportunity of entreating him to remove me to the cathedral classical school of Magdeburg; for I thought that if I could but leave my companions in sin, and get out of certain snares, and be placed under other tutors, I should then live a different life. My father consented, and I was allowed to leave Halberstadt, and to stay at Heimersleben till Michaelmas. Being thus quite my own master, I grew still more idle, and lived as much as before in all sorts of sin. When Michaelmas came, I persuaded my father to leave me at Heimersleben till Easter, and to let me read the classics with a clergyman living in the same place. I was now living on the premises belonging to my father, under little real control, and intrusted with a considerable sum of money, which I had to collect for my father, from persons who owed it to him. My habits soon led me to spend a considerable part of this money, giving receipts for different sums yet leaving my father to suppose I had not received them. In November, I went on a pleasure excursion to Magdeburg, where I spent six days in much sin, and though my absence from home had been found out by my father before I returned from thence, yet I took all the money I could obtain, and went to Brunswick, after I had, through a number of lies, obtained permission from my tutor. I spent a week at Brunswick, in an expensive hotel. At the end of the week my money was expended. I then went, without money, to another hotel, in a village near Brunswick, where I spent another week in an expensive way of living. At last, the owner of the hotel, suspecting that I had no money, asked for payment, and I was obliged to leave my best clothes as security. I then walked about six miles, to Wolfenbittel, went to an inn, and began again to live as if I had plenty of money. On the second or third morning I went quietly out of the yard, and then ran off; but being suspected and observed, and therefore seen to go off, I was immediately called after, and so had to return. I was arrested, and being suspected to be a thief, was examined for about three hours, and then sent to jail. I now found myself, at the age of sixteen, an inmate of the same dwelling with thieves and murderers. I was locked up in this place day and night, without permission to leave my cell.

I was in prison from Dec. 18, 1821, till January 12, 1822, when the keeper told me to go with him to the police office. Here I found that the commissioner before whom I had been tried, had acquainted my father with my conduct; and thus I was kept in prison till my father sent the money which was needed for my travelling expenses, to pay my debt in the inn, and for my maintenance in the prison. So ungrateful was I now for certain little kindnesses shown to me by a fellow-prisoner, that, although I had promised to call on his sister, to deliver a message from him, I omitted to do so; and so little had I been benefited by this, my chastisement, that, though I was going home to meet an angry father, only two hours after I had left the town where I had been imprisoned, I chose an avowedly wicked person as my travelling companion for a great part of my journey. My father, who arrived two days after I had reached Heimersleben, after having severely beaten me, took me home to Schoenebeck, intending, at Easter, to send me to a classical school at Hallé, that I might be under strict discipline and the continual inspection of a tutor. Easter came, and I easily persuaded him to let me stay at home till Michaelmas. But after that period he would not consent to my remaining any longer with him, and I left home, pretending to go to Hallé to be

examined. But having a hearty dislike to the strict discipline of which I had heard, I went to Nordhausen, and had myself examined to be received into that school. I then went home, but never told my father a word of all this deception till the day before my departure, which obliged me to invent a whole chain of lies. He was then very angry; but at last, through my entreaties and persuasion, he gave way and allowed me to go. This was in October 1822.

I continued at Nordhausen two years and six months. During this time I studied with considerable diligence the Latin classics, French, history, my own language, etc.; but did little in Hebrew, Greek, and the mathematics. I lived in the house of the director, and got, through my conduct, highly into his favor, so much so that I was held up by him in the first class as an example to the rest. I used now to rise regularly at four, winter and summer, and generally studied all the day, with little exception, till ten at night. But whilst I was thus outwardly gaining the esteem of my fellow-creatures, I did not care in the least about God, but lived secretly in much sin, in consequence of which I was taken ill, and for thirteen weeks confined to my room. During my illness I had no real sorrow of heart, yet, being under certain natural impressions of religion, I read through Klopstock's works without weariness. I cared nothing about the word of God. I had about three hundred books of my own, but no Bible. Now and then I felt that I ought to become a different person, and I tried to amend my conduct, particularly when I went to the Lord's Supper, as I used to do twice every year, with the other young men. The day previous to attending that ordinance, I used to refrain from certain things; and on the day itself I was serious, and also swore once or twice to God, with the emblem of the broken body in my mouth, to become better, thinking that for the oath's sake I should be induced to reform. But after one or two days were over, all was forgotten, and I was as bad as before. At Easter, 1825, I became a member of the University of Hallé, and that with very honorable testimonials. I thus obtained permission to preach in the Lutheran Establishment; but I was as truly unhappy and as far from God as ever. I had made strong resolutions now at last to change my course of life, for two reasons: first, because without it, I thought no parish would choose me as their pastor; and secondly, that without a considerable knowledge of divinity I should never get a good living. But the moment I entered Hallé, the university town, all my resolutions came to nothing. Being now more than ever my own master, I renewed my profligate life afresh, though now a student of divinity. Yet in the midst of it all I had a desire to renounce this wretched life, for I had no enjoyment in it, and had sense enough left to see that the end, one day or other, would be miserable. But I had no sorrow of heart on account of offending God.

One day, when I was in a tavern with some of my wild fellow-students, I saw among them one of my former school-fellows, named Beta, whom I had known four years before at Halberstadt, but whom at that time I had despised, because he was so quiet and serious. It now appeared well to me to choose him as my friend, thinking that, if I could but have better companions, I should by that means improve my own conduct. "Cursed be the man that trusteth in man, and maketh flesh his arm." This Beta was a backslider. When formerly he was so quiet at school, I have reason to believe it was because the Spirit of God was working on his heart; but now, having departed from the Lord, he tried to put off the ways of God more and more, and to enjoy the world of which he had known but little before. I sought his friendship, because I thought it would lead me to a steady life; and he gladly formed an acquaintance with me, as he told me afterwards, because he thought it would bring him into gay society. At the commencement of August, Beta and I, with two other

students, drove about the country for four days. When we returned, instead of being truly sorry on account of this sin, we thought of fresh pleasures; and as my love for travelling was stronger than ever, through what I had seen on this last journey, I proposed to my friends to set off for Switzerland. The obstacles in the way, the want of money, and the want of the passports, were removed by me. For, through forged letters from our parents, we procured passports, and through pledging all we could, particularly our books, we obtained as much money as we thought would be enough. Forty-three days we were day after day travelling, almost always on foot.

I had now obtained the desire of my heart. I had seen Switzerland. But still I was far from being happy. I was on this journey like Judas; for, having the common purse, I was a thief. I managed so that the journey cost me but two thirds of what it cost my friends. I had, by many lies to satisfy my father concerning the travelling expenses. During the three weeks I stayed at home, I determined to live differently for the future. I was different for a few days; but when the vacation was over, and fresh students came, and, with them, fresh money, all was soon forgotten.

## 04.02. Chapter 2 - The Prodigal's Return

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### CHAPTER 2 The Prodigal's Return

1825 - 1826 A TREASURE FOUND—DAWNING OF THE NEW LIFE—THE PEACE OF GOD—“I AM COME TO SET A MAN AT VARIANCE AGAINST HIS FATHER”—“LET HIM THAT HEARETH SAY, COME”—THE FIRST SERMON—DELIGHT IN THE LORD—A COMMON ERROR—THE FOUNTAIN NEGLECTED. THE time was now come when God would have mercy upon me. At a time when I was as careless about him as ever, he sent his Spirit into my heart. I had no Bible, and had not read in it for years. I went to church but seldom; but, from custom, I took the Lord's Supper twice a year. I had never heard the gospel preached. I had never met with a person who told me that he meant, by the help of God, to live according to the Holy Scriptures. In short, I had not the least idea that there were any persons really different from myself, except in degree. On Saturday afternoon, about the middle of November, 1825, I had taken a walk with my friend Beta. On our return he said to me that he was in the habit of going on Saturday evenings to the house of a Christian, where there was a meeting. On further inquiry, he told me that they read the Bible, sang, prayed, and read a printed sermon. No sooner had I heard this than it was to me as if I had found something after which I had been seeking all my life long. We went together in the evening. As I did not know the manners of believers, and the joy they have in seeing poor sinners, even in any measure, caring about things of God, I made an apology for coming. The kind answer of the dear brother I shall never forget. He said: “Come as often as you please; house and heart are open to you.” We sat down and sang a hymn. Then brother Kayser, now a missionary in Africa, fell on his knees and asked a blessing on our meeting. This kneeling down made a deep impression upon me; for I had never either seen any one on his knees, nor had I ever myself prayed on my knees. He then read a chapter and a printed sermon; for no regular meetings for expounding the Scriptures were allowed in Prussia, except an ordained clergyman was present. At the close we sang another hymn, and then the master of the house prayed. Whilst he prayed, my feeling was something like this: “I could not pray as well, though I am much more learned than this illiterate man.” The whole made a deep impression on me. I was happy; though, if I had been asked why I was happy, I could not have clearly explained it. When we walked home, I said to Beta: “All we have seen on our journey to Switzerland, and all our former pleasures, are as nothing in comparison with this evening.” Whether I fell on my knees when I returned home, I do not remember; but this I know, that I lay peaceful and happy in my bed. This shows that the Lord may begin his work in different ways. For I have not the least doubt that on that evening he began a work of grace in me, though I obtained joy without any deep sorrow of heart, and with scarcely any knowledge. But that evening was the turning-point in my life. The next day, and Monday, and once or twice besides, I went again to the house of this brother, where I read the Scriptures with him and another brother; for it was too long for me to wait till Saturday came again.

Now my life became very different, though not so that all sins were given up at once. My wicked companions were given up; the going to taverns was entirely discontinued; the habitual practice of telling falsehoods was no longer indulged in; but still 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 up to become a missionary myself. I prayed frequently concerning this matter, and thus made more decided progress for a few weeks. About Easter 1826, I saw a devoted young brother, named Hermann Ball, a learned man, and 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 on me. The Lord smiled on me, and I was, for the first time in my life, able fully and unreservedly to give up myself to him. At this time I began truly 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; thinking that, if the way to happiness were but set before them, they would gladly embrace it. To my surprise an angry answer was returned. About this period the Lord sent a believer, Dr. Tholuck, as professor of divinity to Hallé, in consequence of which a few believing students came from other universities. Thus also, through becoming acquainted with other brethren, the Lord led me on. My former desire to give myself to missionary service returned, and I went at last to my father to obtain his permission, without which I could not be received into any of the German missionary institutions. My father was greatly displeased, and particularly reproached me, saying that he had expended so much money on my education, in hope that he might comfortably spend his last days with me in a parsonage, and that he now saw all these prospects come to nothing. He was angry, and told me he would no longer consider me as his son. But the Lord gave me grace to remain steadfast. He then entreated me, and wept before me; yet even this by far harder trial the Lord enabled me to bear. After I had left my father, though I wanted more money than at any previous period of my life, as I had to remain two years longer in the university, I determined never to take any more from him; for it seemed to me wrong, so far as I remember, to suffer myself to be supported by him, when he had no prospect that I should become what he would wish me to be, namely, a clergyman with a good living. This resolution I was enabled to keep.

Shortly after this had occurred, several American gentlemen, three of whom were professors in American colleges, came to Hallé for literary purposes, and, as they did not understand German, I was recommended by Dr. Tholuck to teach them. These gentlemen, some of whom were believers, paid so handsomely for the instruction which I gave them, and for the lectures of certain professors which I wrote out for them, that I had enough and to spare. Thus did the Lord richly make up to me the little which I had relinquished for his sake. "O fear the Lord, ye his saints; for there is no want to them that fear him."

Whitsuntide, and the two days following, I spent in the house of a pious clergyman in the country; for all the ministers at Hallé, a town of more than twenty thousand inhabitants, were unenlightened men. God greatly refreshed me through this visit. Dear Beta was with me. On our return we related to two of our former friends, whose society we had not quite given up, though we did not any longer live with them in sin, how happy we had been on our visit. I then told them how I wished they were as happy as ourselves. They answered, We do not feel that we are sinners. After this I fell on my knees, and asked God to show them that they were sinners. Having done so, I went into my bedroom, where I continued to pray for them. After a little while, I returned to my sitting-room and found them both in tears, and both told me that they now felt themselves to be sinners. From

that time a work of grace commenced in their hearts.

Though very weak and ignorant, yet I had now, by the grace of God, some desire to benefit others, and he who so faithfully had once served Satan, sought now to win souls for Christ. I circulated every month about three hundred missionary papers. I also distributed a considerable number of tracts, and often took my pockets full in my walks, and distributed them, and spoke to poor people whom I met. I also wrote letters to some of my former companions in sin. I visited, for thirteen weeks, a sick man, who, when I first began to speak to him about the things of God, was completely ignorant of his state as a sinner, trusting for salvation on his upright and moral life. After some weeks, however, the Lord allowed me to see a decided change in him, and he afterwards repeatedly expressed his gratitude that I had been sent to him by God to be the means of opening his blind eyes.

Having heard that there was a schoolmaster living in a village about six miles from Hallé, who was in the habit of holding a prayer meeting at four o'clock every morning, with the miners, before they went into the pit, giving them also an address, I thought he was a believer; and as I knew so very few brethren, I went to see him, in order, if it might be, to strengthen his hands. About two years afterwards, he told me that when I came to him first he knew not the Lord, but that he had held these prayer meetings merely out of kindness to a relative, whose office it was, but who had gone on a journey; and that those addresses which he had read were not his own, but copied out of a book. He also told me that he was much impressed with my kindness, and what he considered condescension on my part in coming to see him, and this, together with my conversation, had been instrumental in leading him to care about the things of God, and I knew him ever afterwards as a true brother. This schoolmaster asked me whether I would not preach in his parish, as the aged clergyman would be very glad of my assistance. Up to this time I had never preached; yet I thought that by taking a sermon, or the greater part of one, written by a spiritual man, and committing it to memory, I might benefit the people. I set about putting a printed sermon into a suitable form, and committing it to memory. There is no joy in man's own doings and choosings. I got through it, but had no enjoyment in the work. It was on August 27, 1826, at eight in the morning, in a chapel of ease. There was one service more, in the afternoon, at which I needed not to have done anything; but having a desire to serve the Lord, though I often knew not how to do it scripturally, and knowing that this aged and unenlightened clergyman had had this living for forty-eight years, and having therefore reason to believe that the gospel scarcely ever had been preached in that place, I had it in my heart to preach again in the afternoon. It came to my mind to read the fifth chapter of Matthew, and to make such remarks as I was able. I did so. Immediately upon beginning to expound "Blessed are the poor in spirit," etc., I felt myself greatly assisted; and whereas in the morning my sermon had not been simple enough for the people to understand it, I now was listened to with the greatest attention, and I think was also understood. My own peace and joy were great. I felt this a blessed work. On my way to Hallé I thought, this is the way I should like always to preach. But then it came immediately to my mind that such sort of preaching might do for illiterate country people, but that it never would do before a well-educated assembly in town. I thought the truth ought to be preached at all hazards, but it ought to be given in a different form, suited to the hearers. Thus I remained unsettled in my mind as it regards the mode of preaching; and it is not surprising that I did not then see the truth concerning this matter, for I did not understand the work of the Spirit, and therefore saw not the powerlessness of human eloquence.

Further, I did not keep in mind that if the most illiterate persons in the congregation can comprehend the discourse, the most educated will understand it too; but that the reverse does not hold true.

It was not till three years afterwards that I was led, through grace, to see what I now consider the right mode of preparation for the public preaching of the word. But about this, if God permit, I will say more when I come to that period in my life.

It was about this time that I formed the plan of exchanging the University of Hallé for that of Berlin, on account of there being a greater number of believing professors and students in the latter place. But the whole plan was formed without prayer, or at least without earnest prayer. When, however, the morning came on which I had to apply for the university testimonials, the Lord graciously stirred me up prayerfully to consider the matter; and finding that I had no sufficient reason for leaving Hallé, I gave up the plan, and have never had reason to regret having done so. The public means of grace by which I could be benefited were very few. Though I went regularly to church when I did not preach myself, yet I scarcely ever heard the truth; for there was no enlightened clergyman in the town. And when it so happened that I could hear Dr. Tholuck, or any other godly minister, the prospect of it beforehand, and the looking back upon it afterwards, served to fill me with joy. Now and then I walked ten or fifteen miles to enjoy this privilege.

Another means of grace which I attended, besides the Saturday-evening meetings in brother Wagner's house, was a meeting every Lord's-day evening with the believing students, six or more in number, increased, before I left Hallé, to about twenty. In these meetings, one or two, or more, of the brethren prayed, and we read the Scriptures, sang hymns, and sometimes also one or another of the brethren spoke a little in the way of exhortation, and we read also such writings of godly men as were calculated for edification. I was often greatly stirred up and refreshed in these meetings; and twice, being in a backsliding state, and therefore cold and miserable, I opened my heart to the brethren, and was brought out of that state through the means of their exhortations and prayers. As to the other means of grace, I would say, I fell into the snare into which so many young believers fall, the reading of religious books in preference to the Scriptures. I read tracts, missionary papers, sermons, and biographies of godly persons. I never had been in any time of my life in the habit of reading the Holy Scriptures. When under fifteen years of age, I occasionally read a little of them at school; afterwards God's precious book was entirely laid aside, so that I never read one single chapter of it till it pleased God to begin a work of grace in my heart. Now the scriptural way of reasoning would have been: God himself has consented to be an author, and I am ignorant about that precious book, which the Holy Spirit has caused to be written through the instrumentality of his servants, and it contains that which I ought to know, the knowledge of which will lead me to true happiness; therefore I ought to read again and again this most precious book of books, most earnestly, most prayerfully, and with much meditation; and in this practice I ought to continue all the days of my life. But instead of acting thus, my difficulty in understanding it, and the little enjoyment I had in it, made me careless of reading it; and thus, like many believers, I practically preferred, for the first four years of my divine life, the works of uninspired men to the oracles of the living God. The consequence was, that I remained a babe, both in knowledge and grace. The last and most important means of grace, prayer, was comparatively but little used by me. I prayed, and prayed often, and in general, by the grace of God, with sincerity; but had I prayed as earnestly as I have of late years, I should have made much more rapid progress.

## 04.03. Chapter 3 - Self Dedication

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### CHAPTER 3

#### Self Dedication

1826 - 1829

DESIRE FOR MISSIONARY LABOR—PROVIDENTIAL RELEASE FROM MILITARY SERVICE—VISIT AT HOME—LED TO THE LAND OF HIS FUTURE LABORS—PROGRESS IN RELIGIOUS KNOWLEDGE—DESIRE FOR IMMEDIATE USEFULNESS. IN August, 1827, I heard that the Continental Society in England intended to send a minister to Bucharest, the residence of many nominal German Christians, to help an aged brother in the work of the Lord. After consideration and prayer, I offered myself for this work to Professor Tholuck, who was requested to look out for a suitable individual; for with all my weakness I had a great desire to live wholly for God. Most unexpectedly my father gave his consent, though Bucharest was above a thousand miles from my home, and as completely a missionary station as any other. I now prepared with earnestness for the work of the Lord. I set before me the sufferings which might await me. And he who once so fully served Satan was now willing, constrained by the love of Christ, rather to suffer affliction for the sake of Jesus than to enjoy the pleasures of sin for a season. I also prayed with a degree of earnestness concerning my future work.

One day, at the end of October, the above-mentioned brother, Hermann Ball, missionary to the Jews, stated that he feared, on account of health, he should be obliged to give up laboring among the Jews. When I heard this, I felt a peculiar desire to fill up his place. About this very time, also, I became exceedingly fond of the Hebrew language, which I had cared about very little up to that time, and which I had merely studied now and then, from a sense of duty. But now I studied it, for many weeks, with the greatest eagerness and delight. Whilst I thus from time to time felt a desire to fill up Ball's place, and whilst I thus greatly delighted in the study of Hebrew, I called, in the evening of November 17, on Dr. Tholuck. In the course of conversation he asked me whether I had ever had a desire to be a missionary to the Jews, as I might be connected with the London Missionary Society for promoting Christianity among them, for which he was an agent. I was struck with the question, and told him what had passed in my mind, but added that it was not proper to think anything about that, as I was going to Bucharest; to which he agreed. When I came home, however, these few words were like fire within me. The next morning I felt all desire for going to Bucharest gone, which appeared to me very wrong and fleshly, and I therefore entreated the Lord to restore to me the former desire for laboring on that missionary station. He graciously did so almost immediately. My earnestness in studying Hebrew, and my peculiar love for it, however, continued.

About ten days after, Dr. Tholuck received a letter from the Continental Society, stating, that on account of the war between the Turks and Russians, it appeared well to the committee for the time being to give up the thought of sending a minister to Bucharest, as it was the seat of war between

the two armies. Dr. Tholuck then asked me again what I now thought about being a missionary to the Jews. My reply was that I could not then give an answer, but that I would let him know after I had prayerfully considered the matter. After prayer and consideration, and consulting with experienced brethren, in order that they might probe my heart as to my motives, I came to the conclusion, that I ought to offer myself to the committee, leaving it with the Lord to do with me afterwards as it might seem good in his sight. Accordingly, Dr. Tholuck wrote, about the beginning of December, 1827, to the committee in London.

It was not before March, 1828, that he received an answer from London respecting me, in which the committee put a number of questions to me, on the satisfactory answers to which my being received by them would depend. After replying to this first communication, I waited daily for an answer, and was so much the more desirous of having it as my course in the university was completed. At last, on June 13, I received a letter from London, stating that the committee had determined to take me as a missionary student for six months on probation, provided that I would come to London.

I had now had the matter before me about seven months, having supposed not only that it would have been settled in a few weeks, but also, that, if I were accepted, I should be sent out immediately, as I had passed the university. Instead of this, not only seven months passed over before the decision came, but I was also expected to come to London; and not only so, but though I had from my infancy been more or less studying, and now at last wished actively to be engaged, it was required that I should again become a student. For a few moments, therefore, I was greatly disappointed and tried. But on calmly considering the matter, it appeared to me but right that the committee should know me personally, and that it was also well for me to know them more intimately than merely by correspondence, as this afterwards would make our connection much more comfortable. I determined, therefore, after I had seen my father, and found no difficulty on his part, to go to London.

There was, however, an obstacle in the way of my leaving the country. Every Prussian male subject is under the necessity of being for three years a soldier, provided his state of body allows it; but those who have had a classical education up to a certain degree, and especially those who have passed the university, need to be only one year in the army, but have to equip and maintain themselves during that year. I could not obtain a passport out of the country till I had either served my time or had been exempted by the king himself. The latter I hoped would be the case; for it was a well-known fact that those who had given themselves to missionary service had always been exempted. Certain brethren of influence, living in the capital, to whom I wrote on the subject, 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. My chief concern now was how I might obtain a passport for England, through exemption from military duty. But the more certain brethren tried, though they knew how to set about the matter, and were also persons of rank, the greater difficulty there appeared to be in obtaining my object; so that in the middle of January, 1829, it seemed as if I must immediately become a soldier. There was now but one more way untried, and it was at last resorted to. A believing major, who was on good terms with one of the chief generals, proposed that I should actually offer myself for entering the army, and that then I should be examined as to my bodily qualifications, in the hope that, as I was still in a very weak state of body, I should be found unfit for military service. In that case it would belong to the chief general finally to settle the

matter; who, being a godly man himself, on the major's recommendation, would, no doubt, hasten the decision, on account of my desire to be a missionary to the Jews.

Thus far the Lord had allowed things to go, to show me, it appears, that all my friends could not procure me a passport till his time was come. But now it was come. The King of kings had intended that I should go to England, because he would bless me there and make me a blessing, though I was at that time, and am still, most unworthy of it; and, therefore though the king of Prussia had not been pleased to make an exemption in my favor, yet now all was made plain, and that at a time when hope had almost been given up, and when the last means had been resorted to. I was examined, and was declared to be unfit for military service. With a medical certificate to this effect, and a letter of recommendation from the major, I went to this chief general, who received me very kindly, and who himself wrote instantaneously to a second military physician, likewise to examine me at once. This was done, and it was by him confirmed that I was unfit. Now, the chief general himself, as his adjutants happened to be absent, in order to hasten the matter, wrote, with his own hands, the papers which were needed, and I got a complete dismissal, and that for life, from all military engagements. On February 5 I arrived at my father's house; it was the place where I had lived as a boy, and the scene of many of my sins, my father having now returned to it after his retirement from office. There were but three persons in the whole town with whom my soul had any fellowship. One of them was earning his daily bread by thrashing corn. As a boy I had in my heart laughed at him. Now I sought him out, having been informed that he was a brother, to acknowledge him as such, by having fellowship with him, and attending a meeting in his house on the Lord's-day evening. My soul was refreshed, and his also. Such a spiritual feast as meeting with a brother was a rare thing to him.

I left my father's house on February 10, and about February 22 arrived at Rotterdam. My going to England by the way of Rotterdam was not the usual way; but, consulting with a brother in Berlin, who had been twice in England, I was told that this was the cheapest route. My asking this brother, to be profited by his experience, would have been quite right, had I, besides this like Ezra, sought of the Lord the right way.<sup>1</sup> But I sought unto men only, and not at all unto the Lord, in this matter. When I came to Rotterdam, I found that no vessels went at that time from that port to London, on account of the ice having just broken up in the river. Thus I had to wait nearly a month at Rotterdam, and needed much more time than I should have required to go by way of Hamburg, and also much more money.

<sup>1</sup> Then I proclaimed a fast, to seek of God a right way for us, and for our little ones, and for all our substance.—Ezr\_8:21. On March 19, 1829, I landed in London. Soon after my arrival, I heard one of the brethren speak of Mr. Groves, a dentist, who, for the Lord's sake, had given up his profession, which brought him in at least £1,500<sup>2</sup> a year, and who intended to go as a missionary to Persia, with his wife and children, simply trusting in the Lord for temporal supplies. This made such an impression on me, and delighted me so, that I not only marked it down in my journal, but also wrote about it to my German friends.

<sup>2</sup> To avoid the necessity of reducing the sums named to federal money, it may be stated that a pound (£.) is equal to about \$4.88, a sovereign to the same, a shilling (s.) to about 23 cts. And a penny (d.) to 2 cts. For convenience of computation, when exactness is not required, we may call the pound \$5.00, and shilling 25 cts.—ED.

I came to England weak in body, and, in consequence of much study, as I suppose, I was taken ill on May 15, and was soon, at least in my own estimation, 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, so guilty, so altogether what I ought not to have been, as at this time. 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 all my sins were completely forgiven,—that I was washed and made clean, completely clean, in the blood of Jesus. The result of this was great peace. I longed exceedingly to depart and be with Christ. When my medical attendant came to see me, my prayer was something like this: “Lord, thou knowest that he does not know what is for my real welfare, therefore do thou direct him.” When I took my medicine, my hearty prayer each time as something like this: “Lord, thou knowest that this medicine is in itself nothing, no more than as if I were to take a little water. Now please, O Lord, to let it produce the effect which is for my real welfare, and for thy glory. Let me either be taken soon to thyself, or let me be soon restored; let me be ill for a longer time, and then taken to thyself, or let me be ill for a longer time, and then restored. O Lord, do with me as seemeth thee best!”

After I had been ill about a fortnight, my medical attendant unexpectedly pronounced me better. As I recovered but slowly, my friends entreated me to go into the country for change of air. I thought that it might be the will of God that I should do so, and I prayed therefore thus to the Lord: “Lord, I will gladly submit myself to thy will, and go, if thou wilt have me to go. And now let me know thy will by the answer of my medical attendant. If, in reply to my question, he says it would be very good for me, I will go; but if he says it is of no great importance, then I will stay.” When I asked him, he said that it was the best thing I could do. I was then enabled willingly to submit, and accordingly went to Teignmouth. A few days after my arrival at Teignmouth, the chapel, called Ebenezer, was reopened, and I attended the opening. I was much impressed by one of those who preached on the occasion. For though I did not like all he said, yet I saw a gravity and solemnity in him different from the rest. After he had preached, I had a great desire to know more of him; and, being invited by two brethren of Exmouth, in whose house he was staying, to spend some time with them, I had an opportunity of living ten days with him under the same roof. It was at this time that God began to show me that his word alone is our standard of judgment in spiritual things; that it can be explained only by the Holy Spirit; and that in our day, as well as in former times, he is the teacher of his people. The office of the Holy Spirit I had not experimentally understood before that time. Indeed, of the office of each of the blessed persons, in what is commonly called the Trinity, I had no experimental apprehension. I had not before seen from the Scriptures that the Father chose us before the foundation of the world; that in him that wonderful plan of our redemption originated, and that he also appointed all the means by which it was to be brought about. Further, that the Son, to save us, had fulfilled the law, to satisfy its demands, and with it also the holiness of God; that he had borne the punishment due to our sins, and had thus satisfied the justice of God. And, further, that the Holy Spirit alone can teach us about our state by nature, show us the need of a Saviour, enable us to believe in Christ, explain to us the Scriptures, help us in preaching, etc. It was my beginning to understand this latter point in particular which had a great effect on me; for the Lord enabled me to put it to the test of experience, by laying aside commentaries, and almost every other book, and simply reading the word of God and studying it. The result of this was, that the first evening that I shut myself into my room, to give myself to prayer and meditation over the Scriptures, I learned more in a few hours than I had done during a period of several months previously. But the particular difference was, that I received real strength for my soul in doing so. I

now began to try the test of the Scriptures the things which I had learned and seen, and found that only those principles which stood the test were really of value. My stay in Devonshire was most profitable to my soul. My prayer had been, before I left London, that the Lord would be pleased to bless my journey to the benefit of my body and soul. In the beginning of September I returned to London, much better in body; and as to my soul, the change was so great that it was like a second conversion. After my return to London, I sought to benefit my brethren in the seminary, and the means which I used were these: I proposed to them to meet together every morning from six to eight for prayer and reading the Scriptures; and that then each of us should give out what he might consider the Lord had shown him to be the meaning of the portion read. One brother in particular was brought into the same state as myself; and others, I trust, were more or less benefited. Several times, when I went to my room after family prayer in the evening, I found communion with God so sweet that I continued in prayer till after twelve, and then, being full of joy, went into the room of the brother just referred to; and finding him also in a similar frame of heart, we continued praying until one or two; and even then I was a few times so full of joy that I could scarcely sleep, and at six in the morning again called the brethren together for prayer.

After I had been for about ten days in London, and had been confined to the house on account of my studies, my health began again to decline; and I saw that it would not be well, my poor body being only like a wreck or brand brought out of the devil's service, to spend my little remaining strength in study, but that I now ought to set about actual engagement in the Lord's work. I wrote to the committee of the Society, requesting them to send me out at once; and, that they might do so more comfortably, to send me as a fellow-laborer with an experienced brother. However, I received no answer.

After having waited about five or six weeks, in the mean time seeking, in one way or other, to labor for the Lord, it struck me that, considering myself called by the Lord to preach the gospel, I ought to begin at once to labor among the Jews in London, whether I had the title of missionary or not. In consequence of this, I distributed tracts among the Jews, with my name and residence written on them, thus inviting them to conversation about the things of God; preached to them in those places where they most numerously collect together; read the Scriptures regularly with about fifty Jewish boys; and became a teacher in a Sunday school. In this work I had much enjoyment, and the honor of being reproached and ill-treated for the name of Jesus. But the Lord gave me grace, never to be kept from the work by any danger, or the prospect of any suffering.

Mr. Müller was led, toward the close of 1829, to doubt the propriety of containing under the patronage of the London Society. It seemed to him unscriptural for a servant of Christ to put himself under the control and direction of any one but the Lord. A correspondence with the Society, evincing on his part, and on their part, entire kindness and love, resulted in a dissolution of his relation to them. He was left free to preach the gospel wherever Providence might open the way. On December 30, I went to Exmouth, where I intended to spend a fortnight in the house of some Christian friends. I arrived at Exmouth on December 31, at six in the evening. An hour before the commencement of a prayer-meeting at Ebenezer Chapel. My heart was burning with a desire to tell of the Lord's goodness to my soul. Being, however, not called on, either to speak or pray, I was silent. The next morning, I spoke on the difference between being a Christian and a happy Christian, and showed whence it generally comes that we rejoice so little in the Lord. This, my first testimony, was blessed to many believers, that God, as it appears, might show me that he

was with me. At the request of several believers, I spoke again in the afternoon, and also proposed meeting in the chapel every morning at ten, to expound the epistle to the Romans. The second day after my arrival, a brother said to me, "I have been praying for this month past that the Lord would do something for Lymptone, a large parish where there is little spiritual light. There is a Wesleyan chapel, and I doubt not you would be allowed to preach there." Being ready to speak of Jesus wherever the Lord might open a door, yet so that I could be faithful to the truths which he has been pleased to teach me, I went, and easily obtained liberty to preach twice on the next day, being the Lord's day.

## 04.04. Chapter 4 - Leaning on Jesus

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### CHAPTER 4 Leaning on Jesus

1830 - 1832 A DOOR OPENED—TOKENS FOR GOOD—TRUST EXERCISED IN THE STUDY AND MINISTRY OF THE WORD—THE SWORD OF THE SPIRIT—TRUSTING IN GOD FOR DAILY BREAD—BLESSEDNESS OF WAITING UPON THE LORD—“OWE NO MAN”—“ACCORDING TO YOUR FAITH BE IT UNTO YOU”—THE GIFT OF FAITH, AND THE GRACE OF FAITH.

AFTER I had preached about three weeks at Exmouth and its neighborhood, I went to Teignmouth, with the intention of staying there ten days, to preach the word among the brethren with whom I had become acquainted during the previous summer, and to tell them of the Lord's goodness to me. In the evening, Monday, I preached for Brother Craik, at Shaldon, in the presence of three ministers, none of whom liked the sermon; yet it pleased God, through it, to bring to the knowledge of his dear Son a young woman. How differently does the Lord judge from man! Here was a particular opportunity for the Lord to get glory to himself. A foreigner was the preacher, with great natural obstacles in the way, for he was not able to speak English with fluency; but he had a desire to serve God, and was by this time also brought into such a state of heart as to desire that God alone should have the glory, if any good were done through his instrumentality. On Tuesday evening, I preached at Ebenezer Chapel, Teignmouth, the same chapel at the opening of which I became acquainted with the brother whom the Lord had afterwards used as an instrument of benefiting me so much.

During the week ensuing, Mr. M. preached almost daily at the same place, a blessing attending his labors. By this time, the request that I might stay at Teignmouth, and be the minister of the above chapel, had been repeatedly expressed by an increasing number of the brethren; but others were decidedly against my remaining there. This opposition was instrumental in settling it in my mind that I should stay for a while at least until I was formally rejected.

I preached again three times on the Lord's day, none saying we wish you not to preach, though many of the hearers did not hear with enjoyment. Some of them left, and never returned; some left, but returned after a while. Others came to the chapel who had not been in the habit of attending there previous to my coming. There was a great stir, a spirit of inquiry, and a searching of the Scriptures, whether these things were so. And, what is more than all, God set his seal upon the work, in converting sinners. Twelve weeks I stood in this same position, whilst the Lord graciously supplied my temporal wants, through two brethren, unasked for. After this time, the whole little church, eighteen in number, unanimously gave me an invitation to become their pastor. They offered to supply my temporal wants by giving me fifty-five pounds a year, which sum was afterwards somewhat increased, on account of the increase of the church. That which I now considered the best mode of preparation for the public ministry of the word, no longer adopted from necessity, on account of want of time, but from deep conviction, and from the experience of God's blessing upon it, both as it regards my own enjoyment, the benefit of the saints, and the

conversion of sinners, is as follows: First, I do not presume to know myself what is best for the hearers, and I therefore ask the Lord, in the first place, that he would graciously be pleased to teach me on what subject I shall speak, or what portion of his word I shall expound. Now, sometimes it happens that, previous to my asking him, a subject or passage has been in my mind, on which it has appeared well for me to speak. In that case, I ask the Lord whether I should speak on this subject or passage. If, after prayer, I feel persuaded that I should, I fix upon it, yet so that I would desire to leave myself open to the Lord to change it if he please. Frequently, however, it occurs that I have no text or subject in my mind, before I give myself to prayer for the sake of ascertaining the Lord's will concerning it. In this case, I wait some time on my knees for an answer trying to listen to the voice of the Spirit to direct me. If, then, a passage or subject, whilst I am on my knees, or after I have finished praying for a text, is brought to my mind, I again ask the Lord, and that sometimes repeatedly, especially if, humanly speaking, the subject or text should be a peculiar one, whether it be his will that I should speak on such a subject or passage. If, after prayer, my mind is peaceful about it, I take this to be the text, but still desire to leave myself open to the Lord for direction, should he please to alter it, or should I have been mistaken. Frequently, also, in the third place, it happens that I not only have no text nor subject on my mind previous to my praying for guidance in this matter, but also I do not obtain one after once, or twice, or more times praying about it. I used formerly at times to be much perplexed when this was the case, but, for more than twenty years, it has pleased the Lord, in general at least, to keep me in peace about it. What I do is, to go on with my regular reading of the Scriptures, where I left off the last time, praying (whilst I read) for a text, now and then also laying aside my Bible for prayer, till I get one. Thus it has happened that I have had to read five, ten, yea, twenty chapters, before it has pleased the Lord to give me a text; yea, many times I have even had to go to the place of meeting without one, and obtained it, perhaps, only a few minutes before I was going to speak; but I have never lacked the Lord's assistance at the time of preaching, provided I had earnestly sought it in private. The preacher cannot know the particular state of the various individuals who compose the congregation, nor what they require, but the Lord knows it; and if the preacher renounces his own wisdom, he will be assisted by the Lord; but if he will choose in his own wisdom, then let him not be surprised if he should see little benefit result from his labors.

Before I leave this part of the subject, I would just observe one temptation concerning the choice of a text. We may see a subject to be so very full that it may strike us it would do for some other occasion. For instance, sometimes a text brought to one's mind for a week-evening meeting may appear more suitable for the Lord's day, because then there would be a greater number of hearers present. Now, in the first place, we do not know whether the Lord ever will allow us to preach on another Lord's day; and, in the second place, we know not whether that very subject may not be especially suitable for some or many individuals present just that week-evening. Thus I was once tempted, after I had been a short time at Teignmouth, to reserve a subject which had been just opened to me for the next Lord's day. But being able, by the grace of God, to overcome the temptation by the above reasons, and preaching about it at once, it pleased the Lord to bless it to the conversion of a sinner, and that, too, an individual who meant to come but that once more to the chapel, and to whose case the subject was most remarkably suited.

2. Now, when the text has been obtained in the above way, whether it be one, or two, or more verses, or a whole chapter or more, I ask the Lord that he would graciously be pleased to teach

me by his Holy Spirit whilst meditating over it. Within the last twenty-five years, I have found it the most profitable plan to meditate with my pen in my hand, writing down the outlines as the word is opened to me. This I do, not for the sake of committing them to memory, nor as if I meant to say nothing else, but for the sake of clearness, as being a help to see how far I understand the passage. I also find it useful afterwards to refer to what I have thus written. I very seldom use any other help besides the little I understand of the original of the Scriptures, and some good translations in other languages. My chief help is prayer. I have NEVER in my life begun to study one single part of divine truth without gaining some light about it when I have been able really to give myself to prayer and meditation over it. But that I have often found a difficult matter, partly on account of the weakness of the flesh, and partly, also, on account of bodily infirmities and multiplicity of engagements. This I most firmly believe, that no one ought to expect to see much good resulting from his labors in word and doctrine, if he is not much given to prayer and meditation.

3. Having prayed and meditated on the subject or text, I desire to leave myself entirely in the hands of the Lord. I ask him to bring to my mind what I have seen in my closet concerning the subject I am going to speak on, which he generally most kindly does, and often teaches me much additionally while I am preaching. In connection with the above, I must, however, state that it appears to me there is a preparation for the public ministry of the word which is even more excellent than the one spoken of. It is this; to live in such constant and real communion with the Lord, and to be so habitually and frequently in meditation over the truth, that without the above effort, so to speak, we have obtained food for others, and know the mind of the Lord as to the subject or the portion of the word on which we should speak. That which I have found most beneficial in my experience for the last twenty-six years in the public ministry of the word, is expounding the Scriptures, and especially the going now and then through a whole gospel or epistle. This may be done in a twofold way, either by entering minutely into the bearing of every point occurring in the portion, or by giving the general outlines, and thus leading the hearers to see the meaning and connection of the whole. The benefits which I have been resulting from expounding the Scriptures, are these: 1. The hearers are thus, with God's blessing, led to the Scriptures. They find, as it were, a practical use of them in the public meetings. This induces them to bring their Bibles, and I have observed that those who at first did not bring them, have afterwards been induced to do so; so that, in a short time, few (of the believers at least) were in the habit of coming without them. This is no small matter; for everything which in our day will lead believers to value the Scriptures is of importance. 2. The expounding of the Scriptures is in general more beneficial to the hearers than if, on a single verse, or half a verse, or two or three words of a verse, some remarks are made, so that the portion of Scripture is scarcely anything but a motto for the subject; for few have grace to mediate much over the word, and thus exposition may not merely be the means of opening to them the Scriptures, but may also create in them a desires. 3. The expounding of the Scriptures leaves to the hearers a connecting link, so that the reading over again the portion of the word which has been expounded brings to their remembrance what has been said, and thus, with God's blessing, leaves a more lasting impression on their minds. This is particularly of importance as it regards the illiterate, who sometimes have neither much strength of memory or capacity of comprehension. 4. The expounding of large portions of the word as the whole of a gospel or an epistle, besides leading the hearer to see the connection of the whole, has also this particular benefit for the teacher, that it leads him, with God's blessing, to the

consideration of portions of the word which otherwise he might not have considered, and keeps him from speaking too much on favorite subjects, and leaning too much to particular parts of truth, which tendency must surely sooner or later injure both himself and his hearers. Expounding the word of God brings little honor to the preacher from unenlightened or careless hearer, but it tends much to the benefit of the hearers in general.

Simplicity in expression, whilst the truth is set forth, is, in connection with what has been said, of the utmost importance. It should be the aim of the teacher to speak so that children, servants, and people who cannot read may be able to understand him, so far as the natural mind can comprehend the things of God. It ought also to be remembered that there is, perhaps, not a single congregation in which there are not persons of the above classes present, and that if they can understand, the well-educated or literary persons will understand likewise; but the reverse does not hold good. It ought further to be remembered that the expounder of the truth of God speaks for God, for eternity, and that it is not in the least likely that he will benefit the hearers, except he use plainness of speech, which nevertheless needs not to be vulgar or rude. It should also be considered that if the preacher strive to speak according to the rules of this world, he may please many, particularly those who have a literary taste; but, in the same proportion, he is less likely to become an instrument in the hands of God for the conversion of sinners, or for the building-up of the saints. For neither eloquence nor depth of thought makes the truly great preacher, but such a life of prayer and meditation and spirituality as may render him a vessel meet for the Master's use, and fit to be employed both in the conversion of sinners and in the edification of the saints.

Becoming convinced, after a prayerful examination of the Scriptures, that baptism should be administered only by immersion, Mr. Müller was thus baptized in the spring of 1830.

It was so usual for me to preach with particular assistance, especially during the first months of this year, that once, when it was otherwise, it was much noticed by myself and others. The circumstance was this. One day, before preaching at Teignmouth, I had more time than usual, and therefore prayed and meditated about six hours in preparation for the evening meeting, and I thought I saw many precious truths in the passage on which I had meditated. It was the first part of the first chapter of the epistle to the Ephesians. After I had spoken a little time, I felt that I spoke in my own strength, and I, being a foreigner, felt particularly the want of words, which had not been the case before. I told the brethren that I felt that I was left to myself, and asked their prayers. But after having continued a little longer, and feeling the same as before, I closed, and proposed that we should have a meeting for prayer, that the Lord still might be pleased to help me. We did so, and I was particularly assisted the next time. On October 7, 1830, I was united by marriage to Miss Mary Groves, sister of the brother whose name has already been mentioned. This step was taken after prayer and deliberation, from a full conviction that it was better for me to be married; and I have never regretted since either the step itself or the choice, but desire to be truly grateful to God for having given me such a wife.

About this time, I began to have conscientious objections against any longer receiving a stated salary. My reasons against it were these:—

1. The salary was made up by pew-rents; but pew-rents are, according to Jas\_2:1-6, against the mind of the Lord, as, in general, the poor brother cannot have so good a seat as the rich.
2. A brother may gladly do something toward my support if left to his own time; but, when the quarter is

up, he has perhaps other expenses, and I do not know whether he pays his money grudgingly, and of necessity, or cheerfully; but God loveth a cheerful giver. Nay, I knew it to be a fact that sometimes it had not been convenient to individuals to pay the money when it had been asked for by the brethren who collected it. 3. Though the Lord had been pleased to give me grace to be faithful, so that I had been enabled not to keep back the truth when he had shown it to me; still, I felt that the pew-rents were a snare to the servant of Christ. It was a temptation to me, at least for a few minutes, at the time when the Lord had stirred me up to pray and search the word respecting the ordinance of baptism, because thirty pounds of my salary was at stake if I should be baptized. For these reasons, I stated to the brethren, at the end of October, 1830, that I should for the future give up having any regular salary. After I had given my reasons for doing so, I read Philippians 4., and told the saints that if they still had a desire to do something toward my support, by voluntary gifts, I had no objection to receive them, though ever so small, either in money or provisions. A few days after, it appeared to me that there was a better way still; for, if I received personally every single gift offered in money, both my own time and that of the donors would be much taken up; and in this way, also, the poor might, through temptation, be kept from offering their pence, a privilege of which they ought not to be deprived; and some also might in this way give more than if it were not known who was the giver, so that it would still be doubtful whether the gift were given grudgingly or cheerfully. For these reasons especially, there was a box put up in the chapel, over which was written that whoever had a desire to do something towards my support might put his offering into the box. At the same time, it appeared to me right that henceforth I should ask no man, not even my beloved brethren and sisters, to help me, as I had done a few times, according to their own request, as my expenses, on account of travelling much in the Lord's service, were too great to be met by my usual income. For, unconsciously, I had thus again been led, in some measure, to trust in an arm of flesh, going to man instead of going to the Lord at once. To come to this conclusion before God required more grace than to give up my salary.

About the same time, also, my wife and I had grace given to us to take the Lord's commandment, "Sell that ye have, and give alms," Luk\_12:33, literally, and to carry it out. Our staff and support in this matter were Mat\_6:19-34, Joh\_14:13-14. We leaned on the arm of the Lord Jesus. It is now twenty-five years since we set out in this way, and we do not in the least regret the step we then took. As I have written down how the Lord has been pleased to deal with us since, I shall be able to relate some facts concerning this matter, as far as they may tend to edification.

Nov. 18, 1830. Our money was reduced to about eight shillings. When I was praying with my wife in the morning, the Lord brought to my mind the state of our purse, and I was led to ask him for some money. About four hours after, a sister said to me, "Do you want any money?" "I told the brethren," said I, "dear sister, when I gave up my salary, that I would for the future tell the Lord only about my wants." She replied, "But he has told me to give you some money. About a fortnight ago, I asked him what I should do for him, and he told me to give you some money; and last Saturday it came again powerfully to my mind, and has not left me since, and I felt it so forcibly last night that I could not help speaking of it to brother P." My heart rejoiced, seeing the Lord's faithfulness, but I thought it better not to tell her about our circumstances, lest she should be influenced to give accordingly; and I also was assured that, if it were of the Lord, she could not but give. I therefore 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. I would call upon the reader to admire the gentleness

of the Lord, that he did not try our faith much at the commencement, but allowed us to see his willingness to help us, before he was pleased to try it more fully. The next Wednesday I went to Exmouth, our money having then again been reduced to about nine shillings. I asked the Lord on Thursday, when at Exmouth, to be pleased to give me some money. On Friday morning, about eight o'clock, whilst in prayer, I was particularly led to ask again for money; and before I rose from my knees I had the fullest assurance that we should have the answer that very day. About nine o'clock I left the brother with whom I was staying, and he gave me half a sovereign, saying, "Take this for the expenses connected with your coming to us." 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 him for some. But even then I was so fully assured that the Lord would send more that very day, or had done so already, that, when I came home about twelve o'clock, I asked my wife whether she had received any letters. She told me she had received one the day before from a brother in Exeter, with three sovereigns. Thus even my prayer on the preceding day had been answered. The next day one of the brethren came and brought me four pounds, which was due to me of my former salary, but which I could never have expected, as I did not even know that this sum was due me. Thus I received, within thirty hours, in answer to prayer, seven pounds ten shillings.

About Christmas, when our money was reduced to a few shillings, I asked the Lord for more; when, a few hours after, there was given to us a sovereign by a brother from Axminster. This brother had heard much against me, and was at last determined to hear for himself, and thus came to Teignmouth, a distance of forty miles; and having heard about our manner of living, gave us this money. With this closes the year 1830. Throughout it the Lord richly supplied all my temporal wants, though at the commencement of it I had no certain human prospect for one single shilling: so that, even as it regards temporal things, I had not been in the smallest degree a loser in acting according to the dictates of my conscience; and as it regards spiritual things, the Lord had dealt bountifully with me, and had condescended to use me as an instrument in doing his work. On the 6th, 7th, and 8th of Jan. 1831, I had repeatedly asked the Lord for money, but received none. On the evening of January 8, I left my room for a few minutes, and was then tempted to distrust the Lord, though he had been so gracious to us in that he not only, up to that day, had supplied all our wants, but had given us also those answers of prayer which have been in part just mentioned. I was so sinful, for about five minutes, as to think it would be of no use to trust in the Lord in this way. I also began to say to myself, that I had perhaps gone too far in living in this way. But, thanks to the Lord! this trial lasted but a few minutes. He enabled me again to trust in him, and Satan was immediately confounded; for when I returned to my room, out of which I had not been absent ten minutes, the Lord had sent deliverance. A sister in the Lord had brought us two pounds four shillings: so the Lord triumphed, and our faith was strengthened.

Jan. 10. To-day, when we had again but a few shillings, five pounds were given to us, which had been taken out of the box. I had, once for all, told the brethren, who had the care of these temporal things, to have the kindness to let me have the money every week; but as these beloved brethren either forgot to take it out weekly, or were ashamed to bring it in such small sums, it was generally taken out every three, four, or five weeks. As I had stated to them, however, from the commencement, that I desired to look neither to man nor the box, but to the living God, I thought it not right on my part to remind them of my request to have the money weekly, lest it should hinder the testimony which I wished to give of trusting in the living God alone. It was on this account that

on January 28, when we had again but little money, though I had seen the brethren, on January 24, open the box and take out the money, I would not ask the brother, in whose hand it was, to let me have it; but standing in need of it, as our coals were almost gone, I asked the Lord to incline his heart to bring it; and but a little time afterwards it was given to us, even one pound eight shillings and sixpence.

I would here mention, that, since the time I began living in this way, I have been kept from speaking, either directly or indirectly, about my wants, at the time I was in need. The only exception is, that in a few instances, twenty years or more since, I have, at such times, spoken to very poor brethren, in the way of encouraging them to trust in the Lord, telling them that I had to do the same, being myself in similar straits; or, in a few instances, where it was needful to speak about my own want, lest I should appear unfeeling, in that I did not help at all, in cases of distress, or not as much as might have been expected. On February 14 we had again very little money, and, whilst praying, I was led to ask the Lord graciously to supply our wants; and the instant that I got up from my knees a brother gave me one pound, which had been taken out of the box. On March 7, I was again tempted to disbelieve the faithfulness of the Lord, and though I was not miserable, still, I was not so fully resting upon the Lord that I could triumph with joy. It was but one hour after, when the Lord gave me another proof of his faithful love. A Christian lady brought five sovereigns for us, with these words written in the paper: "I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink," etc.

April 16. This morning I found that our money was reduced to three shillings; and I said to myself, I must now go and ask the Lord earnestly for fresh supplies. But before I had prayed, there was sent from Exeter two pounds, as a proof that the Lord hears before we call.

I would observe here, by the way, that if any of the children of God should think that such a mode of living leads away from the Lord, and from caring about spiritual things, and has the effect of causing the mind to be taken up with the question, What shall I eat?—What shall I drink?—and Wherewithal shall I be clothed?—I would request him prayerfully to consider the following remarks: 1. I have had experience of both ways, and know that my present mode of living, as to temporal things, 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, or when the Lord's work calls for my pecuniary aid, from anxious reckoning like this: Will my salary last out? Shall I have enough myself the next month? etc. In this my freedom, I am, by the grace of God, generally, at least able to say to myself something like this: My Lord is not limited; he can again supply; he knows that this present case has been sent to me: and thus, this way of living, so far from leading to anxiety, is rather the means of keeping from it. And truly it was once said to me by an individual,—You can do such and such things, and need not to lay by, for the church in the whole of Devonshire cares about your wants. My reply was: The Lord can use not merely any of the saints throughout Devonshire, but those throughout the world, as instruments 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 it also has been the means of bringing me back again to the Lord, after I have been backsliding. For it will not do,—it is not possible to live in sin, and at the same time, by communion with God, to draw down from heaven everything one needs for the life that now is. 4. Frequently, too, a fresh answer to prayer, obtained in this way, has been the means of quickening my soul, and filling me with much joy. May 12. A sister has been staying for some

time at Teignmouth on account of her health; and when she was about to return home to-day, we saw it the Lord's will to invite her to stay with us for some time, as we knew that she would stay longer if her means allowed it. We were persuaded that, as we saw it to be the Lord's will to invite her, he himself would pay the expenses connected with her stay. About the time when she came to our house, a parcel with money was sent from Chumleigh. A few weeks before, I had preached at Chumleigh and in the neighborhood. The brethren, knowing about my manner of living, after my departure collected some money for me, and thus, in small offerings (one hundred and seven altogether, as I have been told), two pounds and one penny halfpenny were given. Thus the Lord paid for the expenses connected with our sister's staying with us.

June 12. Lord's day. On Thursday last I went with brother Craik to Torquay, to preach there. I had only about three shillings with me, and left my wife with about six shillings at home. I asked the Lord repeatedly for money; but when I came home my wife had only about three shillings left, having received nothing. We waited still upon the Lord. Yesterday passed away, and no money came. We had ninepence left. This morning we were still waiting upon the Lord, and looking for deliverance. We had only a little butter left for breakfast, sufficient for brother E. and a relative living with us, to whom we did not mention our circumstances, that they might not be made uncomfortable. After the morning meeting, brother Y. most unexpectedly opened the box, and, in giving me quite as unexpected the money as such a time, he told me that he and his wife could not sleep last night, on account of thinking that we might want money. The most striking point is, that after I had repeatedly asked the Lord, but received nothing, I then prayed yesterday that the Lord would be pleased to impress it upon brother Y. that we wanted money, so that he might open the box. There was in it one pound eight shillings and tenpence halfpenny.

November 16. This morning I proposed united prayer respecting our temporal wants. Just as we were about to pray, a parcel came from Exmouth. In prayer we asked the Lord for meat for dinner, having no money to buy any. After prayer, on opening the parcel, we found, among other things, a ham, sent by a brother at Exmouth, which served us for dinner.

November 19. We had not enough to pay our weekly rent; but the Lord graciously sent us again to-day fourteen shillings and sixpence. I would just observe, that we never contract debts, which we believe to be unscriptural (according to Rom\_13:8); and therefore we have no bills with our tailor, shoemaker, grocer, butcher, baker, etc.; but all we buy we pay for in ready money. The Lord helping us, we would rather suffer privation than contract debts. Thus we always know how much we have, and how much we have a right to give away. I am well aware that many trials come upon the children of God, on account of not acting according to Rom\_13:8.

November 27, Lord's day. Our money had been reduced to two pence halfpenny; our bread was hardly enough for this day. I had several times brought our need before the Lord. After dinner, when I returned thanks, I asked him to give us our daily bread, meaning literally that he would send us bread for the evening. Whilst I was praying, there was a knock at the door of the room. After I had concluded, a poor sister came in, and brought us some of her dinner, and from another poor sister five shillings. In the afternoon she also brought us a large loaf. Thus the Lord not only literally gave us bread but also money.

After we had, on December 31, 1831, looked over the Lord's gracious dealing with us during the past year, in providing for all our temporal wants, we had about ten shillings left. A little while after,

the providence of God called for that, so that not a single farthing remained. Thus we closed the old year, in which the Lord had been so gracious in giving to us, without our asking any one,—1. Through the instrumentality of the box, thirty-one pounds fourteen shillings. 2. From brethren of the church at Teignmouth, in presents of money, six pounds eighteen shillings and sixpence. 3. From brethren living at Teignmouth, ninety-three pounds six shillings and twopence. Altogether, one hundred and thirty-one pounds eighteen shillings and eightpence. There had been likewise many articles of provision, and some articles of clothing given to us, worth at least twenty pounds. I am so particular in mentioning these things, to show that we are never losers from acting according to the mind of the Lord. For had I had my regular salary, humanly speaking, I should not have had nearly so much; but whether this would have been the case or not, this is plain, that I have not served a hard master, and that is what I delight to show.

January 7, 1832. We had been again repeatedly asking the Lord to-day and yesterday to supply our temporal wants, having no means to pay our weekly rent, and this evening, as late as eleven o'clock, a brother gave us nineteen shillings and sixpence,—a proof that the Lord is not limited to time.

January 14. This morning we had nothing but dry bread with our tea; only the second time since we have been living by simple faith upon Jesus for temporal supplies. We have more than forty pounds of ready money in the house for two bills,<sup>1</sup> which will not be payable for several weeks; but we do not consider this money to be our own, and would rather suffer great privation, God helping us, than take of it. We were looking to our Father, and he has not suffered us to be disappointed. For when now we had but threepence left, and only a small piece of bread, we received two shillings and five shillings.

<sup>1</sup> One bill I had to meet for a brother, the other was for money which, in the form of a bill, I had sent to the Continent; but in both cases the money was in my hands before the bills were given.

February 18. This afternoon I broke a blood vessel in my stomach, and lost a considerable quantity of blood. I was very happy immediately afterwards. February 19. This morning, Lord's day, two brethren called on me, to ask me what arrangement there should be made to-day, as it regarded the four villages, where some of the brethren were in the habit of preaching, as, on account of my not being able to preach, one of the brethren would need to stay at home to take my place. I asked them, kindly, to come again in about an hour, when I would give them an answer. After they were gone the Lord gave me faith to rise. I dressed myself, and determined to go to the chapel. I was enabled to do so, though so weak when I went, that walking the short distance to the chapel was an exertion to me. I was enabled to preach this morning with as loud and strong a voice as usual, and for the usual length of time. After the morning meeting, a medical friend called on me, and entreated me not to preach again in the afternoon, as it might greatly injure me. I told him that I should indeed consider it great presumption to do so had the Lord not given me faith. I preached again in the afternoon, and this medical friend called again, and said the same concerning the evening meeting. Nevertheless having faith, I preached again in the evening. After each meeting I became stronger, which was a plain proof that the hand of God was in the matter.

February 20. The Lord enabled me to rise early in the morning, and to go to our usual prayer meeting, where I read, spoke, and prayed. Afterwards I wrote four letters, expounded the Scriptures at home, and attended the meeting again in the evening. February 21. I attended the

two meetings as usual, preached in the evening, and did my other work besides. February 22. To-day I attended the meeting in the morning, walked afterwards six miles with two brethren, and rode to Plymouth. February 23. I am now as well as I was before I broke the blood vessel. In relating the particulars of this circumstance, I would earnestly warn every one who may read this not to imitate me in such a thing if he has no faith; but if he has, it will, as good coin, most assuredly be honored by God. I could not say that if such a thing should happen again I would act in the same way; for when I have been not nearly so weak as when I had broken the blood vessel, having no faith, I did not preach; yet, if it were to please the Lord to give me faith, I might be able to do the same, though even still weaker than at the time just spoken of.

About this time I repeatedly prayed with sick believers till they were restored. Unconditionally I asked the Lord for the blessing of bodily health (a thing which I could not do now), and almost always had the petition granted. In some instances, however, the prayer was not answered. In the same way, whilst in London, November, 1829, in answer to my prayers, I was immediately restored from a bodily infirmity under which I had been laboring for a long time, and which has never returned since. The way in which I now account for these facts is as follows. It pleased the Lord, I think, to give me in such cases something like the gift (not grace) of faith, so that unconditionally I could ask and look for an answer. The difference between the gift and the grace of faith seems to me this. According to the gift of faith, I am able to do a thing, or believe that a thing will come to pass, the not doing of which, or the not believing of which, would not be sin; according to the grace of faith, I am able to do a thing, or believe that a thing will come to pass, respecting which I have the word of God as the ground to rest upon, and, therefore, the not doing it, or the not believing it, would be sin. For instance, the gift of faith would be needed to believe that a sick person should be restored again, though there is no human probability, for there is no promise to that effect; the grace of faith is needed to believe that the Lord will give me the necessaries of life, if I first seek the kingdom of God and his righteousness, for there is a promise to that effect. (Matthew 6:1-34)

March 18. These two days we have not been able to purchase meat. The sister in whose house we lodge gave us to-day part of her dinner. We are still looking to Jesus for deliverance. We want money to pay the weekly rent and to buy provisions. March 19. Our landlady sent again of her meat for our dinner. We have be a half-penny left. I feel myself very cold in asking for money: still, I hope for deliverance, though I do not see whence money is to come. We are not able to buy bread to-day as usual. March 20. This has been again a day of very great mercies. In the morning we met round our breakfast which the Lord had provided for us, though we had not a single penny left. The last halfpenny was spent for milk. We were then still looking to Jesus for fresh supplies. We both had no doubt that the Lord would interfere. I felt it a trial that I had but little earnestness in asking the Lord, and had this not been the case, perhaps we might have had our wants sooner supplied. We have about seven pounds in the house; but considering it no longer our own, the Lord kept us from taking of it, with the view of replacing what we had taken, as formerly I might have done. The meat which was sent yesterday for our dinner was enough also for to-day. Thus the Lord had provided another meal. Two sisters called upon us about noon, who gave us two pounds of sugar, one pound of coffee, and two cakes of chocolate. While they were with us, a poor sister came and brought us one shilling from herself and two shillings and sixpence from another poor sister. Our landlady also sent us again of her dinner, and also a loaf. Our bread would

scarcely have been enough for tea, had the Lord not thus graciously provided. In the afternoon, the same sister who brought the money brought us also, from another sister five shillings.

## 04.05. Chapter 5 - Ministry at Bristol Begun

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CHAPTER 5 Ministry at Bristol Begun.

1832 - 1835

“HERE HAVE WE NO CONTINUING CITY”—CAUTION TO THE CHRISTIAN TRAVELLER—NEW TOKENS FOR GOOD—THE WAY MADE CLEAR—MEETINGS FOR INQUIRY—NO RESPECT OF PERSONS WITH GOD—FRANCKÉ, “BEING DEAD, YET SPEAKETH”—DAILY BREAD SUPPLIED—A PECULAIR PEOPLE.

APRIL 8. I have felt much this day that Teignmouth is no longer my place, and that I shall leave it. I would observe that in August of 1831 I began greatly to feel as if my work at Teignmouth were done, and that I should go somewhere else. I was led to consider the matter more maturely, and at last had it settled in this way,—that it was not likely to be of God, because, for certain reasons, I should naturally have liked to leave Teignmouth. Afterwards, I felt quite comfortable in remaining there. In the commencement of the year 1832 I began again much to doubt whether Teignmouth was my place or whether my gift was not much more that of going about from place to place, seeking to bring believers back to the Scriptures, than to stay in one place and to labor as a pastor. I resolved to try whether it were not the will of God that I should still give myself to pastoral work among the brethren at Teignmouth; and with more earnestness and faithfulness than ever I was enabled to give myself to this work, and was certainly much refreshed and blessed in it; and I saw immediately blessings result from it. This my experience seemed more than ever to settle me at Teignmouth. But notwithstanding this, the impression that my work was done there came back after some time, as the remark in my journal of April 8 shows, and it became stronger and stronger. There was one point remarkable in connection with this. Wherever I went I preached with much more enjoyment and power than at Teignmouth, the very reverse of which had been the case on my first going there. Moreover, almost everywhere I had many more hearers than at Teignmouth, and found the people hungering after food, which, generally speaking, was no longer the case at Teignmouth.

April 11. Felt again much that Teignmouth will not much longer be my residence. April 12. Still feel the impression that Teignmouth is no longer my place. April 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 to me, from what he writes, that such places as Bristol more suit my gifts. O Lord, teach me! I have felt this day more than ever that I shall soon leave Teignmouth. I fear, however, there is much connected with it which savors of the flesh, and that makes me fearful. It seems to me as if I should shortly go to Bristol, if the Lord permit. April 14. Wrote a letter to brother Craik, in which I said I should come, if I clearly saw it to be the Lord's will. Have felt again very much to-day, yea, far more than ever, that I shall soon leave Teignmouth.

April 15. Lord's day. This evening I preached, as fully as time would permit, on the Lord's second coming. After having done so, I told the brethren what effect this doctrine had had upon me, on

first receiving it, even to determine me to leave London, and to preach throughout the kingdom; but that the Lord had kept me chiefly at Teignmouth for these two years and three months, and that it seemed to me now that the time was near when I should leave them. I reminded them of what 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 with them as I should see it to be the Lord's will to do so. There was much weeping afterwards. But I am now again in peace.

April 16. This morning I am still in peace. I am glad I have spoken to the brethren, that they may be prepared, in case the Lord should take me away. I left to-day for Dartmouth, where I preached in the evening. I had five answers to prayer to-day. 1. I awoke at five, for which I had asked the Lord last evening. 2. The Lord removed from my dear wife an indisposition under which she had been suffering. It would have been trying to me to have had to leave her in that state. 3. The Lord sent us money. 4. There was a place vacant on the Dartmouth coach, which only passes through Teignmouth. 5. This evening I was assisted in preaching, and my own soul refreshed.

April 21. I would offer here a word of warning to believers. Often the work of the Lord itself may be a temptation to keep us from that communion with him which is so essential to the benefit of our own souls. On the 19th I had left Dartmouth, conversed a good deal that day, preached in the evening, walked afterwards eight miles, had only about five hours' sleep, travelled again the next day twenty-five miles, preached twice, and conversed very much besides, went to bed at eleven, and arose before five. All this shows that my body and spirit required rest, and, therefore, however careless about the Lord's work I might have appeared to my brethren, I ought to have had a great deal of quiet time for prayer and reading the word, especially as I had a long journey before me that day, and as I was going to Bristol, which in itself required much prayer. Instead of this, I hurried to the prayer meeting, after a few minutes' private prayer. But let none think that public prayer will make up for closet communion. Then again, afterwards, when I ought to have withdrawn myself, as it were, by force, from the company of beloved brethren and sisters, and given my testimony for the Lord, (and, indeed, it would have been the best testimony I could have given them,) by telling them that I needed secret communion with the Lord, I did not do so, but spent the time, till the coach came, in conversation with them. Now, however profitable in some respects it may have been made to those with whom I was on that morning, yet my own soul needed food; and not having had it, I was lean, and felt the effects of it the whole day; and hence I believe it came that I was dumb on the coach, and did not speak a word for Christ, nor give away a single tract, though I had my pockets full on purpose.

April 22. This morning I preached at Gideon Chapel, Bristol. In the afternoon I preached at the Pithay Chapel. This sermon was a blessing to many, many souls; and many were brought through it to come afterwards to hear brother Craik and me. Among others it was the means of converting a young man who was a notorious drunkard, and who was just again on his way to a public house, when an acquaintance of his met him, and asked him to go with him to hear a foreigner preach. He did so; and from that moment he was so completely altered, that he never again went to a public house, and was so happy in the Lord afterwards that he often neglected his supper, from eagerness to read the Scriptures, as his wife told me. He died about five months afterwards. This evening I was much instructed in hearing brother Craik preach. I am now fully persuaded that Bristol is the place where the Lord will have me to labor.

April 27. It seems to brother Craik and myself the Lord's will that we should go home next week, in order that in quietness, without being influenced by what we see here, we may more inquire into the Lord's will concerning us. It especially appears to us much more likely that we should come to a right conclusion among the brethren and sisters in Devonshire, whose tears we shall have to witness, and whose entreaties to stay with them we shall have to hear, than here in Bristol, where we see only those who wish us to stay.

April 28. It still seems to us the Lord's will that we should both leave soon, to have quiet time for prayer concerning Bristol. April 29. I preached this morning on Rev\_3:14-22. As it afterwards appeared, that testimony was blessed to many, though I lacked enjoyment in my own soul. This afternoon brother Craik preached in a vessel called the Clifton Ark, fitted up for a chapel. In the evening I preached in the same vessel. These testimonies also God greatly honored, and made them the means of afterwards bringing several, who then heard us, to our meeting places. How was God with us, and how did he help us, thereby evidently showing that he himself had sent us to this city!

April 30. It was most affecting to take leave of the dear children of God, dozens pressing us to return soon, many with tears in their eyes. The blessing which the Lord has given to our ministry seems to be very great. We both see it fully the Lord's will to come here, though we do not see under what circumstances. A brother has promised to take Bethesda Chapel for us, and to be answerable for the payment of the rent; so that thus we should have two large chapels. I saw, again, two instances to-day in which my preaching has been blessed. May 1. Brother Craik and I left this morning for Devonshire. May 3. I saw several of the brethren to-day, and felt so fully assured that it is the Lord's will that I should go to Bristol, that I told them so. This evening I had a meeting with the three deacons, when I told them plainly about it; asking them, if they see anything wrong in me concerning this matter, to tell me of it. They had nothing to say against it; yea, though much wishing me to stay, they were convinced themselves that my going is of God. May 5. One other striking proof to my mind that my leaving Teignmouth is of God, is, that some truly spiritual believers, though they much wished me to stay, themselves see that I ought to go to Bristol. May 7. Having received a letter from Bristol on May 5, it was answered to-day in such a way that the Lord may have another opportunity to prevent our going thither if it be not of him. May 15. Just when I was in prayer concerning Bristol, I was sent for to come to brother Craik. Two letters had arrived from Bristol. The brethren assembling at Gideon accept our offer to come under the conditions we have made, i.e. for the present, to consider us only as ministering among them, but not in any fixed pastoral relationship, so that we may preach as we consider it to be according to the mind of God, without reference to any rules among them; that the pew-rents should be done away with; and that we should go on, respecting the supply of our temporal wants, as in Devonshire. We intend, the Lord willing, to leave in about a week, though there is nothing settled respecting Bethesda Chapel. May 21. I began to-day to take leave of the brethren at Teignmouth, calling on each one of them. It has been a trying day. Much weeping on the part of the saints. Were I not so fully persuaded that it is the will of God we should go to Bristol, I should have been hardly able to bear it. May 22. The brethren at Teignmouth say that they expect us soon back again. As far as I understand the way in which God deals with his children, this seems very unlikely. Towards the evening, the Lord, after repeated prayer, gave me Col\_1:21-23 as a text for the last word of exhortation. It seemed to me best to speak as little as possible about myself, and

as much as possible about Christ. I scarcely alluded to our separation, and only commended myself and the brethren, in the concluding prayer, to the Lord. The parting scenes are very trying, but my full persuasion is that the separation is of the Lord. May 23. My wife, Mr. Groves, my father-in-law, and I left this morning for Exeter. Dear brother Craik intends to follow us to-morrow.

We had unexpectedly received, just before we left Teignmouth, about fifteen pounds, else we should not have been able to defray all the expenses connected with leaving, travelling, etc. By this, also, the Lord showed his mind concerning our going to Bristol. The following record will now show to the believing reader how far what I have said concerning my persuasion that it was the will of God that we should go to Bristol has been proved by facts. May 25, 1832. This evening we arrived at Bristol. May 27. This morning we received a sovereign, sent to us by a sister residing in Devonshire, which we take as an earnest that the Lord will provide for us here also. May 28. When we were going to speak to the brethren, who manage the temporal affairs of Gideon Chapel, about giving up the pew-rents, having all the seats free, and receiving the free-will offerings through a box, a matter which was not quite settled on their part, as brother Craik and I had thought, we found that the Lord had so graciously ordered this matter for us that there was not the least objection on the part of these brethren.

June 4. For several days we have been looking about for lodgings, but finding none plain and cheap enough, we were led to make this also a subject of earnest prayer; and now, immediately afterwards, the Lord has given us such as are suitable. We pay only eighteen shillings a week for two sitting-rooms and three bedrooms, coals, and attendance. It was particularly difficult to find cheap furnished lodgings, having five rooms in the same house, which we need, as brother Craik and we live together. How good is the Lord to have thus appeared for us, in answer to prayer, and what an encouragement to commit everything to him in prayer!

June 25. To-day it was finally settled to take Bethesda Chapel for a twelvemonth, on condition that a brother at once paid the rent, with the understanding that, if the Lord shall bless our labors in that place, so that believers are gathered together in fellowship, he expects them to help him; but if not, that he will pay all. This was the only way in which we could take the chapel; for we could not think it to be of God to have had this chapel, though there should be every prospect of usefulness, if it had made us in any way debtors.

July 6. To-day we commenced preaching at Bethesda Chapel. It was a good day. July 13. To-day we heard of the first cases of cholera in Bristol. July 16. This evening, from six to nine o'clock, we had appointed for conversing at the vestry, one by one, with individuals who wished to speak to us about their souls. There were so many that we were engaged from six till twenty minutes past ten.

These meetings we have continued ever since, twice a week, or once a week, or once a fortnight, or once a month, as our strength and time allowed it, or as they seemed needed. We have found them beneficial in the following respects:—

1. Many persons, on account of timidity, would prefer coming at an appointed time to the vestry to converse with us, to calling on us in our own house.
2. The very fact of appointing a time for seeing people, to converse with them in private concerning the things of eternity, has brought some, who, humanly speaking, never would have called upon us under other circumstances; yea, it has brought even those who, though they thought they were concerned about the things of God, yet

were completely ignorant; and thus we have had an opportunity of speaking to them. 3. These meetings have also been a great encouragement to ourselves in the work, for often, when we thought that such and such expositions of the word had done no good at all, it was through these meetings found to be the reverse; and likewise, when our hands were hanging down, we have been afresh encouraged to go forward in the work of the Lord, and to continue sowing the seed in hope, by seeing at these meetings fresh cases in which the Lord has condescended to use us as instruments, particularly as in this way instances have sometimes occurred in which individuals have spoken to us about the benefit which they derived from our ministry not only a few months before, but even as long as two, three, and four years before. For the above reasons I would particularly recommend to other servants of Christ, especially to those who live in large towns, if they have not already introduced a similar plan, to consider whether it may not be well for them also to set apart such times for seeing inquirers. Those meetings, however, require much prayer, to be enabled to speak aright to all those who come, according to their different need; and one is led continually to feel that one is not sufficient of one's self for these things, but that our sufficiency can be alone of God. These meetings also have been by far the most wearing-out part of all our work, though at the same time the most refreshing.

July 18. To-day I spent the whole morning in the vestry, to procure a quiet season. This has now for some time been the only way, on account of the multiplicity of engagements, to make sure of time for prayer, reading the word, and meditation. July 19. I spent from half past nine till one in the vestry, and had real communion with the Lord. The Lord is praised, who has put it into my mind to use the vestry for a place of retirement!

August 5. When all our money was gone to-day, the Lord again graciously supplied our wants. August 6. This afternoon, from two till after six, brother Craik and I spent in the vestry, to see the inquirers. We have had again, in seeing several instances of blessing upon our labors, abundant reason brought before us to praise the Lord for having sent us to Bristol.

August 13. This evening one brother and four sisters united with brother Craik and me 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.

September 17. This morning the Lord, in addition to all his other mercies, has given us a little girl, who, with her mother, is doing well.

October 1. A meeting for inquirers this afternoon from two to five. Many more are convinced of sin through brother Craik's preaching than my own. This circumstance led me to inquire into the reasons, which are probably these: 1. That brother Craik is more spiritually minded than I am. 2. That he prays more earnestly for the conversion of sinners than I do. 3. That he more frequently addresses sinners, as such, in his public ministrations, than I do. This led me to more frequent and earnest prayer for the conversion of sinners, and to address them more frequently as such. The latter had never been intentionally left undone, but it had not been so frequently brought to my mind as to that of brother Craik. Since then, the cases in which it has pleased the Lord to use me as an instrument of conversion have been quite as many as those in which brother Craik has been used.

February 9, 1833. I read a part of Franké's life. The Lord graciously help me to follow him, as far as he followed Christ. Most of the Lord's people whom we know in Bristol are poor, and if the Lord were to give us grace to live more as this dear man of God did, we might draw much more than we have as yet done out of our heavenly Father's bank, for our poor brethren and sisters. March 2. A man in the street ran up to brother Craik and put a paper containing ten shillings into his hand, saying, "That is for you and Mr. Müller," and went hastily away. May 28. This morning, whilst sitting in my room, the distress of several brethren and sisters was brought to my mind, and I said to myself, "O that it might please the Lord to give me means to help them!" About an hour afterwards I received sixty pounds from a brother whom up to this day I never saw, and who then lived, as he does still, a distance of several thousand miles. May 29. Review of the last twelve months, as it regards the fruits of our labors in Bristol: 1. The total number of those added to us within the year has been one hundred and nine. 2. There have been converted through our instrumentality, so far as we have heard and can judge respecting the individuals, sixty-five. 3 Many backsliders have been reclaimed, and many of the children of God have been encouraged and strengthened in the way of truth.

June 12. I felt, this morning, that we might do something for the souls of those poor boys and girls, and grown-up or aged people, to whom we have daily given bread for some time past, in establishing a school for them reading the Scriptures to them, and speaking to them about the Lord. This desire was not carried out. The chief obstacle in the way was a pressure of work coming upon brother Craik and me just about that time. Shortly after, the number of the poor who came for bread increased to between sixty and eighty a day, whereby our neighbors were molested, as the beggars were lying about in troops in the street, on account of which we were obliged to tell them no longer to come for bread. This thought ultimately issued in the formation of the Scriptural Knowledge Institution, and in the establishment of the Orphan Houses.

December 17. This evening brother Craik and I took tea with a family of whom five had been brought to the knowledge of 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 merely out of curiosity to hear my foreign accent, some words having been mentioned to her which I did not pronounce properly.

December 31. In looking over my journal, I find,—1. That at least two hundred and sixty persons (according to the number of names we have marked down, but there have been many more) have come to converse with us about the concerns of their souls. Out of these, one hundred and fifty-three have been added to us in fellowship these last eighteen months, sixty of whom have been brought to the knowledge of the Lord through our instrumentality.

2. In looking over the Lord's dealings with me as to temporal things, I find that he has sent me, during the past year,—

1. In freewill offerings through the boxes, as my part... £152 14 5½d  
 2. Presents in money given to me..... 25 1 3  
 3. Presents in clothes and provision, worth, at least..... 20 0 0  
 4. A brother set me, from a distance..... 60 0 0  
 5. A we live free of rent, which is worth for our part.... 10 0 0  
 £267 15 8½d

It is just now four years since I first began to trust in the Lord alone for the supplies of my temporal wants. My little all I then had, at most worth one hundred pounds a year, I gave up for the Lord, having then nothing left but about 5 pounds. The Lord greatly honored this little sacrifice, and he gave me, in return, not only as much as I had given up, but considerably more. For during the first year, he sent me already, in one way or other, including what came to me through family connection, about one hundred and thirty pounds. During the second year, one hundred and fifty-one pounds eighteen shillings and eight pence. During the third year, one hundred and ninety-five pounds three shillings. During this year, two hundred and sixty-seven pounds fifteen shillings and eight and one fourth pence. The following points require particular notice: 1. During the last three years and three months I never have asked any one for anything; but, by the help of the Lord, I have been enabled at all times to bring my wants to him, and he graciously has supplied them all. 2. At the close of each of these four years, though my income has been comparatively great, I have had only a few shillings or nothing at all left; and thus it is also to-day, by the help of God. 3. During the last year a considerable part of my income has come from a distance of several thousand miles, from a brother whom I never saw. 4. Since we have been obliged to discontinue the giving away of bread to about fifty poor people every day, on account of our neighbors, our income has not been during the second part of this year nearly so great, scarcely one half as much, as during the first part of it.

January 9, 1834. Brother Craik and I have preached during these eighteen months, once a month, at Brislington, a village near Bristol, but have not seen any fruit of our labors there. This led me to-day very earnestly to pray to the Lord for the conversion of sinners in that place. I was also, in the chapel, especially led to pray again about this, and asked the Lord in particular that he would be pleased to convert, at least, one soul this evening, that we might have a little encouragement. I preached with much help, and I hope there has been good done this evening. The Lord did according to my request. There was a young man brought to the knowledge of the truth.

January 14. I was greatly tried by the difficulty of fixing upon a text from which to preach on the morning of October 20, and at last preached without enjoyment. To-day I heard of a NINTH instance in which this very sermon has been blessed.

January 31. This evening a Dorcas Society was formed among the sisters in communion with us, but not according to the manner in which we found one when we came to Bristol; for, as we have dismissed all teachers from the Sunday School who were not real believers, so now believing females only will meet together to make clothes for the poor. The being mixed up with unbelievers had not only proved a barrier to spiritual conversation among the sisters, but must have been also injurious to both parties in several respects. One sister, now united to us in fellowship, acknowledged that the being connected with the Dorcas Society, previous to her conversion, had been in a measure, the means of keeping her in security; as she thought that, by helping on such like things, she might gain heaven at last. O that the saints, in faithful love, according to the word of God (2Co\_6:14-18), might be more separated in all spiritual matters from unbelievers, and not be unequally yoked together with them!

## 04.06. Chapter 6 - The Scriptural Knowledge Institute

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CHAPTER 6 The Scriptural Knowledge Institute.

1834 - 1835

UNSCRIPTURAL CHARACTER OF THE EXISTING RELIGIOUS AND BENEVOLENT SOCIETIES—A NEW INSTITUTION PROPOSED—GOD’S WORD THE ONLY RULE, AND GOD’S PROMISE THE ONLY DEPENDENCE—“IN EVERYTHING, LET YOUR REQUEST BE MADE KNOWN UNTO GOD”—EARNEST OF THE DIVINE BLESSING ON THE INSTITUTION—BEREAVEMENT—HELPER SEASONABLY SENT—REWARD OF SEEKING GOD’S FACE.

FEB. 21. I was led this morning to form a plan for establishing, upon scriptural principles, an institution for the spread of the gospel at home and abroad. I trust this matter is of God. Feb. 25. I was led again this day to pray about the forming of a new Missionary Institution, and felt still more confirmed that we should do so.

[Some readers may ask why we formed a new Institution for the spread of the gospel, and why we did not unite with some of the religious societies, already in existence, seeing that there are several missionary, Bible, tract, and school societies. I give, therefore our reasons, in order to show that nothing but the desire to maintain a good conscience led us to act as we have done. For as, by the grace of God, we acknowledged the word of God as the only rule of action for the disciples of the Lord Jesus, we found, in comparing the then existing religious societies with the word of God, that they departed so far from it, that we could not be united with them, and yet maintain a good conscience. I only mention here the following points.

1. The end which these religious societies propose to themselves, and which is constantly put before their members, is, that the world will gradually become better and better, and that at last the whole world will be converted. To this end, there is constantly reference made to the passage in Hab\_2:14, “For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea;” or the one in Isa\_11:9. “For the earth shall be full of the knowledge of the Lord, as the waters cover the sea.” But that these passages can have no reference to the present dispensation, but to the one which will commence with the return of the Lord,—that in the present dispensation things will not become spiritually better, but rather worse,—and that in the present dispensation it is not the whole world that will be converted, but only a people gathered out from among the Gentiles for the Lord,—is clear from many passages of the divine testimony, of which I only refer to the following: Mat\_13:24-30, Mat\_13:36-43, 2Ti\_3:1-13, Act\_15:14. A hearty desire for the conversion of sinners, and earnest prayer for it to the Lord, is quite scriptural; but it is unscriptural to expect the conversion of the whole world. Such an end we could not propose to ourselves in the service of the Lord.

2. But that which is worse is, the connection of those religious societies with the world, which is completely contrary to the word of God (2Co\_6:14-18). In temporal things the children of God

need, whilst they remain here on earth, to make use of the world; but when the work to be done requires that those who attend to it should be possessed of spiritual life (of which unbelievers are utterly destitute), the children of God are bound, by their loyalty to their Lord, entirely to refrain from association with the unregenerate. But, alas! the connection with the world is but too marked in these religious societies; for every one who pays a guinea, or, in some societies, half-a-guinea, is considered as a member. Although such an individual may live in sin; although he may manifest to every one that he does not know the Lord Jesus; if only the guinea or the half-guinea be paid, he is considered a member, and has a right as such to vote. Moreover, whoever pays a larger sum, for instance, ten pounds or twenty pounds, can be, in many societies, a member for life, however openly sinful his life should be for the time, or should become afterwards. Surely such things ought not to be.

3. The means which are made use of in these religious societies to obtain money for the work of the Lord are also in other respects unscriptural; for it is a most common case to ask the unconverted for money, which even Abraham would not have done (Gen\_14:21-24); and how much less should we do it, who are not only forbidden to have fellowship with unbelievers in all such matters (2Co\_6:14-18), but who are also in fellowship with the Father and the Son, and can therefore obtain everything from the Lord which we possibly can need in his service, without being obliged to go to the unconverted world! How altogether differently the first disciples acted, in this respect, we learn from 3Jn\_1:7.

4. Not merely, however, in these particulars is there a connection with the world in these religious societies; but it is not a rare thing for even committee members (the individuals who manage the affairs of the societies) to be manifestly unconverted persons, if not open enemies to the truth; and this is suffered because they are rich, or of influence, as it is called.

5. It is a most common thing to endeavor to obtain for patrons and presidents of these societies and for chairmen at the public meetings, persons of rank or wealth, to attract the public. Never once have I known a case of a POOR, but very devoted, wise, and experienced servant of Christ being invited to fill the chair at such public meetings. Surely, the Galilean fishermen, who were apostles, or our Lord himself, who was called the carpenter, would not have been called to this office, according to these principles. These things ought not so to be among the disciples of the Lord Jesus, who should not judge with reference to a person's fitness for service in the church of Christ by the position he fills in the world, or by the wealth he possesses.

6. Almost all these societies contract debts, so that it is a comparatively rare case to read a report of any of them without finding that they have expended more than they have received, which, however, is contrary both to the spirit and to the letter of the New Testament. (Rom\_13:8.)

Now, although brother Craik and I were ready, by the grace of God, heartily to acknowledge that there are not only many true children of God connected with these religious societies, but that the Lord has also blessed their efforts in many respects, notwithstanding the existence of these and other principles and practices which we judged to be unscriptural; yet it appeared to us to be his will that we should be entirely separate from these societies, (though we should be considered as singular persons, or though it should even appear that we despised other persons, or would elevate ourselves above them,) in order that, by the blessing of God, we might direct the attention of the children of God in those societies to their unscriptural practices; and we would rather be

entirely unconnected with these societies than act contrary to the Holy Scriptures. We therefore separated entirely from them, although we remained united in brotherly love with individual believers belonging to them, and would by no means judge them for remaining in connection with them, if they do not see that such things are contrary to Scripture. But seeing them to be so ourselves, we could not with a clear conscience remain. After we had thus gone on for some time, we considered that it would have an injurious tendency upon the brethren among whom we labored, and also be at variance with the spirit of the gospel of Christ, if we did nothing at all for missionary objects, the circulation of the Holy Scriptures, tracts, etc., and we were therefore led, for these and other reasons, to do something for the spread of the gospel at home and abroad, however small the beginning might be.]

March 5. This evening at a public meeting, brother Craik and I stated the principles on which we intend to carry on the institution which we propose to establish for the spread of the gospel at home and abroad. There was nothing outwardly influential either in the number of people present or in our speeches. May the Lord graciously be pleased to grant his blessing upon the institution, which will be called "The Scriptural Knowledge Institution, for Home and Abroad."

#### I. THE PRINCIPLES OF THE INSTITUTION.

1. We consider every believer bound, in one way or other, to help the cause of Christ, and we have scriptural warrant for expecting the Lord's blessing upon our work of faith and labor of love; and although, according to Mat\_13:24-43. 2Ti\_3:1-13, and many other passages, the world will not be converted before the coming of our Lord Jesus, still, while he tarries, all scriptural means ought to be employed for the ingathering of the elect of God.
2. The Lord helping us, we do not mean to seek the patronage of the world; i.e. we never intend to ask unconverted persons of rank or wealth to countenance this Institution, because this, we consider, would be dishonorable to the Lord. In the name of our God we set up our banners, Psa\_20:5; 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.
3. We do not mean to ask unbelievers for money (2Co\_6:14-18); though we do not feel ourselves warranted to refuse their contributions, if they of their own accord should offer them. Act\_28:2-10.
4. We reject altogether the help of unbelievers in managing or carrying on the affairs of the Institution. 2Co\_6:14-18.
5. We intend never to enlarge the field of labor by contracting debts (Rom\_13:8), and afterwards appealing to the Church of Christ for help, because this we consider to be opposed both to the letter and the spirit of the New Testament; but in secret prayer, God helping us, we shall carry the wants of the Institution to the Lord, and act according to the means that God shall give.
6. We do not mean to reckon the success of the Institution by the amount of money given, or the number of Bibles distributed, etc., but by the Lord's blessing upon the work (Zec\_4:6); and we expect this in the proportion in which he shall help us to wait upon him in prayer.
7. While we would avoid aiming after needless singularity, we desire to go on simply according to Scripture, with compromising the truth; at the same time thankfully receiving any instruction which experienced believers, after prayer, upon scriptural ground, may have to give us concerning the

Institution.

## II. THE OBJECTS OF THE INSTITUTION.

1 To assist day schools, Sunday schools, and adult schools, in which instruction is given upon scriptural principles, and as far as the Lord may give the means, and supply us with suitable teachers, and in other respects make our path plain, to establish schools of this kind. With this we also combine the putting of our poor children to such day schools. a. By day schools upon scriptural principles, we understand day schools in which the teachers are godly persons,—in which the way of salvation is scripturally pointed out,—and in which no instruction is given opposed to the principles of the gospel. b. Sunday schools, in which all the teachers are believers, and in which the Holy Scriptures are alone the foundation of instruction, are such only as the Institution assists with the supply of Bibles, Testaments, etc.; for we consider it unscriptural that any persons who do not profess to know the Lord themselves should be allowed to give religious instruction. c. The Institution does not assist any adult school with the supply of Bibles, Testaments, spelling books, etc., except the teachers are believers.

2. To circulate the Holy Scriptures.

3. The third object of this Institution is to aid missionary efforts.

We desire to assist those missionaries whose proceedings appear to be most according to the Scriptures.

March 7. To-day we have only one shilling left. This evening, when we came home from our work, we found a brother, our tailor, waiting for us, who brought a new suit of clothes both for brother Craik and me, which a brother, whose name was not to be mentioned, had ordered for us.

April 23. Yesterday and to-day I had asked the Lord to send us twenty pounds, that we might be able to procure a larger stock of Bibles and Testaments than our small funds of the Scriptural Knowledge Institution would allow us to purchase; and this evening a sister, unasked, promised to give us that sum, adding that she felt a particular pleasure in circulating the Holy Scriptures, as the simple reading of them had been the means of bringing her to the knowledge of the Lord.

June 8. Lord's day. I obtained no text yesterday, notwithstanding repeated prayer and reading of the word. This morning I awoke with these words: "My grace is sufficient for thee." As soon as I had dressed myself, I turned to 2 Corinthians 12:1-21. To consider this passage; but in doing so, after prayer, I was led to think that I had not been directed to this portion for the sake of speaking on it, as I at first thought, and I therefore followed my usual practice in such cases, i.e. to read on in the Scriptures where I left off last evening. In doing so, when I came to Heb\_11:13-16, I felt that this was the text. Having prayed, I was confirmed in it, and the Lord was pleased to open this passage to me. I preached on it with great enjoyment. It pleased God greatly to bless what I said on that passage, and at least one soul was brought through it to the Lord.

June 25. These last three days I have had very little real communion with God, and have therefore been very weak spiritually, and have several times felt irritability of temper.

June 26. I was enabled, by the grace of God, to rise early, and I had nearly two hours in prayer before breakfast. I feel now this morning more comfortable.

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

October 9. Our little Institution, established in dependence upon the Lord, and supplied by him with means, has now been seven months in operation, and through it has been benefited with instruction,—1. In the Sunday School, about 120 children. 2. In the adult school, about 40 adults. 3. In the two day schools for boys and the two day schools for girls, 209 children, of whom 54 have been entirely free; the others pay about one third of the expense. There have been also circulated 482 Bibles and 520 New Testaments. Lastly, fifty-seven pounds has been spent to aid missionary exertion. The means which the Lord has sent us, as the fruit of many prayers, during these seven months, amount to one hundred and sixty-seven pounds ten shillings and halfpenny.

October 28. We heard a most affecting account of a poor little orphan boy who for some time attended one of our schools, and who seems there, as far as we can judge, to have been brought to a real concern about his soul, through what I said concerning the torments of hell, and who some time ago was taken to the poorhouse, some miles out of Bristol. He has expressed great sorrow that he can no longer attend our school and ministry. May this, if it be the Lord's will, lead me to do something also for the supply of the temporal wants of poor children, the pressure of which has caused this poor boy to be taken away from our school!

November 4. I spent the greater part of the morning in reading the word and in prayer, and asked also for our daily bread, for we have scarcely any money left. November 5. I spent almost the whole of the day in prayer and reading the word. I prayed also again for the supply of our temporal wants, but the Lord has not as yet appeared. November 8. Saturday. The Lord has graciously again supplied our temporal wants during this week, though at the commencement of it we had but little left. I have prayed much this week, for money, more than any other week, as far as I remember, since we have been in Bristol. The Lord has supplied us through our selling what we did not need, or by our being paid what was owed us.

December 10. To-day we found that a departed brother had left both to brother Craik and me twelve pounds.

December 31, 1834. 1. Since brother Craik and I have been laboring in Bristol, 227 brethren and sisters have been added to us in fellowship. Out of the 227 who have been added to us, 103 have been converted through our instrumentality, and many have been brought into the liberty of the gospel, or reclaimed from backsliding. Forty-seven young converts are at Gideon, and fifty-six at Bethesda. 2. The income which the Lord has given me during this year is:—

1. My part of the freewill offerings through the boxes, £135 13 2¼

2. Money given to me by saints in and out of Bristol 92 7 6 Altogether £228 0 8¼

3 Besides this, many articles in provision, clothing, and furniture, worth to us about 60 0 0

January 1, 1835. We had last evening an especial prayer meeting, for the sake of praising the Lord for all his many mercies, which we have received during the past year, and to ask him to continue to us his favor. January 13. I visited from house to house the people living in Orange Street, and saw in this way the families living in nine houses, to ascertain whether any individuals

wanted Bibles, whether they could read, whether they wished their children put to our day schools or Sunday school, with the view of helping the accordingly. This afforded opportunities to converse with them about their souls.

January 15. This morning I went again from house to house in Orange Street. I should greatly delight in being frequently engaged in such work, for it is a most important one; but our hands are so full with other work that we can do but little in this way. January 21. Received, in answer to prayer, from an unexpected quarter, five pounds, for the Scriptural Knowledge Institution. The Lord pours in, whilst we seek to pour out. For during the past week, merely among the poor, in going from house to house, fifty-eight copies of the Scriptures were sold at reduced prices, the going on with which is most important, but will require much means.

January 28. I have, for these several days, prayed much to ascertain whether the Lord will have me to go as a missionary to the East Indies, and I am most willing to go, if he will condescend to use me in this way. January 29. I have been greatly stirred up to pray about going to Calcutta as a missionary. May the Lord guide me in this matter! (After all my repeated and earnest prayer in the commencement of 1835, and willingness on my part to go, if it were the Lord's will, still, he did not send me.)

February 25. In the name of the Lord, and in dependence upon him alone for support, we have established a fifth day school for poor children, which to-day has been opened. We have now two boys' schools and three girls' schools.

Mr. Müller having determined to visit Germany, chiefly on missionary business, reached London February 27, and writes;— This morning I went to the Alien Office for my passport. On entering the office, I saw a printed paper, in which it is stated that every alien neglecting to renew every six months his certificate of residence, which he receives on depositing his passport, subjects himself to a penalty of fifty pounds, or imprisonment. This law I have ignorantly broken ever since I left London, in 1829. It appeared to me much better to confess at once that I had ignorantly done so than now willfully break it; trusting in the Lord as it regarded the consequences of the step. I did so, and the Lord inclined the heart of the officer with whom I had to do to pass over my non-compliance with the law, on account of my having broken it ignorantly. Having obtained my passport, I found an unexpected difficulty in the Prussian ambassador refusing to sign it, as it did not contain a description of my person, and therefore I needed to prove that I was the individual spoken of in the passport. This difficulty was not removed for three days, when, after earnest prayer, through a paper signed by some citizens of London, to whom I am known, the ambassador was satisfied. This very difficulty, when once the Lord had removed it, afforded me cause for thanksgiving; for I now obtained a new passport, worded in a way that, should I ever need it again, will prevent similar difficulties.

Mr. Müller was absent for five weeks, during which time he experienced many answers to prayer and encouragements to faith.

April 15. Bristol. Yesterday, at one, we landed in London. In answer to prayer, I soon obtained my things from the custom-house, and reached my friends in Chancery Lane a little before two.

June 3. To-day we had a public meeting on account of the Scriptural Knowledge Institution for Home and Abroad. It is now fifteen months since, in dependence upon the Lord for the supply of

means, we have been enabled to provide poor children with schooling, circulate the Holy Scriptures, and aid missionary labors. During this time, though the field of labor has been continually enlarging, and though we have now and then been brought low in funds, the Lord has never allowed us to be obliged to stop the work. We have been enabled during this time to establish three day schools, and to connect with the Institution two other charity day schools, which, humanly speaking, otherwise would have been closed for want of means. The number of the children that have been thus provided with schooling, in the day schools only, amounts to 439. The number of copies of the Holy Scriptures which have been circulated is 795 Bibles and 753 New Testaments. We have also sent, in aid of missionary labors in Canada, in the East Indies, and on the Continent of Europe, one hundred and seventeen pounds, eleven shillings. The whole amount of the free-will offerings put into our hands for carrying on this work from March 5, 1834, to May 19, 1835, is £363, 12s. 0¼d.

June 22. This morning at two my father-in-law died. June 25. Our little boy is so ill that I have no hope of his recovery. The Lord's holy will be done concerning the dear little one. June 26. My prayer, last evening, was, that God would be pleased to support my dear wife under the trial, should he remove the little one; and to take him soon to himself, thus sparing him from suffering. I did not pray for the child's recovery. It was but two hours after that the dear little one went home. I am so fully enabled to realize that the dear infant is so much better off with the Lord Jesus than with us, that I scarcely feel the loss at all, and when I weep I weep for joy.

July 18. I have felt for several days weak in my chest. This weakness has been increasing, and to-day I have felt it more than ever. I have thought it well to refrain next week from all public speaking. May the Lord grant that I may be brought nearer to him through this, for I am not at all in the state in which I ought to be, and I think sometimes that our late afflictions have been lost upon me, and that the Lord will need to chastise me severely.

July 31. To-day brother C——r, formerly a minister in the establishment, who came to us a few days since, began, in connection with the Scriptural Knowledge Institution, to go from house to house to spread the truth as a city missionary. [This was a remarkable interposition of God. Brother Craik had before this, for some months, been unable, on account of bodily infirmity, to labor in the work of the schools, the circulation of the Scriptures, etc., and my own weakness, shortly after brother C——r's arrival, increased so that I was obliged to give up the work entirely. How gracious, therefore, of the Lord to send brother C——r, that thus the work might go on! Up to July 1837, this beloved brother was enabled to continue in his work, and thus this little Institution was in a most important way enlarged as it regards the field of labor.]

August 24. I feel very weak, and suffer more than before from the disease. I am in doubt whether to leave Bristol entirely for a time. I have no money to go away for a change of air. I have had an invitation to stay for a week with a sister in the country, and I think of accepting the invitation, and going to-morrow. August 26. To-day I had five pounds given to me for the express purpose of using [for] change of air. August 29. To-day received another five pounds for the same purpose.

August 30. To-day, 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 for these years! I had another five pounds sent to aid me in procuring change of air. How kind is the Lord in thus providing me with the means for leaving Bristol! September 2. Went with my family to

Portishead.

September 15. As I clearly understood that the person who lets me his horse has no license, I saw that, being bound as a believer to act according to the laws of the country, I could use it no longer; and as horse exercise seems most important, humanly speaking, for my restoration, and as this is the only horse which is to be had in the place, we came to the conclusion to leave Portishead to-morrow. Immediately after, I received a kind letter from a brother and two sisters in the Lord who live in the Isle of Wight, which contained a fourth invitation, more pressing than ever, to come and stay with them for some time. In addition to this, they wrote that they had repeatedly prayed about the matter, and were persuaded that I ought to come. This matter has been to-day a subject for prayer.

September 16. We came this morning to the conclusion that I should go to the Isle of Wight; but we saw not how my wife and child and our servant could accompany me, as we had not sufficient money for travelling expenses; and yet this seemed of importance. The Lord graciously removed the difficulty this evening; for we received, most unexpectedly and unasked for, five pounds and thirteen shillings, which was owed to us, and also when we had already retired to rest, a letter was brought, containing a present of two pounds. How very, very kind and tender is the Lord!

September 19. This evening we arrived at our friends' in the Isle of Wight, by whom we are most kindly received.

September 29. Last evening, when I retired from the family, I had a desire to go to rest at once, for I had prayed a short while before; and feeling weak in body, the coldness of the night was a temptation to me to pray no further. However, the Lord did help me to fall upon my knees; and no sooner had I commenced praying than he shone into my soul, and gave me such a spirit of prayer as I had not enjoyed for many weeks. He graciously once more revived his work in my heart. I enjoyed that nearness to God and fervency in prayer, for more than an hour, for which my soul had been panting for many weeks past. For the first time, during this illness, I had now also a spirit of prayer as regards my health. I could ask the Lord earnestly to restore me again, which had not been the case before. I now long to go back again to the work in Bristol, yet without impatience, and feel assured that the Lord will strengthen me to return to it. I went to bed especially happy, and awoke this morning in great peace, rose sooner than usual, and had again, for more than an hour, real communion with the Lord, before breakfast. May he in mercy continue this state of heart to his most unworthy child!

October 9. I have many times had thoughts of giving in print some account of the Lord's goodness to me, for the instruction, comfort, and encouragement of the children of God. I have considered to-day all the reasons for and against, and find that there are scarcely any against, and many for it.

November 15. Bristol. Brother C——r and I have been praying together, the last five days, that the Lord would be pleased to send us means for carrying on the work of the Scriptural Knowledge Institution. This evening, a brother gave me six shillings and one penny, being money which he formerly used to pay towards the support of a trade club, which he has lately given up for the Lord's sake. November 18. This evening thirty pounds were given me; twenty-five pounds for the Scriptural Knowledge Institution, and five pounds for myself. This is a most remarkable answer to prayer. Brother C——r and I have prayed repeatedly together during the last week concerning

the work, and especially that the Lord would be pleased to give us the means to continue, and even enlarge the field. In addition to this, I have several times asked for a supply for myself, and he has kindly granted both these requests. O that I may have grace to trust him more and more!

## 04.07. Chapter 7 - Home for Destitute Orphans

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CHAPTER 7 Home for Destitute Orphans.

1835 - 1836

FRANKÉ'S WORKS FOLLOW HIM—A GREAT UNDERTAKING CONCEIVED—REASONS FOR ESTABLISHING AN ORPHAN HOUSE—PRAYER FOR GUIDANCE—TREASURE LAID UP IN HEAVEN—IN PRAYER AND IN FAITH, THE WORK IS BEGUN.

NOVEMBER 20. This evening I took tea at a sister's house, where I found Franké's life. I have frequently, for a long time thought of laboring in a similar way, on a much smaller scale; not to imitate Franké, but in reliance upon the Lord. May God make it plain! November 21. To-day I have had it very much impressed on my heart, no longer merely to think about the establishment of an orphan house, but actually to set about it, and I have been very much in prayer respecting it, in order to ascertain the Lord's mind. November 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 had asked for forty pounds. This has been a great encouragement to me, and has still more stirred me up to think and pray about the establishment of an orphan house. Nov. 25. I have been again much in prayer yesterday and to-day about the orphan house, and am more and more convinced that it is of God. May he in mercy guide me!

It may be well to enter somewhat minutely upon the reasons which led me to establish an orphan house. Through my pastoral labors, through my correspondence, and through brethren who visited Bristol, I had constantly cases brought before me, which proved that one of the especial things which the children of God needed in our day, was, to have their faith strengthened. I might visit a brother who worked fourteen or even sixteen hours a day at his trade, the necessary result of which was, that not only his body suffered, but his soul was lean, and he had no enjoyment in God. I might point out to him that he ought to work less, in order that his bodily health might not suffer, and that he might gather strength for his inner man, by reading the word of God, by meditation over it, and by prayer. The reply, however, I generally found to be something like this: "But if I work less, I do not earn enough for the support of my family. Even now, whilst I work so much, I have scarcely enough." There was no trust in God, no real belief in the truth of that word, "Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you." I might reply something like this: "My dear brother, it is not your work which supports your family, but the Lord; and he who has fed you and your family when you could not work at all, on account of illness, would surely provide for you and yours, if, for the sake of obtaining food for your inner man, you were to work only for so many hours a day as would allow you proper time for retirement. And is it not the case now that you begin the work of the day after having had only a few hurried moments for prayer; and when you leave off your work in the evening, and mean then to read a little of the word of God, are you not too much worn out in body and mind to enjoy it, and do you not often fall asleep while reading the Scriptures, or whilst on your knees in prayer?" The brother would allow it was so; he would allow that my advice was good; but still I read in his countenance,

even if he should not have actually said so, “How should I get on if I were to carry out your advice?” I longed, therefore, to have something to point the brother to, as a visible proof that our God and Father is the same faithful God that he ever was,—as willing as ever to PROVE himself the LIVING GOD, in our day as formerly, to all who put their trust in him.

Again, sometimes I found children of God tried in mind by the prospect of old age, when they might be unable to work any longer, and therefore were harassed by the fear of having to go into the poorhouse. If I such a case I pointed out to them how their heavenly Father has always helped those who put their trust in him, they might not say that times have changed; but yet it was evident enough that God was not looked upon by them as the LIVING God. I longed to set something before the children of God whereby they might see that he does not forsake, even in our day, those who rely upon him.

Another class of persons were brethren in business, who suffered in their souls, and brought guilt on their consciences, by carrying on their business almost in the same way as unconverted persons do. The competition in trade, the bad times, the over-peopled country, were given as reasons why, if the business were carried on simply according to the word of God, it could not be expected to do well. Such a brother, perhaps, would express the wish that he might be differently situated, but very rarely did I see that there was a stand made for God, that there was the holy determination to trust in the living God, and to depend on him, in order that a good conscience might be maintained. To this class, likewise, I desired to show by a visible proof that God is unchangeably the same.

Then there was another class of persons, individuals who were in professions in which they could not continue with a good conscience, or persons who were in an unscriptural position with reference to spiritual things; but both classes feared, on account of the consequences, to give up the profession in which they could not abide with God, or to leave their position, lest they should be thrown out of employment. My spirit longed to be instrumental in strengthening their faith, by giving them not only instances from the word of God of his willingness and ability to help all those who rely upon him, but to show them by proofs that he is the same in our day. I well knew that the word of God ought to be enough; but I considered that I ought to lend a helping hand to my brethren, if by any means, by this visible proof to the unchangeable faithfulness of the Lord, I might strengthen their hands in God; for I remembered what a great blessing my own soul had received through the Lord’s dealings with his servant A. H. Franké, who, in dependence upon the living God alone, established an immense orphan house, which I had seen many times with my own eyes. I therefore judged myself bound to be the servant of the church of Christ in the particular point on which I had obtained mercy; namely, in being able to take God by his word, and to rely upon it.

All these exercises of my soul, which resulted from the fact that so many believers with whom I became acquainted were harassed and distressed in mind, or brought guilt on their consciences on account of not trusting in the Lord, were used by God to awaken in my heart the desire of setting before the church at large, and before the world, a proof that he has not in the least changed; and this seemed to me best done by the establishing of an orphan house. It needed to be something which could be seen, even by the natural eye. Now, if I, a poor man, simply by prayer and faith, obtained, without asking any individual, the means for establishing and carrying on an orphan house, there would be something which, with the Lord’s blessing, might be

instrumental in strengthening the faith of the children of God, besides being a testimony to the consciences of the unconverted of the reality of the things of God.

This, then, was the primary reason for establishing the orphan house. I certainly did from my heart desire to be used by God to benefit the bodies of poor children, bereaved of both parents, and seek in other respects, with the help of God; to do them good for this life. I also particularly longed to be used by God in getting the dear orphans trained up in the fear of God; but still, the first and primary object of the work was, and still is, that God might be magnified by the fact that the orphans under my care are provided with all they need, only by prayer and faith, without any one being asked by me or my fellow-laborers, whereby it may be seen that God is FAITHFUL STILL, and HEARS PRAYER STILL. That I was not mistaken, has been abundantly proved since November, 1835, both by the conversion of many sinners who have read the accounts which have been published in connection with this work, and also by the abundance of fruit that has followed in the hearts of the saints, for which, from my inmost soul, I desire to be grateful to God, and the honor and glory of which not only is due to him alone, but which I, by his help, am enabled to ascribe to him.

November 28. I have been, every day this week, very much in prayer concerning the orphan house, chiefly entreating the Lord to take away every thought concerning it out of my mind if the matter be not of him; and have also repeatedly examined my heart concerning my motives in the matter. But I have been more and more confirmed that it is of God.

December 2. I have again these last days prayed much about the orphan house, and have frequently examined my heart, that if it were at all my desire to establish it for the sake of gratifying myself I might find it out. To that end I have also conversed with brother Craik about it, that he might be instrumental in showing me any hidden corruption of my heart concerning the matter, or any other scriptural reason against my engaging in it. The one only reason which ever made me at all doubt as to its being of God that I should engage in this work, is the multiplicity of engagements which I have already. But if the matter be of God, he will in due time send suitable individuals, so that comparatively little of my time will be taken up in this service. This morning I asked the Lord especially that he would be pleased to teach me through the instrumentality of brother C.; and I went to him, that he might have an opportunity of probing my heart. For as I desire only the Lord's glory, I should be glad to be instructed through the instrumentality of any brother, if the matter be not of him. But brother C., on the contrary, greatly encouraged me in it. Therefore, I have this day taken the first actual step in the matter, in having ordered bills to be printed, announcing a public meeting on December 9, at which I intend to lay before the brethren my thoughts concerning the orphan house, as a means of ascertaining more clearly the Lord's mind concerning the matter. December 5. This evening I was struck, in reading the Scriptures, with these words: "Open thy mouth wide, and I will fill it." I was led to apply this Scripture to the orphan house, and asked the Lord for premises, one thousand pounds, and suitable individuals to take care of the children. December 7. To-day I received the first shilling for the orphan house.

December 9. This afternoon the first piece of furniture was given,—a large wardrobe. This afternoon and evening I was low in spirit as it regards the orphan house, but as soon as I began to speak at the meeting I received peculiar assistance from God. After the meeting, ten shillings was given to me. There was purposely no collection, nor did any one speak besides myself; for it was

not in the least intended to work upon the feelings, for I sought to be quite sure concerning the mind of God. After the meeting, a sister offered herself for the work. I went home, happy in the Lord, and full of confidence that the matter will come to pass, though but ten shillings has been given. December 10. I have sent to the press a statement, which contains the substance of what I said at the meeting last evening. I have received a letter, in which a brother and sister wrote thus: "We propose ourselves for the service of the intended orphan house, if you think us qualified for it; also to give up all the furniture, etc., which the Lord has given us, for its use; and to do this without receiving any salary whatever, believing that if it be the will of the Lord to employ us, he will supply all our need," etc. In the evening a brother brought, from several individuals, three dishes, twenty-eight plates, three basins, one jug, four mugs, three salt-stands, one grater, four knives and five forks.

December 12. While I was 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. After this had been given, I thanked God, and asked him to give even this day another encouragement. Shortly after, fifty pounds was given, and that by an individual from whom, for several reasons, I could not have expected this sum. This the hand of God appeared so much the more clearly. Even then I was led to pray that this day the Lord would give more. In the evening, accordingly, there was sent, by a sister, twenty-nine yards of print. Also a sister offered herself for the work. December 13. A brother was influenced this day to give four shillings per week, as long as the Lord gives the means: eight shilling was given by him as two weeks' subscription. To-day a brother and sister offered themselves, with all their furniture, and all their provisions which they have in the house, if they can be usefully employed in the concerns of the orphan house.

December 14. To-day a sister offered her services for the work. In the evening another sister offered herself for the institution. December 15. A sister brought, from several friends, ten basins, eight mugs, one plate, five dessert spoons, six teaspoons, one skimmer, one toasting-fork, one flour-dredge, three knives and forks, one sheet, one pillow-case, one table-cloth; also one pound. In the afternoon were sent fifty-five yards of sheeting, and twelve yards of calico. December 16. I took out of the box in my room one shilling. December 17. I was rather cast down last evening and this morning about the matter, questioning whether I ought to be engaged in this way, and was led to ask the Lord to give me some further encouragement. Soon after were sent by a brother two pieces of print, the one seven and the other twenty-three and three fourths yards, six and three fourths yards of calico, four pieces of lining, about four yards altogether, a sheet, and a yard measure. This evening another brother brought a quantity of household articles, and told me that it had been put into the heart of the individual to send to-morrow one hundred pounds.

December 18. This afternoon the same brother brought, from a sister, a counterpane, a flatiron-stand, eight cups and saucers, a sugar-basin, a milk jug, a teacup, sixteen thimbles, five knives and forks, six desert-spoons, twelve teaspoons, four combs, and two little graters; from another friend a flatiron, and a cup and saucer. At the same time he brought the hundred pounds above referred to. Since the publication of the second edition, it has pleased the Lord to take to himself the donor of this hundred pounds, and I therefore give, in this present edition, some further account of the donation and the donor.

L. was known to me almost from the beginning of my coming to Bristol, in 1832. She earned her bread by needle-work, by which she gained from two shillings to five shillings per week; the average, I suppose, was not more than three shillings sixpence, as she was weak in body. But I do not remember ever to have heard her utter a word of complaint on account of earning so little. Some time before I had been led to establish an orphan house, her father had died, through which event she had come in possession of four hundred and eighty pounds, which sum had been left to her (and the same amount to her brother and two sisters) by her grandmother, but of which her father had had the interest during his lifetime. The father, who had been much given to drinking, died in debt, which debts the children wished to pay; but the rest, besides A. L., did not like to pay in full, and offered to the creditors twenty-five per cent., which they gladly accepted, as they had not the least legal claim upon the children. After the debts had been paid according to this agreement, sister A. L. said to herself, "However sinful my father may have been, yet he was my father, and as I have the means of paying his debts to the full amount, I ought, as a believing child, to do so, seeing that my brother and sisters will not do it." She then went to all the creditors secretly, and paid the full amount of the debts, which took forty pounds more of her money, besides her share, which she had given before. Her brother and two sisters now gave fifty pounds each of their property 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 as my brothers and sisters." She therefore gave her mother one hundred pounds. Shortly after this she sent me the hundred pounds towards the orphan house. I was not a little surprised when I received this money from her, for I had always known her as a poor girl, and I had never heard anything about her having come into the possession of this money, and her dress had never given me the least indication of an alteration in her circumstances. Before, however, accepting this money from her, I had a long conversation with her, in which I sought to probe her as to her motives, and in which I sought to ascertain whether, as I had feared, she might have given this money in the feeling of the moment, without having counted the cost. But I had not conversed long with this beloved sister, before I found that she was, in this particular, a quiet, calm, considerate follower of the Lord Jesus, and one who desired, in spite of what human reason might say, to act according to the words of our Lord, "Lay not up for yourselves treasures upon earth." "Sell that ye have, and give alms." When I remonstrated with her, in order that I might see whether she had counted the cost, she said to me, "The Lord Jesus has given his last drop of blood for me, and should I not give him this hundred pounds?" She would also have me take five pounds for the poor saints in communion with us. I mention here particularly that this dear sister kept all these things to herself, and did them as much as possible in secret; and during her lifetime, I suppose, not six brethren and sisters among us knew that she had ever possessed four hundred and eighty pounds, or that she had given one hundred pounds towards the orphan house.

I relate one instance more. August 4, 1836, seven months and a half after she had given the hundred pounds, she came one morning to me, and said: "Last evening I felt myself particularly stirred up to pray about the funds of the Scriptural Knowledge Institution; but whilst praying, I thought, what good is it for me to pray for means, if I do not give when I have the means, and I have therefore brought you this five pounds." As I had reason to believe that, by this time, by far the greater part of her money was gone, I again had a good deal of conversation with her, to see whether she really did count the cost, and whether this donation also was given unto the Lord, or from momentary excitement, in which case it was better not to give the money. However, she was

at this time also steadfast, grounded upon the word of God, and evidently constrained by the love of Christ; and all the effect my conversation had upon her was, that she said, "You must take five shillings in addition to the five pounds, as a proof that I give the five pounds cheerfully." And thus she constrained me to take the five pounds and five shillings.—Four things are especially to be noticed about this beloved sister, with reference to all this period of her earthly pilgrimage: 1. She did all these things in secret, avoiding to the utmost all show about them, and thus proved that she did not desire the praise of man. 2. She remained, as before, of an humble and lowly mind, and she proved thus that she had done what she did unto the Lord, and not unto man. 3. Her dress remained, during all the time that she had this comparative abundance, the same as before. It was clean, yet as simple and as inexpensive as it was at the time when all her income consisted of three shillings and sixpence, or at most five shillings per week. There was not the least difference as to her lodging, dress, manner of life, etc. She remained in every way the poor handmaid of the Lord, as to all outward appearance. 4. But that which is as lovely as the rest, she continued working at her needle all this time. She earned her two shillings-sixpence, or three shillings, or a little more, a week, by her work, as before; whilst she gave away the money in sovereigns or five-pound notes. At last all her money was gone, and that some years before she fell asleep; and as her bodily health never had been good as long as I had known her, and was now much worse, she found herself peculiarly dependent upon the Lord, who never forsook her, up to the last moments of her earthly course. Her body became weaker and weaker, in consequence of which she was able to work very little, for many months before she died; but the Lord supplied her with all she needed, though she never asked for anything. For instance, a sister in communion with us sent her, for many months, all the bread she used. Her mouth was full of thanksgiving, even in the midst of the greatest bodily sufferings.

December 20. A sister gave five pounds. December 21. A friend sent one pound. Weekly subscription of four shillings. December 22. A sister gave me one pound, and a friend sent two shillings and sixpence. December 23. A brother gave, this evening, a piece of blind line and a dozen of blind tassels. About ten in the evening, a gentleman brought me from an individual, whose name he was not to mention, four pounds, of which I was allowed to take two pounds for the orphan house, and to give the other two pounds to poor believers. December 31. This evening we had a special meeting for prayer and praise. There have been received into the church, during the past year, 59. There are men in communion with us, 95. I have received for my temporal wants, in freewill offerings, presents, etc., £285, 1s. 1¼d.

During January to May of 1836, numerous donations were made of furniture, provisions, half worn clothing, and money (varying from one hundred pounds to a halfpenny). Encouraged by these unsolicited offerings, Mr. Müller determined to open the Orphan House.

April 21. This day was set apart for prayer and thanksgiving concerning the Orphan House, as it is now opened. In the morning, several brethren prayed, and brother Craik spoke on the last verses of Psalm 20. In the afternoon, I addressed our day and Sunday school children, the orphans, and other children present. In the evening we had another prayer meeting. There are now seventeen children in the Orphan House. May 6. I have now been for some years, and especially these last few months, more or less thinking and praying respecting publishing a short account of the Lord's dealings with me. To-day I have at last settled to do so, and have begun to write. May 16. For these several weeks our income has been little; and though I had prayed many times that the Lord

would enable us to put by the taxes, yet the prayer remained unanswered. In the midst of it all, my comfort was, that the Lord would send help by the time it would be needed. One thing particularly has been a trial to us of late, far more than our own temporal circumstances, which is, that we have scarcely, in any measure, been able to relieve the distress among the poor saints. To-day, the Lord, at last, after I had many times prayed to him for these weeks past, answered my prayers, there being seven pounds twelve shillings and one farthing given to me as my part of the freewill offerings through the boxes,—two five-pound notes having been put in yesterday, one for brother Craik and one for me. Thus the Lord has again delivered us, and answered our prayers, and that not one single hour too late; for the taxes have not as yet been called for. May he fill my heart with gratitude for this fresh deliverance, and may he be pleased to enable me more and more to trust in him, and to wait patiently for his help!

## 04.08. Chapter 8 - The Field Widening

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CHAPTER 8 The Field Widening.

1836 - 1837 AN UNEXPECTED OBSTACLE—IMPLICIT SUBMISSION—A SECOND ORPHAN HOUSE PROPOSED—AN ENCOURAGING TEXT—THE NEW ORPHAN HOUSE OPENED—COMPLETED ANSWER TO PRAYER—PROGRESS OF THE LORD'S WORK—THE OVERSIGHT OF THE FLOCK.

Under date of May 18, 1836, Mr. M. says:— IN the foregoing pages, a statement has been given of the success with which the Lord has been pleased to crown the prayers of his servant respecting the establishment of an Orphan House in this city. The subject of my prayer was, that he would graciously provide a house, either as a loan or as a gift, or that some one might be led to pay the rent for one; further, that he would give me one thousand pounds for the object, and likewise suitable individuals to take care of the children. A day or two after, I was led to ask, in addition to the above, that he would put it into the hearts of his people to send me articles of furniture, and some clothes for the children. In answer to these petitions, many articles of furniture, clothing, and food were sent, a conditional offer of house, as a gift, was made, individuals proposed themselves to take care of the children, and various sums of money were given, varying from one hundred pounds to a halfpenny.

It may be well to state that the above results have followed in answer to prayer, without any one having been asked by me for one single thing; from which I have refrained, not on account of want of confidence in the brethren, or because I doubted their love to the Lord, but that I might see the hand of God so much the more clearly. So far as I remember, I brought even the most minute circumstances concerning the Orphan House before the Lord in my petitions, being conscious of my own weakness and ignorance. There was, however, one point I never had prayed about, namely, that the Lord would send children; for I naturally took it for granted that there would be plenty of applications. The appointed time come, and not even one application was made. This circumstance now led me to lie low before my God in prayer, and to examine my heart once more as to all the motives concerning it; and being able, as formerly, to say, that his glory was my chief aim, i.e. that it might be seen that it is not a vain thing to trust in the living God, and still continuing in prayer, I was at last brought to this state, that I could say from my heart that I should rejoice in God being glorified in this matter, though it were by bringing the whole to nothing. But as still, after all, it seemed to me more tending to the glory of God to establish and prosper the Orphan House, I could then ask him heartily to send applications. I enjoyed now a peaceful state of heart concerning the subject, and was also more assured than ever that God would establish it. The very next day the first application was made, and within a short time forty-three applied. I rented the house No. 6, Wilson Street, as being, on account of its cheapness and largeness, very suitable.

I have mentioned that we intended to take in the children from the seventh to the twelfth year. But after six applications had been made for children between four and six years of age, it became a

subject of solemn and prayerful consideration, whether, as long as there were vacancies, such children should not be received, though so young. I came at last to the conclusion to take in the little girls under seven years of age, for whom application had been made. Further, it has been repeatedly brought before me, how desirable it would be to establish also, in this city, an Orphan House for male children, and there were even articles sent for little orphan boys. Partly, then, on account of these reasons; and partly because the Institution already opened was quite filled in a few days; and partly because the Lord has done hitherto far above what I could have expected; I have at last, after repeated prayer, come to the conclusion, in the name of the Lord, and in dependence upon him alone for support, to propose the establishment of an Infant Orphan House.

June 3. From May 16 up to this day I have been confined to the house, and a part of the time to my bed, on account of a local inflammation, which keeps me from walking. Almost every day during this time I have been able to continue writing a narrative of the Lord's dealings with me, which had been again laid aside after May 7, on account of a number of pressing engagements. It is very remarkable that the greatest objection against writing it for the press was want of time. Now, through this affliction, which leaves my mind free, and gives me time, on account of confinement to the house, I have been able to write about a hundred quarto pages.

June 14. This morning brother C——r and I prayed unitedly, chiefly about the schools and the circulation of the Scriptures. Besides asking for blessings upon the work, we have also asked the Lord for the means which are needed; for on July 1, seventeen pounds ten shillings will be due for the rent of school-rooms, and, besides this, we want at least forty pounds more to go on the circulation of the Scriptures, to pay the salaries of the masters, etc. Towards all this we have only about seven pounds. I also prayed for the remainder of the thousand pounds for the Orphan House.

June 21. This evening brother C——r and I found that the Lord has not only been pleased to send us, through the offerings which have come in during the last week, in answer to our prayers, the seventeen pounds ten shillings which will be due for the rent of two school-rooms on July 1, but that we have five pounds more than is needed. Thus the Lord once more has answered our prayers.

July 28. For some weeks past we have not been able to pay the salary of the masters and governesses a month in advance, but have been obliged to pay it weekly. Brother C——r and I have lately prayed repeatedly together respecting the funds, but we were now brought so low, that we should not have been able to pay even this weekly salary of the teachers, had not the Lord most remarkably helped us again to-day. For, besides one pound, which was given to us, this evening a brother gave eight pounds, which sum had been made up by a number of his workmen paying weekly one penny each, of their own accord, towards our funds. The money had been collecting for many months, and, in this our necessity, it had been put into the heart of his brother to bring it.

July 29. This evening, from six to half past nine, we had a meeting for inquirers. There came twelve fresh cases before us.

October 1. To-day, in dependence upon the Lord alone for means, we engaged a brother as a master for a sixth day school. On account of the many deliverances which we have had of late, we

have not hesitated to enlarge the field, as another boys' school was greatly needed.

October 5. This evening twenty-five pounds was given to me for the Scriptural Knowledge Institution. Thus the Lord has already given the means of defraying the expenses of the new boys' school for some months to come.

October 19. To-day, after having many times prayed respecting the matter, I have at last engaged a sister as matron for the Infant Orphan House, never having been able, up to this day, to meet with an individual who seemed suitable, though there has been money enough in hand, for some time past, for commencing this work, and there have been applications made for several infant orphans.

October 25. To-day we obtained, without any trouble, through the kind hand of God, very suitable premises for the Infant Orphan House.

November 5. There was given by a brother one hundred pounds, fifty pounds of which was previously promised, to insure the rent for premises. It is a remarkable fact, concerning this donation, that I had, in December of last year, repeatedly asked the Lord to incline the heart of this brother to give this hundred pounds, and I made a memorandum of this prayer in my journal of December 12, 1835. On January 25, 1836, fifty pounds was promised by him, and on November 5, fifty pounds besides that sum was given; but it was not till some days after, that I remembered that the very sum for which I had asked the Lord had been given. When it came to my mind that this prayer had been noted down in my journal, and I showed it to the donor, we rejoiced together; he, to have been the instrument in giving, and I to have had the request granted.

November 30. On account of many pressing engagements, I had not been led, for some time past, to pray respecting the funds. But being in great need, I was led, yesterday morning, earnestly to ask the Lord; and in answer to this petition a brother gave me, last evening, ten pounds. He had had it in his heart, for several months past, to give this sum, but had been hitherto kept from it, not having the means. Just now, in this our great necessity, the Lord furnished him with the means, and we were helped in this way. In addition to this ten pounds, I received last evening a letter with five pounds, from a sister whom I never saw, and who has been several times used by God as an instrument to supply our wants. She writes thus: "It has been so much on my mind lately to send you some money, that I feel as if there must be some need, which the Lord purposes to honor me by making me the instrument of supplying. I therefore enclose you five pounds, all I have in the house at this moment."

December 9. One pound, with Mar\_9:36-37, "And taking a little child, he set him in the midst of them," etc., a most encouraging passage for this work, the force of which I had never felt before.

December 15. This day was set apart for prayer and thanksgiving respecting the Infant Orphan House, which was opened on November 28. In the morning we had a prayer meeting. In the afternoon, besides prayer and thanksgiving, I addressed the children of our day schools and the orphans, about 350, on Ecc\_12:1. In addition to the items mentioned above, donations were received during the year, of money, food, clothes, books, boxes, coal-hods, ornaments (to be sold), etc.; also, the offer of gratuitous medical attendance and medicine. Up to the close of 1836, seven hundred and seventy pounds and ninepence halfpenny had been given, and forty pounds promised.

December 31. We had this evening a prayer meeting to praise the Lord for his goodness during the past year, and to ask him for a continuance of his favors.

During the past year there have been received into the church, 52; and the Lord has been pleased to give me, as it regards my temporal supplies, £232, 11s. 9d.

January 2, 1837. This evening the two churches had again an especial prayer meeting.

January 5. To-day a sister called and told me about the conversion of her father, who, in his eightieth year after having for many years lived openly in sin, is at last brought to the knowledge of the Lord. This sister had long prayed for the conversion of her father, and at last, though only after twenty years, the Lord gave her the desire of her heart. May 18. There are now sixty-four children in the two Orphan Houses, and two more are expected, which will fill the two houses. May 28. The narrative of some of the Lord's dealings with me is now near being published, which has led me again most earnestly this day week, and repeatedly since, to ask the Lord that he would be pleased to give me what is wanting of the one thousand pounds, for which sum I have asked him on behalf of the orphans; for though, in my own mind, the thing is as good as done, so much so that I have repeatedly been able to thank God that he will surely give me every shilling of that sum yet to others this would not be enough. As the whole matter, then, about the Orphan House had been commenced for the glory of God, that in this way before the world and the church there might be another visible proof that the Lord delights in answering prayer; and as there was yet a part of the thousand pounds wanting; and as I earnestly desired the book might not leave the press before every shilling of that sum had been given in answer to prayer, without one single individual having been asked by me for anything, that thus I might have the sweet privilege of bearing my testimony for God in this book;—for these reasons, I say, I have given myself earnestly to prayer about this matter since May 21. On May 22 came in seven pounds and ten shillings, and on May 23, three pounds. On May 24, a lady, whom never saw before called on me, and gave me forty pounds. This circumstance has greatly encouraged me; for the Lord showed me thereby, afresh, his willingness to continue to send us large sums, and that they can even come from individuals whom we have never seen before. On May 25, three pounds and six shillings were sent from two unexpected quarters. On May 27 was sent, anonymously, a parcel of worn clothes, from London, and a sovereign. To-day (May 28) I received again four pounds three shillings and sixpence; and also a parcel was sent from a considerable distance, containing seven pairs of socks, and the following trinkets, to be sold for the support of the orphans: one gold pin with an Irish pearl, fifteen Irish pearls, two pins, two brooches, two lockets, one seal, two studs, eleven rings, one chain, and one bracelet, all of gold.

June 15. To-day I gave myself once more earnestly to prayer respecting the remainder of the thousand pounds. This evening five pounds were given, so that now the whole sum is made up. During eighteen months and ten days this petition has been brought before God almost daily. From the moment I asked till the Lord granted it fully, I had never been allowed to doubt that he would give every shilling of that sum. Often have I praised him beforehand, in the assurance that he would grant my request. The thing after which we have especially to seek in prayer is, that we believe that we receive, according to Mar\_11:24, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." As the Lord has so greatly condescended to listen to my prayers, and as I consider it one of the particular talents which he has intrusted to

me to exercise faith upon his promises, as it regards my own temporal wants and those of others; and as an Orphan House for boys above seven years of age seems greatly needed in this city; and as also without it we know not how to provide for the little boys in the Infant Orphan House, when they are above seven years of age, I purpose to establish an Orphan House for about forty boys above seven years of age.

July 12. The same friend who gave me on May 24, 1837, forty pounds for the orphans, and whom, up to that time, I had never seen, gave four hundred and sixty pounds more, being altogether five hundred pounds.

It is now three years and four months since brother Craik and I began, in dependence upon the Lord for funds, to seek to help the spread of the gospel through the instrumentality of schools, the circulation of the Holy Scriptures, and by aiding missionary exertions. Since then there have been circulated, through our instrumentality, 4,030 copies of the Scriptures; four day schools, for poor children, have been established by us; 1,119 children have been instructed in the six day schools, and 353 children are now in these six day schools. Besides this, a Sunday school and an adult school have been supplied with all they needed, and missionary exertions in the East Indies, in Upper Canada, and on the continent of Europe, have been aided. In addition to this, the word of God has been preached from house to house among the poor, in connection with the Scriptural Knowledge Institution, by brother C——r, within the last two years. On the 15th of August, 1837, the preceding portion of this narrative was published.

Aug. 17. To-day two more children were received into the Infant Orphan House, which makes up our full number, sixty-six in the Girls' and Infant Orphan Houses.

September 2. I have been looking about for a house for the orphan boys, these last three days. Everything else has been provided. The Lord has given suitable individuals to take care of the children, money, etc. In his own time he will give a house also.

September 19. It was to-day particularly impressed upon my heart that I ought to speak for more retirement, though the work should apparently suffer ever so much; and that arrangements should be made whereby I may be able to visit the brethren more, as an unvisited church will sooner or later become an unhealthy church. Pastors, as fellow-laborers, are greatly needed among us.

September 28. I have for a long time been too much outwardly engaged. Yesterday morning I spent about three hours in the vestry of Gideon, to be able to have more time for retirement. I meant to do the same in the afternoon, but before I could leave the house I was called on, and thus one person after the other came, till I had to go out. Thus it has been again to-day.

October 16. For a longtime past brother Craik and I have felt the importance of more pastoral visiting, and it has been one of our greatest trials that we have been unable to give more time to it. This evening we had purposely a meeting of the two churches, at which brother Craik and I, and a brother from Devonshire, spoke on: I. The importance of pastoral visiting. II. The particular obstacles which hindered us in attending to it. III. The question whether there was any way of removing some of the obstacles.

I. As to the importance of pastoral visiting, the following points were mentioned: 1. Watching over the saints, by means of visiting them, to prevent coldness, or to recover them from backsliding. 2.

To counsel and advise them in family affairs, in their business, and in spiritual matters. 3. To keep up that loving and familiar intercourse which is so desirable between saints and those who have the oversight of them. These visits should be, if possible, frequent; but in our case there have been several obstacles in the way.

II. The particular obstacles in the case are: 1. The largeness of the number who are in communion with us. One hundred would be quite as many as we have strength to visit regularly, and as often as would be desirable; but there are nearly four hundred in fellowship with us. 2. The distance of the houses of the saints from our own dwellings, as many live more than two miles off. 3. The Lord's blessing upon our labors. Not one year has passed away, since we have been in Bristol, without more than fifty having been added to our number, each of whom, in general, needed several times to be conversed with before being admitted into fellowship. 4. That brother Craik and I have each of us the care of two churches. At the first sight it appears as if the work is thus divided, but the double number of meetings, etc., nearly double the work. 5. The mere ruling, and taking care, in general, of a large body of believers, irrespective of the other work, takes much more time, and requires much more strength, than the taking care of a small body of believers, as we, by grace, desire not to allow known sin among us. 6. The position which we have in the church at large brings many brethren to us who travel through Bristol, who call on us, or lodge with us, and to whom, according to the Lord's will, we have to give some time. 7. In my own case, an extensive needful correspondence. 8. The weakness of body on the part of both of us. When the preaching is done,—when strangers who lodge with us are gone,—when the calls at our house are over,—when the needful letters, however briefly, are written,—when the necessary church business is settled,—our minds are often so worn out that we are glad to be quiet. 9. But suppose we have bodily strength remaining, after the above things have been attended to, yet the frame of mind is not always so as that one could visit. After having been particularly tried by church matters, which in so large a body goes not rarely occur, or being cast down in one's own soul, one may be fit for the closet, but not for visiting the saints. 10. Lastly, in my own case, no small part of my time is taken up by attending to the affairs of the Orphan Houses, schools, the circulation of the Scriptures, the aiding missionary efforts, and other work connected with the Scriptural Knowledge Institution.

III. What is to be done under these circumstances? 1. In the days of the apostles there would have been more brethren to take the oversight of so large a body as we are. The Lord has not laid upon us a burden which is too heavy for us; he is not a hard master. It is evident that he does not mean us even to attempt to visit all the saints as much as is evidently needful, and much less as frequently as it would be desirable. We mention this, to prevent uncomfortable feelings on the part of the dear saints under our pastoral care, who find themselves not as much visited as they used to be when we came to Bristol, when the number of them was not seventy, and now it is about four hundred, and when in many other respects the work in our hands was not half so much as it is now, and when we had much more bodily strength. 2. It is therefore evident that there are other pastors needed; not nominal pastors, but such as the Lord has called, to whom he has given a pastor's heart and pastoral gifts. 3. Such may be raised up by the Lord from our own number, or the Lord may send them from elsewhere. 4. But in the mean time we should at least see whether there are not helpers among us. 5. As to the work itself, in order that time may be saved, it appears desirable that the two churches, Bethesda and Gideon, should be united into one, that the

breaking of bread should be alternately, and that the number of weekly meetings should be reduced.

October 21. To-day the Lord has given me a house for the Orphan Boys, in the same street in which the other two Orphan Houses are.

Mr. Müller's health having suffered from his cares, money was sent him from unexpected sources, to be used in travelling and recreation.

#### REVIEW OF THE YEAR 1837

1. There are now eighty-one children in the three Orphan Houses, and nine brethren and sisters, who have the care of them. Ninety, therefore, daily sit down to table. Lord, look on the necessities of thy servant!

2. The schools require as much help as before; nay, more, particularly the Sunday school, in which there are at present about 320 children, and in the day schools about 350. Lord, thy servant is a poor man; but he has trusted in thee, and made his boast in thee, before the sons of men; therefore let him not be confounded! Let it not be said all this was enthusiasm, and therefore it is come to naught!

3. My temporal supplies have been £307, 2s. 6½d.

## 04.09. Chapter 9 - Trial

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### CHAPTER 9

Trial.

1838 THE MINISTRY OF SICKNESS—PEACE OF MIND—JESUS A PRESENT HELP—DEEP POVERTY—PLEADING WITH GOD—UNITED PRAYER.

JANUARY 6, 1838. I feel little better in my head, though my general health seems improved; but my kind physician says I am much better, and advises me now change of air. This evening a sister, who resides about fifty miles from hence, and who is quite unacquainted with the medical advice given to me this morning, sent me fifteen pounds for the express purpose of change of air; and wrote that she felt assured, from having been similarly afflicted, that nothing would do me so much good, humanly speaking, as quiet and change of air.

January 7. This is the ninth Lord's day that I have been kept from the ministering in the word. My affliction is connected with a great tendency to irritability of temper; yea, with some satanic feeling, foreign to me even naturally.

January 10. To-day I went with my family to Trowbridge. Jan. 14. Lord's day. I have spent several hours in prayer to-day, and read on my knees, and prayed for two hours over Psalms 63:1-11. God has blessed my soul much today. My soul is now brought into that state that I delight myself in the will of God, as it regards my health. Yea, I can now say, from my heart, I would not have this disease removed till God, by its means, has bestowed the blessing for which it was sent.

January 15. I have had, since yesterday afternoon, less suffering in my head than for the last eight days; though it is even now far from being well. I have still an inward assurance, on account of the spiritual blessings which the Lord has granted to me, that through this affliction he is only purifying me for his blessed service, and that I shall be soon restored to the work. To-day, also, God has continued to me fervency of spirit, which I have now enjoyed for three days following. He has to-day, also, drawn out my soul into much real communion with himself, and into holy desires to be more conformed to his dear Son. When God gives a spirit of prayer, how easily then to pray! Nevertheless, it was given to me in the use of the means, as I fell on my knees last Saturday, to read his word with meditation, and to turn it into prayer. To-day I spent about three hours in prayer over Psalms 64:1-10 and Psalms 65:1-13. In reference to that precious word, "O thou that hearest prayer," (Psa\_65:2,) I asked the Lord the following petitions, and entreated him to record them in heaven, and to answer them.

1. That he would give me grace to glorify him by a submissive and patient spirit under my affliction.
2. That as I was enabled now, and only now from my heart, to praise God for this affliction, he would not remove his hand from me until he had qualified me for his work more than I have been hitherto.

3. That he would be pleased to grant that the work of conversion, through the instrumentality of brother Craik and myself, might not cease, but go on as much now as when we first came to Bristol, yea, more abundantly than even then.

4. That he would be pleased to give more real spiritual prosperity to the church under our care than ever we have as yet enjoyed.

5. Having praised him for the sale of so many copies of my Narrative in so short a time, I entreated him to cause every copy to be disposed of.

6. I asked him to continue to let his rich blessing rest upon this little work, and more abundantly, so that may be converted through it, and many of the children of God truly benefited by it, and that thus I might now be speaking through it, though laid aside from active service.

7. I asked him for his blessing, in the way of conversion, to rest upon the orphans, and upon the Sunday and day-school children under our care.

8. I asked him for means to carry on these Institutions, and to enlarge them.

These are some of the petitions which I have asked of my God this evening, in connection with this his own word. I believe he has heard me. I believe he will make it manifest in his own good time that he has heard me, and I have recorded these my petition, this 15th day of January, 1838, that when God has answered them he may get, through this, glory to his name. [Whilst writing this second part, I add to the praise of the Lord, and for the encouragement of the children of God, that petitions 4, 5, 6, 7, and 8, have been fully answered, and the other petitions, likewise, in part.]

January 16. Tuesday. A blessed day. How very good is the Lord! Fervency of spirit, through his grace, is continued to me; though this morning, but for the help of God, I should have lost it again. The weather has been very cold for several days; but to-day I suffered much, either because it was colder than before, or because I felt it more, owing to the weakness of my body, and having taken so much medicine. I arose from my knees and stirred the fire, but I still remained very cold. I was a little irritated by this. I moved to another part of the room, but felt the cold still more. At last, having prayed for some time, I was obliged to rise up and take a walk to promote circulation. I now entreated the Lord on my walk that this circumstance might not be permitted to rob me of the precious communion which I have had with him the last three days; for this was the object at which Satan aimed. I confessed also my sin of irritability on account of the cold, and sought to have my conscience cleansed through the blood of Jesus. He had mercy upon me, my peace was restored, and when I returned I sought the Lord again in prayer, and had uninterrupted communion with him. His health remaining feeble, Mr. M. left England on April 6, for Germany, and returned to Bristol May 7. He continues his narrative:— May 8. This evening I went to the prayer meeting at Gideon. I read Psalm 103., and was able to thank the Lord publicly for my late affliction. This is the first time that I have taken any part in the public meetings of the brethren since November 6, 1837.

July 12. The funds, which were this day twelvemonth about seven hundred and eighty pounds, are now reduced to about twenty pounds; but, thanks be to the Lord, my faith is as strong, or stronger, than it was when we had the larger sum on hand; 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, and as real faith is manifested as such by leading to prayer, I gave myself to prayer with brother T——, of

the Boys' Orphan House, who had called on me, and who, besides my wife and brother Craik, is the only individual to whom I speak about the state of the funds. While we were praying an orphan child from Frome was brought, and some believers at Frome, having collected among them five pounds, sent this money with the child. Thus we received the first answer at a time of need. We have given notice for seven children to come in, and purpose to give notice for five more, though our funds are so low, hoping that God will look on our necessities.

July 17 and 18. These two days we have had two especial prayer meetings, from six to nine in the evening, to commend publicly to the Lord the Boys' Orphan House. Our funds are now very low. There are about twenty pounds in hand, and in a few days thirty pounds, at least, will be needed; but I purposely avoided saying anything about our present necessities, and spoke only to the praise of God, about the abundance with which our gracious Father, "the Father of the fatherless," has hitherto supplied us. This was done in order that the hand of God, in sending help, may be so much the more clearly seen.

July 22. This evening I was walking in our little garden, meditating on Heb\_13:8, "Jesus Christ the same yesterday, and to-day, and forever." Whilst meditating on his unchangeable love, power, wisdom, etc., and turning all, as I went on, into prayer respecting myself; and whilst applying likewise his unchangeable love, and power, and wisdom, etc., both to my present spiritual and temporal circumstances,—all at once the present need of the Orphan Houses was brought to mind. Immediately I was led to say to myself, Jesus in his love and power has hitherto supplied me with what I have needed for the orphans, and in the same unchangeable love and power he will provide me with what I may need for the future. A flow of joy came into my soul whilst realizing thus the unchangeableness of our adorable Lord. About one minute after, a letter was brought me, enclosing a bill for twenty pounds.

August 18. I have not one penny in hand for the orphans. In a day or two again many pounds will be needed. My eyes are up to the Lord. Evening. Before this day is over, I have received from a sister five pounds. She had some time since put away her trinkets, to be sold for the benefit of the orphans. This morning, whilst in prayer, it came to her mind, "I have this five pounds, and owe no man anything, 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 therefore brought it, little knowing that there was not a penny in hand.

August 29. To-day sixteen believers were baptized. Among those who were baptized was an aged brother of above eighty-four years, and one above seventy. For the latter, his believing wife had prayed thirty-eight years, and at last the Lord answered her prayers in his conversion.

August 31. I have been waiting on the Lord for means, as the matron's books from the Girls' Orphan House have been brought, and there is no money in hand to advance for housekeeping. But, as yet, the Lord has not been pleased to send help. As the matron called to-day for money, one of the laborers gave two pounds of his own, for the present necessities.

September 1. The Lord in his wisdom and love has not yet sent help. Whence it is to come, need not be my care. But I believe God will, in due time, send help. His hour is not yet come. As there was money needed in the Boys' Orphan House also, the same brother just alluded to gave two pounds for that also. Thus we were delivered at this time likewise. But now his means are gone.

This is the most trying hour that as yet I have had in the work, as it regards means; but I know that I shall yet praise the Lord for his help.

September 5. Our hour of trial continues still. The Lord mercifully has given enough to supply our daily necessities; but he gives by the day now, and almost by the hour, as we need it. Nothing came in yesterday. I have besought the Lord again and again, both yesterday and to-day. It is as if the Lord said: "Mine hour is not yet come." But I have faith in God. I believe that he surely will send help, though I know not whence it is to come. Many pounds are needed within a few days, and there is not a penny in hand. This morning two pounds was given for the present necessities, by one of the laborers in the work. Evening. This very day the Lord sent again some help to encourage me to continue to wait on him, and to trust in him. As I was praying this afternoon respecting the matter, I felt fully assured that the Lord would send help, and praised him beforehand for his help, and asked him to encourage our hearts through it. I have been also led, yesterday and to-day, to ask the Lord especially that he would not allow my faith to fail. A few minutes after I prayed, brother T—— came and brought four pounds one shilling and fivepence, which had come in in several small donations. He told me, at the same time, that to-morrow the books will be brought from the Infant Orphan House, when money must be advanced for housekeeping. I thought for a moment it might be well to keep three pounds of this money for that purpose. But it occurred to me immediately, "Sufficient unto the day is the evil thereof." The Lord can provide by to-morrow much more than I need; and I therefore sent three pounds to one of the sisters whose quarterly salary was due, and the remaining one pound one shilling and fivepence to the Boys' Orphan House for housekeeping. Thus I am still penniless. My hope is in God; he will provide.

September 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 they would have been looked over, and when money would be advanced for housekeeping. I said, "to-morrow," though I had not a single penny in hand. About an hour after, brother T—— sent me a note, to say that he had received one pound this morning, and that last evening a brother had sent twenty-nine pounds of salt, forty-four dozen of onions, and twenty-six pounds of groats.<sup>1</sup> 1 Groats. Oats or other grain, with the hulls removed.—ED.

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

September 8. It has not pleased my gracious Lord to send me help as yet. Yesterday and to-day I have been pleading with God eleven arguments why he would be graciously pleased to send help. The arguments which I plead with God are:—

1. That I set about the work for the glory of God, i.e. 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; and that, therefore, he would be pleased to send supplies.

2. That God is the "Father of the fatherless," and that he, therefore, as their father, would be pleased to provide. Psa\_68:5.

3. That I have received the children in the name of Jesus, and that therefore he, in these children, has been received, and is fed, and is clothed; and that therefore he would be pleased to consider this. Mar\_9:36-37.

4. That the faith of many of the children of God has been strengthened by this work hitherto, and that, if God were to withhold the means for the future, those who are weak in faith would be staggered; whilst, by a continuance of means, their faith might still further be strengthened.

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

6. That many of the children of God, who are uninstructed, or in a carnal state, would feel themselves justified to continue their alliance with the world in the work of God, and to go on as heretofore in their unscriptural proceedings respecting similar institutions, so far as the obtaining of means is concerned, if he were not to help me.

7. That the Lord would remember that I am his child, and that he would graciously pity me, and remember that I cannot provide for these children, and that therefore he would not allow this burden to lie upon me long without sending help.

8. That he would remember likewise my fellow-laborers in the work, who trust in him, but who would be tried were he to withhold supplies.

9. That he would remember that I should have to dismiss the children from under our scriptural instruction to their former companions.

10. That he would show that those were mistaken who said, that, at the first, supplies might be expected, while the thing was new, but not afterwards.

11. That I should not know, were he to withhold means, what construction I should put upon all the many most remarkable answers to prayer which he had given me heretofore in connection with this work, and which most fully have shown to me that it is of God. In some small measure I now understand, experimentally, the meaning of the word, "how long," which so frequently occurs in the prayers of the Psalms. But even now, by the grace of God, my eyes are up unto him only, and I believe that he will send help.

Sept. 10. Monday morning. Neither Saturday nor yesterday had any money come in. It appeared to me now needful to take some steps on account of our need, i.e. to go to the Orphan Houses, call the brethren and sisters together (who, except brother T——, had never been informed about the state of the funds), state the case to them, see how much money was needed for the present, tell them that amidst all this trial of faith I still believed that God would help, and to pray with them. Especially, also, I meant to go for the sake of telling them that no more articles must be purchased than we have the means to pay for, but to let there be nothing lacking in any way to the children, as it regards nourishing food and needful clothing; for I would rather at once send them away than that they should lack. I meant to go for the sake also of seeing whether there were still articles remaining which had been sent for the purpose of being sold, or whether there were any

articles really needless, that we might turn them into money. I felt that the matter was now come to a solemn crisis. About half-past nine sixpence came in, which had been put anonymously into the box at Gideon Chapel. This money seemed to me like an earnest that God would have compassion and send more. About ten, after I had returned from brother Craik, to whom I had unbosomed my heart again, whilst once more in prayer for help, a sister called who gave two sovereigns to my wife for the orphans, stating that she had felt herself stirred up to come, and that she had delayed coming already too long. A few minutes after, when I went into the room where she was, she gave me two sovereigns more, and all this without knowing the least about our need. Thus the Lord most mercifully has sent us a little help, to the great encouragement of my faith. A few minutes after I was called on for money from the Infant Orphan House, to which I sent two pounds, and one pound sixpence to the Boys' Orphan House, and one pound to the Girls' Orphan House.

To-day I saw a young brother who, as well as one of his sisters, has been brought to the knowledge of the Lord through my Narrative.

Sept. 11. The good Lord, in his wisdom, still sees it needful to keep us very low. But this afternoon brother T—— called, and told me that one of our fellow-laborers had sold his metal watch, and two gold pins, for one pound one shilling, that nine shillings sixpence had come in, and that two of our fellow-laborers had sent two lots of books of their own, nineteen and twenty-one in number, to be sold for the orphans.

Sept. 12. Still the trial continues. Only nine shillings came in to-day, given by one of the laborers. In the midst of this great trial of faith the Lord still mercifully keeps me in great peace. He also allows me to see that our labor is not in vain; for yesterday died Leah Culliford, one of the orphans, about nine years old, truly converted, and brought to the faith some months before her departure.

Sept. 13. No help has come yet. This morning I found it was absolutely needful to tell the brethren and sisters about the state of the funds, and to give necessary directions as to going into debt, etc. We prayed together, and had a very happy meeting. They all seemed comfortable. 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 of the sisters, who is engaged in the work, sent a message after me, not to trouble myself about her salary, for she should not want any for a twelve-month.

Sept. 14. I 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 me all the money he had, sixteen shillings, saying that it would not be upright to pray, if he were not to give what he had. One of the sisters told me that in six days she would give six pounds, which 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 the milkman weekly, because they had preferred to receive the payments in this way, and sometimes it had thus been also with the butcher and grocer. But now, as the Lord deals out to us by the day, we consider it would be wrong to go on any longer in this way, as the week's payment night become due, and we have no money to meet it; and thus those with whom we deal might be inconvenienced by us, and we found acting against the commandment of the Lord, "Owe no man anything." Rom\_13:8. From this day, and henceforward, whilst the Lord gives to us our supplies by the day, we purpose, therefore, to pay at once for every article as it is purchased, and never to buy

any thing except we can pay for it at once, 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 which was owed was paid off this day.

Sept. 15. Saturday. We met again this morning for prayer. God comforts our hearts. We are looking for help. I found that there were provisions enough for to-day and to-morrow, but there was no money in hand to take in bread as usual, in order that the children might not have newly baked bread. This afternoon one of the laborers, who had been absent for several days from Bristol, returned, and gave one pound. This evening we met again for prayer, when I found that ten shillings sixpence more had come in since the morning. With this one pound ten shillings sixpence we were able to buy, even this Saturday evening, the usual quantity of bread (as it might be difficult to get stale bread on Monday morning), and have some money left. God be praised, who gave us grace to come to the decision not to take any bread to-day, as usual, nor to buy anything for which we cannot pay at once. We were very comfortable, thankfully taking this money out of our Father's hands, as a proof that he still cares for us, and that, in his own time, he will send us larger sums.

## 04.10. Chapter 10 - Deliverance

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### CHAPTER 10

Deliverance.

1838

“PERPLEXED BUT NOT IN DESPAIR”—FAITH JUSTIFIED—A LESSON ON OBEDIENCE—BOUNTIFUL SUPPLIES—SPIRITUAL INGATHERING—A DAY OF MERCIES—TIMELY AID—A SEASON OF PLENTY—OBEDIENCE REWARDED.

SEPT. 16, 1838. Lord’s day afternoon. We met again for prayer respecting supplies for the orphans. We are in peace, and our hope is in God, that he graciously will appear, though but one shilling has come in since last evening.

Sept. 17. The trial still continues. It is now more and more trying, even to faith, as each day comes. But I am sure God will send help, if we can but wait. One of the laborers had had a little money come in, of which he gave twelve shillings sixpence; another laborer gave eleven shillings eightpence, being all the money she had left: this with seventeen shillings sixpence, which partly had come in, and partly was in hand, enabled us to pay what needed to be paid, and to purchase provisions, so that nothing yet, in any way, has been lacking. This evening I was rather tried respecting the long delay of larger sums coming; but being led to go to the Scriptures for comfort, my soul was greatly refreshed, and my faith again strengthened, by Psalm 34., so that I went very cheerfully to meet with my dear fellow-laborers for prayer. I read to them the Psalm, and sought to cheer their hearts through the precious promises contained in it.

Sept. 18. Brother T. had twenty-five shillings in hand, and I had three shillings. This one pound eight shillings enabled us to buy the meat and bread which was needed. A little tea for one of the houses, and milk for all: no more than this is needed. Thus the Lord has provided not only for this day, but there is bread for two days in hand. Now, however, 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. Now observe how the Lord helped us! A lady from the neighborhood of London, who brought a parcel with money from her daughter, arrived four or five days since in Bristol, and took lodgings next door to the Boys’ Orphan House. This afternoon she herself kindly brought me the money, amounting to three pounds two shillings and sixpence. We had been reduced so low as to be on the point of selling those things which could be spared; but this morning I had asked the Lord, if it might be, to prevent the necessity of our doing so. That the money had been so near the Orphan Houses for several days without being given, is a plain 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 to make the answer much the sweeter. It is indeed a precious deliverance. I burst out into loud praises and thanks the first moment I was alone after I had received the money. I met with my fellow-laborers again this evening for prayer and praise; their hearts were not a little cheered. This money was this evening divided, and will comfortably

provide for all that will be needed to-morrow.

Sept. 20. Morning. The Lord has again kindly sent in a little. Last evening was given to me one shilling and sixpence, and this morning one pound three shillings. Evening. This evening the Lord sent still further supplies; eight pounds eleven shillings and twopence halfpenny came in, as a further proof that the Lord is not unmindful of us. There was in the box of the Girls' Orphan House one pound one shilling, and in that of the Boys' Orphan House one pound seven shillings and twopence halfpenny. One of the laborers in accordance with her promise this day week, gave six pounds three shillings. About eighteen months ago she saw it right no longer to have money for herself in the Savings Bank, and she therefore, in her heart, gave the money which she had there to the Orphan Houses, intending to draw it in a time of need. Some time since (she told me this evening) she drew a part of it to buy several useful articles for the Orphan Houses; now the sum was reduced to six pounds. When she found out the present need, she went this day week to the Savings Bank, and gave notice that she wished to draw her money to-day.

Sept. 22. Both yesterday and to-day we have again assembled for prayer and praise. We are in no immediate want, but on the 29th, nineteen pounds ten shillings will be due for the rent of the three Orphan Houses. To-day there was only four shillings and sevenpence in hand for the other objects of the institution, though it was the pay day for some of the teachers. My comfort was the living God. During this week he had helped me so repeatedly and in such a remarkable way, as it regards the Orphan Houses, that it would have been doubly sinful not to have trusted in him for help under this fresh difficulty. No money came in this morning. About two, the usual time when the teachers are paid, a sovereign was given, with which I went immediately to brother T., who attends to this part of the work, to pay, at least in part, the weekly salaries. I found that he had received a sovereign in the morning. By means of this sovereign, together with the one that I had received just at the moment when it was needed, we were helped through this day.

Sept. 25. Yesterday and the previous days we have continued to assemble for prayer. In four days the rent for the Orphan Houses will be due, and we have nothing towards it; also the housekeeping money in the three houses is now again gone. May the Lord have compassion on us, and continue to send us help! This morning there was found nine shillings and sixpence in the box in my house. We met yesterday again for prayer. To-day I was not able to go, on account of indisposition; I sent, therefore, to brother T. to request him to divide the eighteen shillings and sixpence (ten shillings of which had come in last evening, and eight shillings and sixpence of which we had in hand) between the three matrons.

Sept. 29. Saturday evening. Prayer has been made for several days past respecting the rent, which is due this day. I have been looking out for it, though I knew not whence a shilling was to come. This morning brother T. called me, and, as no money had come in, we prayed together, and continued in supplication from ten till a quarter to twelve. Twelve o'clock struck, the time when the rent ought to have been paid, but no money had been sent. For some days past I have repeatedly had a misgiving, whether the Lord might not disappoint us, in order that we might be led to provide by the week, or by the day, for the rent. This is the second, and only the second, complete failure as to 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, then 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! The 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 to pay yesterday the nineteen pounds ten shillings for the rent. The means for it were thus obtained: 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 was left of the above-mentioned five pounds, made up nineteen pounds ten shillings, the sum which was needed. This day we were again greatly reduced. There was no money in hand to take in bread, as usual, for the Boys' and Infant Orphan Houses. But again the Lord helped. A sister who had arrived this afternoon from Swansea brought one pound seven shillings, and one of the laborers sold an article, by means of 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 out only to-day, and the money for milk in one of the houses could only be made up by one of the laborers 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 with it, or more meat, to make up the dinner with the meat which she had in the house, the baker called, and left three quarterns of bread as a present. In this great need, some money having been given to one of the laborers, he gave two pounds of it, by which we were able to buy meat, bread, and other provisions.

Oct. 10. The coals in the Infant Orphan House are out, and nearly so in the other two houses. Also the treacle casks in all the three houses are nearly empty. On this account we have asked 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 was 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 was also in the boxes nine shillings. One of the laborers paid for a ton of coals. We obtained sixteen pounds sixteen shillings for the silver articles. Thus we were helped through the heavy expenses of the following days.

Oct. 12. To-day seven brethren and sisters were added to us in fellowship, and eight were proposed. May the Lord send helpers for the work!

Oct. 15. I knew that there would be money needed this morning for many things in the Orphan Houses, and my heart was therefore lifted up to the Lord. Just when I was going to meet my fellow-laborers for prayer, I received from Trowbridge four pounds. There had come in also at the Orphan Houses seven shillings and threepence. To this one of the laborers added one pound. Thus I was enabled abundantly to supply all that was wanted, and to pay for a cask of treacle and a ton of coals. We are now, however, cast again on the love of our Lord for further supplies, as there is neither anything in hand, nor have the laborers any more of their own to give.

Oct. 16. I was looking up to the Lord for help early this morning, when, almost immediately afterwards brother T. came, and brought two silver tablespoons and six teaspoons, which had been left anonymously, yesterday afternoon, at the Girls' Orphan House. This afternoon I received twelve pounds from Staffordshire.

Oct. 22. To-day our funds were again quite low. In the Infant Orphan House only twopence was left, and very little in the other two houses. But the Lord most manifestly again answered prayer, by sending four pounds three shillings and one penny,

Oct 27. Thanks to our adorable Lord! this day also we have not been confounded; for there was six shillings in the box at the Infant Orphan House, and six shillings came in for things which had been given to be sold. To this one of the laborers added eighteen shillings. By means of this one pound ten shillings we have been able to meet all pressing demands, and to procure provisions for to-day and to-morrow.

Oct. 29. Monday. The Lord has again given us this day our daily bread, though in the morning there was not the least natural prospect of obtaining supplies.

Oct. 30. This has been again a day of peculiar mercies in reference to the funds. Whilst I was in prayer respecting them a brother brought two and a quarter yards of cloth. He had bought it for himself, but afterwards, considering that he had sufficient clothes, he gave it to be sold for the orphans. This evening a sister gave me twenty pounds, ten of which were for the Orphans, and ten for the other objects.

Nov. 7. The funds are now again completely exhausted.

Nov. 10. Saturday. All seemed to be dark, so far as regards natural appearances, at the commencement of this day. But the Lord has helped us, and enabled us to meet all demands. We were brought to the close of one more week, having been able to supply the necessities of ninety-seven persons in the Orphan Houses, without owing anything.

Nov. 13. This morning our want was again great. I have twenty pounds in hand which has been put by for rent, but, for the Lord's honor, I would not take of it. Nothing had come in, and the laborers had scarcely anything to give. I went, however, to the Orphan Houses, to pray with my fellow-laborers, and, if it might be, to comfort them, and see what could be done. When I came there I found that nineteen shillings and sixpence had come in this morning. On inquiry I heard that only two shillings and sixpence more was needed to carry us through the day. This one of the laborers was able to add of his own. Thus the Lord has again helped us out of our difficulty. One of the laborers gave some things which he could do without, and another gave a workbox to be sold for the orphans. Before this day has come to an end, the Lord has sent in one pound two shillings and fourpence more, so that we have also a little for to-morrow.

Nov. 20. To-day our need was exceedingly great, but the Lord's help was great also. I went to meet with the brethren and sisters as usual. I found that one pound would be needed to supply the necessities of to-day, but three shillings only had come in. Just when we were going to pray, one of the laborers came in, who, after prayer, gave ten shillings. Whilst we were praying, another laborer came in, who had received one pound. Thus we had one pound thirteen shillings,—even more, therefore, than was absolutely needed.

Nov. 21. Never were we reduced in funds as to-day. There was not a single halfpenny in hand between the matrons of the three houses. Nevertheless, there was a good dinner, and by managing so as to help one another with bread, etc., there was a prospect of getting over this day also; 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 that we must wait for help, and see how the Lord would deliver us at this time. I was sure of help, but we were indeed straitened. When I came to Kingsdown, I felt that I needed more exercise, being very cold, wherefore I went not the nearest way home, but round by Clarenceplace. About twenty yards from my house I met a brother, who walked back with me, and after a little conversation gave me ten pounds to be handed over to the brethren, the deacons, towards providing the poor saints with coals, blankets, and warm clothing; also five pounds for the orphans, and five pounds for the other objects of the Scriptural Knowledge Institution. The brother had called twice while I was gone to the Orphan Houses, and had I now been one half minute later I should have missed him. But the Lord knew our need, and therefore allowed me to meet him.

Nov. 24. This again has been a very remarkable day. We had as little in hand this morning as at any time, and yet several pounds were needed. But God, who is rich in mercy, and whose word so positively declares that none who trust in him shall be confounded, has helped us through this day also. While I was in prayer, about ten in the morning, respecting the funds, 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 to be sent to the Orphan Houses. Never could they have come more seasonably. This was an encouragement to me to continue to expect help. When I came to the prayer meeting, about twelve o'clock, I heard that two shillings had come in, also one pound for a guitar, which had been given for sale. The payment for this guitar had been expected for many weeks. It had been mentioned among us repeatedly that it might come just at a time when we most needed it; and O, how true! But with all this we could not have put by the rents for this week, amounting to thirty shillings. One of the laborers therefore gave his watch to the orphan fund, under the condition, that should Lord not enable us before December 21 to make up the 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 the next week's rent.] Thus the Lord helped us through this day, and with it brought us to the close of one more week.

Nov. 28. This is perhaps of all days the most remarkable as yet, so far as it regards the funds. When I was in prayer this morning respecting them, I was enabled firmly to believe that the Lord would send help, though all seemed dark as to natural appearances. At twelve o'clock I met as usual with the brethren and sisters for prayer. There had come in only one shilling, which was left last evening anonymously at the Infant Orphan House, and which, except twopence, had already been spent, on account of the great need. I heard also that an individual had gratuitously cleaned the timepiece in the Infant Orphan House, and had offered to keep the timepieces in the three houses in repair. Thus the Lord gave even in this a little encouragement, and a proof that he is still mindful of us. On inquiry, I found that there was everything needful for the dinner in all the three houses; but neither in the Infant nor Boys' Orphan Houses was there bread enough for tea, nor money to buy milk. Lower we had never been, and perhaps never so low. We gave ourselves not unitedly to prayer, laying the case in simplicity before the Lord. Whilst in prayer there was a knock at the door, and one of the sisters went out. After the two brethren who labor in the Orphan

Houses and I had prayed aloud, we continued for a while silently in prayer. As to myself, I was lifting up my heart to the Lord to make a way for our escape, and in order to know if there were any other thing which I could do with a good conscience, besides waiting on him, so 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 quite passed over my lips, when I perceived a letter lying on the table, which had been brought whilst we were in prayer. It was from my wife, containing another letter from a brother with ten pounds for the orphans. The evening before last I was asked by a brother whether the balance in hand for the orphans would be as great this time, when the accounts would be made up, as the last time. My answer was that it would be as great as the Lord pleased. The next morning this brother was moved to remember the orphans, and to send to-day ten pounds, which arrived after I had left my house, and which, on account of our need, was forwarded immediately to me. The brother who sent the ten pounds for the orphans sent likewise ten pounds to be divided between brother Craik and me, with the object of purchasing new clothes for ourselves.

Nov. 29. The Lord has greatly blessed our meetings for prayer. They have been instrumental in leading us to much prayer for the children in the Orphan Houses, in the day schools, and in the Sunday school. They have led us to prayer for ourselves, for the day-school teachers, and for the Sunday-school teachers, that grace may be given to us so to walk before the children, and so to deal with them, as that the Lord may be glorified by us. We have also often been led to intercede for the believers with whom we are in fellowship, and for the church at large. We have especially prayed that our work may lead the church generally to a more simple confidence and trust in the Lord. That these meetings have not been in vain, as regards the procuring of funds, has been already sufficiently seen by the many instances which have been recorded in the foregoing pages. To-day, however, we have had another particular proof of this. When we met I found that ten shillings had come in yesterday afternoon. When I returned home I found one pound had come in, and shortly after I received another pound. In the evening I received fifty pounds, which was sent from Suffolk by a sister who had often expressed how gladly she would contribute more largely to the work which is in our hands had she the means, and who just now, in this our time of need, has obtained the means to carry out the desire of her heart. I rejoice in the last donation particularly, not because of the largeness of the sum, but because it enables me to pay to my brethren and sisters in the Orphan Houses the salary which is due to them.

Dec. 6. This afternoon I received one hundred pounds from a sister,—fifty for the orphans, and fifty for the school, Bible, and missionary fund. This same sister, who earns her bread with her own hands, had given, on October 5, 1837, fifty pounds towards the Boys' Orphan House, and gave for the necessities of the poor saints, in August 1838, one hundred pounds more; for she had been made willing to act out those precious exhortations: "Having food and raiment, let us be therewith content." "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." "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." Respecting the fifty pounds which has been 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 had repeatedly prayed respecting this want of Bibles, and particularly again this morning. It had been also much laid on our hearts to-day

to request that the Lord would enable us to have the Report printed, which we could not do unless he first sent the means. Lastly, we had also repeatedly asked him to supply us so largely, if it were his will, as that at the time of the public meetings we might be able to speak again of abundance. For though 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 had convened the brethren for the sake of telling them about our poverty, and thus to induce them to give.

Dec. 11, 12, and 13. On the evenings of these three days there were public meetings, at which I gave an account of the Lord's dealing with us in reference to the Orphan Houses and the other objects of the Scriptural Knowledge Institution. As the work, and particularly that of the Orphan Houses, was begun for the benefit of the church at large, it appeared well to us that from time to time it should be publicly stated how the Lord had dealt with us in reference to it; and as, on Dec. 9, the third year had been completed since the commencement of the orphan work, this seemed to be a suitable time for having these meetings.

I notice briefly the following particulars respecting the first three objects of the Scriptural Knowledge Institution. 1. There is at present—December, 1838—a Sunday school supported by it, which contains four hundred and sixty-three children. This part of the work calls for particular thanksgiving; for during these last eighteen months the number of the children has been nearly three times as great as it used to be. Five of the scholars have been converted within the last two years, and are now in fellowship with the church, and three of them are teachers in the school. 2. There is in connection with the Institution an adult school, in which, since the commencement of the work, above one hundred and twenty adults have been instructed, and in which at present twelve are taught to read. 3. The Institution has entirely supported, since its commencement, several day schools for poor children, and within the last two years six of such,—three for boys and three for girls. The number of all the children that have had schooling in the day schools through the medium of the Institution, since its formation, amounts to 1,534; the number of those at present in the six day schools is 342. 4. During the last two years there have been circulated 1,884 copies of the Scriptures in connection with the Institution, and since the beginning of the work, March 5, 1834, 5,078 copies. 5. For missionary purposes have been laid out £74, 18s. 4d. 6. The total of the income for the first three objects, during the last two years, was £1,129, 13s. 1d.; the total of the expense, £1,111, 13s. 7½d.

There are, at present, 86 orphans in the three houses, i.e. 31 in the Girls' Orphan House, 31 in the Infant Orphan House, and 24 in the Boys' Orphan House. The whole number of orphans who have been under our care from April 11, 1836, to Dec. 9, 1838, amounts to 110. The total of the income for the orphans, from Dec. 9, 1836 to Dec. 9, 1838 has amounted to £1,341, 4s. 7d.; the total of the expenses to £1,664, 4s. 0¾d. There was two years ago a balance of £373, 4s. 8¼d. on hand, and now the balance is £50, 5s. 3d.

Dec. 16. There was a paper anonymously put into the box at Bethesda Chapel containing four pounds ten shillings. In the paper was written, "For the rent of the Orphan Houses, from Dec. 10 to Dec. 31, 1838. 'O, taste and see that the Lord is good: blessed is the man that trusteth in him!'" In order that the reader may be able to enter into the value of this donation, I would request him to read over once more what I wrote under "Sept. 29" of this year. [The individual who gave this four

pounds ten shillings for the rent of the Orphan Houses for the first three weeks after the public meetings, at which the matter about the rent, for the instruction of the brethren, was fully stated, continued for three years, up to Dec. 10, 1841, to give regularly, but anonymously, one pound ten shillings a week for the same purpose, which was exactly the sum required every week for the rent of those three houses. Thus the Lord rewarded our faithfulness in carrying out the light which he had given us. But the chief blessing resulting from this circumstance I consider to be this,—that several brethren, who earn their bread by the labor of their hands, have learned through this circumstance that it is the will of the Lord they should lay by their rent weekly. I beseech those brethren who are not pursuing this course to do so, and they will soon prove by experience the benefit of acting on scriptural principles even as it regards this life.] Dec. 17. To-day eleven brethren and sisters were proposed for fellowship.

Dec. 20. As the expenses for the orphans have been above forty-seven pounds within the last six days, and as but little above thirteen pounds has come in, and as the money for printing the Report had to be kept back, in order that we might not be in debt, we were again to-day very low in funds, though it is but six days since the public meetings. As I knew that to-morrow several pounds would be needed to supply the matrons, I gave myself this morning to prayer. About a quarter of an hour afterwards I received three pounds, the payment of a legacy left by a sister, who fell asleep in Jesus several months since, in Ireland. Besides this I received from the brother through whom the legacy was paid, two pounds ten shillings for the orpha fund. With this five pounds ten shillings I hope to be able to meet the expenses of to-morrow.

Dec. 22. A solemn day. I received to-day the information that my brother died on October 7. “Shall not the Judge of all the earth do right?” must be the stay of the believer at such a time, and, by grace, it is my stay now. I know that the Lord is glorified in my brother, whatever his end has been. May the Lord make this event a lasting blessing to me, especially in leading me to earnestness in prayer for my father!

#### REVIEW OF THE YEAR 1838

1. As to the church. There are 405 at present in fellowship with us; 61 having been added last year, of whom 36 have been brought among us to the knowledge of the truth.

2. As to my temporal supplies. The Lord has been pleased to give me during the past year £350, 4s. 8d.

During no period of my life had I such need of means, on account of my own long illness and that of my dear wife, and on account of the many and particular calls for means, as during the past year; but also during no period of my life has the Lord so richly supplied me. Truly, it must be manifest to all that I have served a most kind Master, during this year also, and that, even for this life, it is by far the best thing to seek to act according to the mind of the Lord as to temporal things!

## 04.11. Chapter 11 - Asking and Receiving

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CHAPTER 11 Asking and Receiving.

1839

HELP FOR THE POOR SAINTS—THE UNFAILING BANK—MEANS EXHAUSTED—LIBERALITY OF A LABORING SISTER—“HE KNOWETH OUR FRAME”—REDEEMING THE TIME—GODLINESS PROFITABLE UNTO ALL THINGS.

JANUARY 1, 2, and 3, 1839. We have had three especial church prayer meetings these three days. The year commenced with mercies. In the first hour of the year there came in for the orphans two pounds seven shillings, which was given after our usual prayer meeting on December 31, which this time lasted from seven in the evening till after midnight.

Jan. 5. To-day I received another new hat, the eleventh which in succession has been given to me since I have been in England.

Jan. 20. For some time it has appeared to me that the words, “Ye have the poor with you always, and whensoever ye will ye may do them good,” which the Lord spoke to his disciples, who were themselves very poor, imply that the children of God, as such, have power with God to bring temporal blessings upon poor saints or poor unbelievers through the instrumentality of prayer. Accordingly, I have been led to ask the Lord for means to assist poor saints; and at different times he has stirred up his children to intrust me with sums, both large and small, for that especial object; or has, by some means or other, put money at my disposal, which I might so use. In like manner I had been asking again for means, a few days since, to be able more extensively to assist the poor saints in communion with us, as just now many of them are not merely tried by the usual temporal difficulties arising from its being winter, but especially from the high price of bread. And now this evening the Lord has given me the answer to my prayer. When I came home from the meeting I found a brother at my house who offered to give me ten pounds a week, for twelve weeks, towards providing the poor saints with coals and needful articles of clothing, but chiefly with bread. [Accordingly, this brother sent me, two days afterwards, one hundred and twenty pounds, whereby very many, especially poor widows, were greatly assisted, chiefly with flour and bread. This money just lasted till the price of bread was reduced from ninepence halfpenny to sevenpence halfpenny.]

Feb. 7. This day has been one of the most remarkable days as it regards the funds. There was no money in hand. I was waiting upon God. I had asked him repeatedly, but no supplies came. Brother T. called, between eleven and twelve o'clock, to tell me that about one pound two shillings would be needed, to take in bread for the three houses and to meet the other expenses; but we had only two shillings ninepence, which yesterday had been taken out of the boxes in the Orphan Houses. He went to Clifton to make arrangements for the reception of the three orphans of our sister Loader, who fell asleep on the 4th; for, though we have no funds in hand, the work goes on, and our confidence is not diminished. I therefore requested him to call, on his way back from

Clifton, to see whether the Lord might have sent any money in the mean time. When he came I had received nothing, but one of the laborers, having five shillings of his own, gave it. It was now four o'clock. I knew not how the sisters had got through the day. Toward the close of the day I went to the Girls' Orphan House, to meet with the brethren for prayer. When I arrived there I found that a box had come for me from Barnstable. The carriage was paid, else there would have been no money to pay for it. (See how the Lord's hand is in the smallest matters!) The box was opened, and it contained, in a letter from a sister, ten pounds, of which eight pounds was for the orphans, and two pounds for the Bible Fund; from brethren at Barnstable, two pounds eleven shillings twopence; and from another brother, five shillings. Besides this, there were in the box four yards of merino, three pairs of new shoes, two pairs of new socks; also six books for sale; likewise a gold pencil-case, two gold rings, two gold drops of earrings, a necklace, and a silver pencil-case. On inquiry how the sisters had been carried through the day, I found it thus: Everything was in the houses which was needed for dinner. After dinner a lady from Thornbury came and bought one of my Narratives and one of the Reports, and gave three shillings besides. About five minutes afterwards the baker came to the Boys' Orphan House. The matron of the Girls' Orphan House seeing him, went immediately with the six shillings sixpence which she had just received (to prevent his being sent away, as there was no money in hand at the Boys' Orphan House), and bought bread to the amount of four shillings sixpence. The two remaining shillings, with the little which was in hand, served to buy bread for the Girls' Orphan House. By the donations sent in the box I was enabled to give a rich supply to the matrons before the close of the day.

February 13. This evening five pounds was given me, which had come in under the following circumstances: A gentleman and lady visited the Orphan Houses, and met at the Boys' Orphan House two ladies who were likewise visiting. One of the ladies said to the matron of the Boys' Orphan House, "Of course you cannot carry on these Institutions without a good stock of funds." The gentleman, turning to the matron, said, "Have you a good stock?" She replied, "Our funds are deposited in a bank which cannot break." The tears came into the eyes of the inquiring lady. The gentleman, on leaving, gave to the master of the boys five pounds, which came in when I had not a penny in hand.

March 5. To-day, however, I knew that there would be again several pounds required, as, besides the daily provisions, there were coals needed, the treacle casks in two houses were empty, and there was but five shillings in hand. I gave myself therefore to prayer this morning. **WHILST I WAS IN PRAYER** Q. Q. sent a check for seven pounds ten shillings.

March 23. To-day I received a letter from brother T., who is, on account of his health, in Devonshire, to inform me that a heavy gold chain, a ring set with ten brilliants, a pair of gold bracelets, and two pounds, have been given to him. He gave a Report to a brother, who, having read it, was thereby stirred up to prayer, and knowing that his believing sister possessed these trinkets, he asked the Lord to incline her heart to give them up for the benefit of our orphans, which she soon after did. By means of these donations I am able both to meet the remaining expenses of this week, and also to pay fifteen pounds, which still remains due on account of the salaries. My fellow-laborers not only never ask me for anything, but are willing to part with money, or anything else, in the hour of need; nevertheless, I asked the Lord about this point frequently, and he has now given me my request, whereof I am glad.

April 13. I conversed with another of the orphans, who seems to have been truly converted, and who has walked consistently for many months. To-morrow she will be united with the saints in communion.

April 14. To-day five pounds eightpence came in for the orphans, one pound of which is one of the most remarkable gifts that we have ever had. A poor brother, with a large family and small wages,—there are eight in the family, and he had fifteen shillings wages till lately, when they were raised to eighteen shillings,—put by this money by little and little of what was given him by his master for beer. This brother, who was converted about five years ago, was before that time a notorious drunkard.

July 2. To-day was given to me, when there was not one shilling in hand, fifty pounds, for the school, Bible, and missionary fund.

July 15. Monday. To-day two pounds seven shillings threepence was needed for the orphans, but we had nothing. How to obtain the means for a dinner, and for what else was needed, I knew not. My heart was perfectly at peace, and unusually sure of help, though I knew not in the least whence it was to come. Before brother T. came, I received a letter from India, written in May, with an order for fifty pounds for the orphans. I had said last Saturday to brother T, that it would be desirable to have fifty pounds, as the salaries of all my fellow-laborers are due, the three treacle casks empty, all of the provision stores exhausted, several articles of clothing needed, and worsted for the boys to go on with their knitting.

August 19. Monday. This has been again a day in which our faith has been particularly tried; but even this day we have not been confounded. Not one penny was in hand when the day began. We had, therefore, now, for more than one hundred persons, again to look to the Lord. But this I must say, to the praise of the Lord, my soul was perfectly at peace. I meant to have gone very early to the Orphan Houses to meet with my fellow-laborers for prayer; but as one person after the other called upon me, I was kept from it the whole morning. When brother T. called upon me, between twelve and one o'clock, for money, I had none to give. In the afternoon at four I was able to meet with the brethren and sisters. When I came to the Girls' Orphan House, I found that one of those children, for the reception of whom we had given notice, had been brought from Bath, and with him was sent one pound five shillings. After the meeting was over one of the laborers gave ten shillings. By means of this one pound fifteen shillings we were able for this day also to provide everything needful.

August 22. In my morning walk, when I was reminding the Lord of our need, I felt assured that he would send help this day. My assurance sprang from our need; for there seemed no way to get through the day without help being sent. After breakfast I considered whether there was anything which might be turned into money for the dear children. Among other things there came under my hands a number of religious pamphlets which had been given for the benefit of the orphans; but all seemed not nearly enough to meet the necessities of the day. In this our deep poverty, after I had gathered together the few things for sale, a sister, who earns her bread by the labor of her hands, brought eighty-two pounds. This sister had seen it to be binding upon believers in our Lord Jesus to act out his commandments: "Sell that ye have (sell your possessions) and give alms," Luk\_12:33; and "Lay not up for yourselves treasures upon earth" Mat\_6:19. Accordingly, she had drawn her money out of the bank and stocks, being two hundred and fifty pounds, and had brought

it to me at three different times, for the benefit of the orphans, the Bible, missionary, and school fund, and the poor saints. About two months ago she brought me one hundred pounds more, being the produce of some other possession which she had sold, the half of which was to be used for the school, Bible, and missionary fund, and the other half for the poor saints. This eighty-two pounds which she has brought to-day is the produce of the sale of her last earthly possession. [At the time I am preparing this fifth edition for the press, more than sixteen years have passed away, and this sister has never expressed the least regret as to the step she took, but goes on quietly laboring with her hands to earn her bread.]

September 4. I have been led to pray whether it is the Lord's will that I should leave Bristol for a season, as I have for the last fortnight been suffering from indigestion, by which my whole system is weakened, and thus the nerves of my head are more than usually affected. There are, however, two hindrances in the way,—want of means for the orphans, and want of means for my own personal expenses. To-day I have received a check from Q. Q. for seven pounds ten shilling for the orphans, which came, therefore, very seasonably. Also four pounds besides have come in since the day before yesterday.

September 5. To-day a sister sent me five pounds for myself, to be used for the benefit of my health. She had heard that my health is again failing. I do not lay by money for such purposes; but whenever I really need means, whether for myself or others, the Lord sends them, in answer to prayer; for he had in this case again given me prayer respecting means for myself, and for the orphans, that my way might be made plain as to leaving Bristol for a season.

September 7. Trowbridge. This has been a very good day. I have had much communion with the Lord. How kind to take me from the work in Bristol for a season, to give me more communion with myself. I remembered the Lord's especial goodness to me in this place at the commencement of last year. How kind has he also been since! I prayed much for myself, for the church at large, for the saints here and in Bristol, for my unconverted relatives, for my dear wife, and that the Lord would supply my own temporal necessities, and those of the orphans; and I know that he has heard me. I am surrounded with kind friends in the dear saints, under whose roof I am, and feel quite at home. My room is far better than I need: yet an easy chair, in this my weak state of body, to kneel before in prayer, would have added to my comfort. In the afternoon, without having a hint about it, I found an easy chair put into my room. I was struck with the kindness, the especial kindness of my heavenly Father, in being mindful of the smallest wants and comforts of his child. Having had more prayer than usual, I found that my intercourse with the saints at tea was with unction, and more than usually profitable.

September 9. I returned to Bristol, to go from hence to-morrow to Exeter, if the Lord permit, on account of my health. I had been earnestly asking the Lord while I was staying at Trowbridge that he would be pleased to send in supplies for the orphans before I go into Devonshire, and I had the fullest assurance that means would come in before I left Bristol. I therefore asked my wife, on my return, how much had come in, and found that it was only eight pounds nine shillings seven and three-fourths pence. This was not nearly as much as I had expected, and would not answer the end for which I had particularly asked means, i.e. that I might be able to leave enough for several days. My reply, therefore, was according to the faith given to me, and judging from the earnestness and confidence of my prayer that the Lord would send more before I left. About an

hour after, brother Craik brought me ten pounds, and also a letter, in which the arrival of a large box full of articles, to be sold for the benefit of the orphans, is announced.

Upon his return from his journey, Mr. M. writes:—

During my stay at Plymouth, I was stirred up afresh to early rising, a blessing, the results of which I have not lost since. That which led me to it was the example of the brother in whose house I was staying, and a remark which he made in speaking on the sacrifices in Leviticus, “that as not the refuse of the animals was to offered up, so the best part of our time should be especially given to communion with the Lord.” I had been, on the whole, rather an early riser during former years. But since the nerves of my head had been so weak, I thought that, as the day was long enough for my strength, it would be best for me not to rise early, in order that thus the nerves of my head might have the longer quiet. On this account I rose only between six and seven, and sometimes after seven. For the same reason also I brought myself purposely into the habit of sleeping a quarter of an hour, or half an hour, after dinner: as I thought I found benefit from it, in quieting the nerves of my head. In this way, however, my soul had suffered more or less every day, and sometimes considerably as now and then unavoidable work came upon me before I had had sufficient time for prayer and reading the word. After I had heard the remark to which I have alluded, I determined that, whatever my body might suffer, I would no longer let the most precious part of the day pass away while I was in bed. By the grace of God I was enabled to begin the very next day to rise earlier, and have continued to rise early since that time. I allow myself now about seven hours’ sleep, which, though I am far from being strong, and have much to tire me mentally, I find is quite sufficient to refresh me. In addition to this I gave up the sleeping after dinner. The result has been that I have thus been able to procure long and precious seasons for prayer and medication before breakfast; and as to my body, and the state of the nervous system in particular, I have been much better since. Indeed, I believe that the very worst thing I could have done for my weak nerves was to have lain an hour or more longer in bed than I used to do before my illness; for it was the very way to keep them weak. As this may fall into the hands of some children of God who are not in the habit of rising early, I make a few more remarks on the subject.

I. It might be asked, How much time shall I allow myself for rest? The answer is, that no rule of universal application can be given, as all persons do not require the same measure of sleep, and also the same persons, at different times, according to the strength or weakness of their body, may require more or less. Females also, being generally weaker in body, require more sleep than males. Yet, from what I can learn, it is the opinion of medical persons that men in health do not require more than between six and seven hours’ sleep, and females no more than between seven and eight hours; so that it would be rather an exception for a man to require more than seven and a woman more than eight hours. But my decided advice, at the same time, is, that children of God would be careful not to allow themselves too little sleep, as there are few men who can do with less than six hours’ sleep, and yet be well in body and mind, and few females who can do with less than seven hours. Certain it is that for a long time, as a young man, before I went to the university, I went to bed regularly at ten and rose at four, studied hard, and was in good health; and certain also, that since I have allowed myself only about seven hours, from the time of my visit at Plymouth in Oct. 1839, I have been much better in body, and in my nerves in particular, than when I was eight or eight hours and a half in bed.

II. If it be asked, But why should I rise early? The reply is, "To remain too long in bed" is 1. Waste of time, which is unbecoming a saint, who is 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, it is wasting the time with which the Lord has intrusted us as a talent, to be used for his glory, for our own benefit, and the benefit of the saints and the unbelievers around us. 2. To remain too long in bed injures the body. Just as when we take too much food, we are injured thereby, so as it regards sleep. Medical persons would readily allow that the lying longer in bed than is needful for the strengthening of the body does weaken it. 3. It injures the soul. The lying too long in bed not merely keeps us from giving the most precious part of the day to prayer and meditation, but this sloth leads also to many other 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 out the beneficial effect which early rising has upon the outward and inward man. I beseech all my brethren and sisters into whose hands this may fall, and who are not in the habit of rising early, to make the trial, and they will praise the Lord for having done so.

III. It may lastly be said, But how shall I set about rising early? My advice is, 1. Commence at once, delay it not. To-morrow begin to rise. 2. But do not depend upon your own strength. This may be the reason why before this you may have begun to rise early, but have given it up. As surely as you depend upon your own strength in this matter, it will come to nothing. In every good work we depend upon the Lord, and in this thing we shall feel especially how weak we are. If any one rises that he may give the time which he takes from sleep to prayer and meditation, let him be sure that Satan will try to put obstacles into the way. 3. Do trust in the Lord for help. You will honor him if you expect help from him in this matter. Give yourself to prayer for help, expect help, and you will have it. 4. Use, however, in addition to this, the following means: a. Go early to bed. If you stay up late, you cannot rise early. Let no society and no pressure of engagements 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 the 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. Even medical persons will tell you how injurious it is to sit up late, and to spend the morning hours in bed; but how much more important still is it to retire early and to rise early, in order to make sure of time for prayer and meditation before the business of the day commences, and to devote to those exercises that part of our time when the mind and the body are most fresh, in order thus to obtain spiritual strength for the conflict, the trials, and the work of the day. b. Let some one call you, if possible, at the time which you have determined before God that you will rise; or procure, what is still better, an alarum, by which you may regulate almost to a minute the time when you wish to rise. For about twelve shillings a little German clock with an alarum may be bought almost in every town. Though I have very many times been awakened by the Lord, in answer to prayer, almost to the minute when I desire to rise; yet I thought it well to procure an alarum to assist me in my purpose of rising early: not indeed as if it could give the least help, without the Lord's blessing, for I should remain in bed notwithstanding the noise of the alarum, were he not to give me grace to rise; but simply looking upon it as a means. c. Rise at once when you are awake. Remain not a minute longer in bed, else you are likely to fall asleep again. d. Be not discouraged by feeling drowsy and tired in consequence of your rising early. This will soon wear off. You will after a few days feel yourself stronger and fresher than when you used to lie an hour or two longer than you

needed. e. Allow yourself always the same hours for sleep. Make no change except sickness oblige you. On December 10, 11, and 12 we had public meetings, at which the account of the Lord's dealings with us in reference to the Orphan Houses and the other objects of the Scriptural Knowledge Institution was given. It is now—December 10, 1839—five years and nine months since the Scriptural Knowledge Institution has been in operation.

During the last year also. 1. We have been enabled to continue to provide all the needful expenses connected with the six day schools, three for boys and three for girls. The number of the children who are at present in them amounts to 286. The number of all the children that have had schooling in the day schools, through the medium of the Institution, since its formation, amounts to 1,795. 2. There are at present 226 children in the Sunday school. 3. There are 14 taught to read in the adult school, and there have been about 130 adults instructed in that school since the formation of the Institution. 4. There have been circulated, during the last year, 514 copies of the Scriptures, and 5,592 since March 5, 1834. 5. There has been laid out, during the last year, £91, 6s. for missionary purposes. 6. There have been received into the three Orphan Houses, from December 9, 1838, to December 9, 1839, 16 orphans. There are at present 96 orphans in the three houses. The number of all the orphans who have been under our care from April 11, 1836, to December 9, 1839, amounts to 126. For the Orphan Houses, without any one having been asked for anything by us, the sum of £3,067, 8s. 9¼d. has been given, entirely as the result of prayer to God, from the commencement of the work up to December 9, 1839. The total of the expenses connected with the objects of the Institution, exclusive of the Orphan Houses, from November 19, 1838, to November 19, 1839, is £542, 13s. The balance in hand on November 19, 1839, was 18s. 5d. The total of the expenses connected with the three Orphan Houses, from December 9, 1838, to December 9, 1839, is £960, 9s. 2¾d. The balance in hand on December 9, 1839, was £46, 8s. 1d.

December 31. My health is much better than for years. My mental powers also are as good as they have been at any time during the last three years. I ascribe this to God's blessing, through the instrumentality of early rising, and plunging my head into cold water when I rise.

#### REVIEW OF THE YEAR 1839.

1. As to the church: During the last year have been added 115; of whom 34 have been brought to the knowledge of the Lord among us.

2 As to my temporal supplies, the Lord has been pleased to give me, during the past year, £313, 2s. 5d.

## 04.12. Chapter 12 - Plenty and Want

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CHAPTER 12 Plenty and Want.

1840 A PURE OFFERING REQUIRED—A JOURNEY PROPOSED—SEASONABLE PROVISION—LOOKING ONLY TO THE LORD—THE WRATH OF MAN PRAISING GOD—A PROMISE FULFILLED—BENEFIT OF TRIAL—NEW SPRINGS OPENED—BEFORE THEY CALL I WILL ANSWER—TRUST IN GOD COMMENDED—SPIRITUAL BLESSINGS.

JANUARY 1, 1840. This morning, about one hour after midnight, I received a paper with some money sealed up in it for the orphans. A few minutes afterwards, I remembered that the individual who gave it was in debt, and I was aware that she had been repeatedly asked by her creditors for payment. I resolved, therefore, without opening the paper, to return it, as no one has a right to give whilst in debt. This was done when I knew that there was not enough in hand to meet the expenses of the day. About eight, this morning, a brother brought five pounds, which he had received just then from his mother, for the orphans. Observe, the brother is led to bring it at once!

January 25. I have been much in prayer this week about going to Germany: 1. To see certain brethren who purpose to go as missionaries to the East Indies; and, 2. To see my father once more. I am led to go just now, instead of delaying it, because my health is again so failing that it seems desirable I should leave Bristol at all events; and thus I could continue to serve in the work of the Lord, and yet attend to the benefit of my health at the same time. Lord, keep me from making a mistake I this matter!

January 31. There is only one shilling fivepence in hand. The Lord will provide! I feel quite comfortable, though in three days I shall have to leave the work for several weeks. After I had written the above, I received sixteen pounds for the orphans, and twenty-four pounds for the other objects of the Scriptural Knowledge Institution. Thus the Lord will kindly allow me to leave a little money behind on my departure, and I have also a still further answer to my prayer for means to purchase Bibles, for which I have asked the Lord repeatedly, and which he began to answer by the donation which I received on the 22d. I have received five pounds, besides, for the other objects.

Feb. 2. To-day and yesterday has come in still further, before my departure, nearly nine pounds for the orphans. How kind of the Lord to send this money just now, on the eve of my leaving home!

Mr. Müller's absence lasted from Feb. 3 to March 9. Under the latter date he writes:—

During the whole time of my absence the Lord not only supplied all the need of the orphans, but on my return I found more in hand than there was when I left. The donations, which came in during my absence, amount to between eighty and ninety pounds.

March 26. On the 17th of this month I received the following letter from a brother who several times had been used by the Lord as an instrument in supplying our need, and who also, two months since, sent thirty pounds.

“I have received a little money from ——-. Have you any present need for the Institution under your care? I know you do not ask, except indeed of Him whose work you are doing; but to answer when asked seems another thing, and a right thing. I have a reason for desiring to know the present state of your means towards the objects you are laboring to serve, viz. should you not have need, other departments of the Lord’s work, or other people of the Lord, may have need. Kindly then inform me, and to what amount, i.e. what amount you at this present time need, or can profitably lay out.” At the time when this letter came we were indeed in need. Nevertheless, I considered that, as I have hitherto acted (i.e. telling the Lord alone about our need), I ought to continue to do, as otherwise the principal object of the work, to be a help to the saints generally, by seeking to lead them to increased dependence upon God alone, through this Institution, would be frustrated. I answered therefore the letter in substance as follows:—

“Whilst I thank you for your love, and whilst I agree with you, that, in general, there is a difference between asking for money and answering when asked, nevertheless in our case I feel not at liberty to speak about the state of our funds, as the primary object of the work in my hands is to lead those who are weak in faith to see that there is reality in dealing with God alone.”

After having sent off the answer, I was again and again led to pray to the Lord in this way: “Lord, thou knowest that for thy sake I did not tell this brother about our need. Now, Lord, show afresh that there is reality in speaking to thee only about our need, and speak therefore to this brother, so that he may help us.”

To-day, in answer to this my request, this brother sent one hundred pounds. Thus I have means for establishing the infant school, and for ordering more Bibles. Also the orphans are again supplied for a week; for when the money came in, there was not one penny in hand for them.

April 7. This evening I received information from my little half brother that my dear father died on March 30. During no period did I pray more frequently or more earnestly for the conversion of my dear aged parent than during the last year of his life; but, at all events, it did not please the Lord to let me see the answer to my prayers.

April 9. We are on the point of sending some money to the East Indies for missionary objects. Whilst I was on my knees respecting this object, five pounds was brought for it. May 2. Nothing having come in for five days, we were to-day again penniless. In answer to prayer five shillings sixpence came in, and some trinkets were sent, the names of which the donor does not wish to be known. Thus we were helped through this day. Observe here how the Lord allowed five days to pass away without influencing the hearts of any to send us supplies; but the moment there is real need, the stream runs again. May 3. Last evening a brother was baptized, who on the first Lord’s day of this year came with his intended wife to Bethesda Chapel. Both were in an unconverted state. Only since April 1, forty-one persons have come to us to speak about their souls. May 8. There are four believers staying at my house, and to-day we had only a few shillings of our own money left. I gave myself, therefore, to prayer for means for our own personal expenses. In answer to my request, I received this morning five pounds. May 10. To-day five of the orphans were baptized. There are now fourteen of them in fellowship. May 26. Nothing had come in. My engagements kept me from going to the Orphan Houses till seven in the evening, when the laborers met together for prayer. When we met I found that one of them had given seventeen shillings, which had been divided between the three houses. This, with the little which had been

left yesterday, had procured all necessary articles. We are now very poor. May 27. We met for prayer at eleven this morning. No money had come in, but there was enough for dinner in all the houses. This morning the last coals were used in the Infant Orphan House, and in the Boys' Orphan House there were only enough for to-day, and there was no money in hand to buy more. In this our need T. P. C. sent a load of coals. We purpose to meet again at four this afternoon. May the Lord graciously be pleased to send help in the mean time!

Evening. The Lord has had mercy! A person bought some days since several articles, which had been given to be sold for the benefit of the orphans, and owed six pounds fifteen shillings. This morning I asked the Lord to incline his heart to bring the money, or a part of it, as we were in such need. Just as I was going to meet for prayer with my fellow-laborers this afternoon, he came and brought four pounds. But our kind Father showed us still further to-day that only for the trial of our faith he had for a season withheld supplies; for there was given this evening, with Ecc\_9:10, five pounds. There came in also nine shillings for articles which had been put into the hand of a sister, who has taken on her the service of disposing of articles which are given for sale. Thus the day, which had begun with prayer, ended in praise. But there is one thing more to be recorded respecting this day, as precious or more so than what has been said: I was to-day informed that the Lord has begun to stir up several of the boys to care about their souls.

June 17. For several days past I had been very poor in reference to my own temporal necessities, as well as in reference to the orphans. To-day we were especially poor, in both respects; but our kind Father remembered not merely the need of the dear orphans, but gave me also some money for my own personal expenses. The same sister just referred to, who brought five pounds ten shillings sixpence for the orphans, brought me also seven pounds for myself.

June 22. To-morrow, the Lord willing, I purpose, with my wife, to accompany the three German brethren and the five German sisters to Liverpool, who purpose to sail from thence. Under these circumstances it is desirable to leave at least a little money behind. This desire of my heart the Lord has granted; for this morning D. C. gave me five pounds, and there came in by sale of articles ten shillings fivepence. In the evening a sister, who has left Bristol to-day, sent me by her mother five pounds.

During the absence of Mr. M. the wants of the orphans were supplied in a wonderful manner. To mention but one instance, at a time when there was extreme need, a poor German missionary, just embarking for a heathen land, gave six pounds ten shillings, being his all. The following event came to his notice during his journey:—

About October, 1837, I sent some Bibles and forty-six copies of my Narrative to a brother in Upper Canada, who, in dependence upon the Lord for temporal supplies, is laboring as a missionary in that country. About eighteen months afterwards I heard that this box had not arrived. I had reason to think that the broker had never sent off the box. My comfort, however, was, that though this poor sinner had acted thus, yet the Lord, in his own place and way, would use the Bibles and my Narratives. Now, almost immediately after my arrival in Liverpool, a brother told me that several persons wished to hear me preach who had read my Narrative; and that he knew a considerable number had been bought by a brother, a bookseller, from pawnbrokers, and sold again; and that some also had been ordered from London when there were no more to be had otherwise. It was thus evident that the ship-broker pawned these Narratives before he absconded; but the Lord

used them as I had hoped.

Aug. 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 the decided steps which his son had taken for the Lord. Before this brother left, that precious promise of our Lord 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." (Mat\_18:19.) Accordingly, I went to the brother's room, and heaving agreed to pray about a kind reception from his father, and the conversion of both parents, we prayed together. To-day this brother returned. The Lord has answered already one part of the prayer. The brother was most kindly received, contrary to all natural expectation. May the Lord now help us both to look for an answer to the other part of our prayer! There is nothing too hard for the Lord!

Since the publication of the last edition, the father of this brother died. He lived above ten years after Aug. 1, 1840, until he was about eighty-six years of age, and as he continued a life of much sin and opposition to the truth, the prospect with reference to 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 before he had been opposed to him, and wished to have him about him as much as possible, that he might read the Holy Scriptures to him and pray with him.

Aug 8. Saturday. This evening I was meditating on the fourth Psalm. The words in verse three, "But know that the Lord has set apart him that is godly for himself; the Lord will hear when I call upon him," I was enabled to apply to myself, and they led me to prayer for spiritual blessings. Whilst in prayer, the need of the orphans, there being now again not one penny in hand, was also brought to my mind, and I asked the Lord respecting this likewise. About five minutes afterwards I was informed that a sister wished to see me. She brought one pound ten shillings for the orphans. Thus the Lord has already kindly sent a little to begin the week with. There was also still further given to-day, one shilling elevenpence; and five shilling one penny was taken out of the boxes in the Orphan Houses.

Aug. 15. There was to-day the greatest poverty in all the three houses; all the stores were very low, as the income throughout the week had been so small. In addition to this it was Saturday, when the wants are nearly double in comparison with other days. At least three pounds was needed to help us comfortably through the day; but there was nothing towards this in hand. My only hope was in God. The very necessity led me to expect help for this day; for if none had come, the Lord's name would have been dishonored. Between twelve and one, two sisters in the Lord called on me; and the one gave me two pounds, and the other seven shillings sixpence for the orphans. With this I went to the Boys' Orphan House about one o'clock, where I found the children at dinner. Brother B. put the following note into my hand, which he was just going to send off:—

"DEAR BROTHER,—With potatoes from the children's garden, and with apples from the tree in the playground (which apples were used for apple-dumplings), and four shillings sixpence, the price of some articles given by one of the laborers, we have a dinner. There is much needed. But the Lord has provided and will provide."

August 23. Lord's day. As we have often found it to be the case, so it is again now. After the Lord has tried our faith, he, in the love of his heart, gives us an abundance, to show that not in anger, but for the glory of his name, and for the trial of our faith, he has allowed us to be poor. The Lord has kindly given to-day twelve pounds seventeen shillings.

August 29. For many weeks past very little has come in for the other funds. The chief supply has been by the sale of Bibles. Last Saturday I was not able to pay the whole of the weekly salaries of the teachers in the day schools, which, however, does not make me a debtor to them, as it is an understood thing that they have not to look to me for payment, but to the Lord. To-day again only two shillings was in hand, whilst several pounds were needed to pay the salaries. It appeared now plainly to be the will of the Lord that, as all the laborers in the Orphan Houses know about the state of the funds, so the brethren and sisters who labor in the day schools should share the trial of faith and the joy of faith with us. Accordingly we all met, and after I had laid on their hearts the importance of keeping to themselves, for the Lord's sake, the state of the funds, we prayed together.

September 5. Saturday. Because there had come in so little during the last days, at least three pounds was requisite to supply the need of to-day. There was, however, not one penny in hand when the day commenced. Last evening, the laborers in the Orphan Houses, together with the teachers of the day schools, met for prayer. This morning, one of the teachers, who had a little money of his own, brought one pound five shillings sixpence. Thus we were enabled to provide for the dinner. In the afternoon all of us met again for prayer. Another teacher of the day schools gave two shillings sixpence, and one shilling came in besides. But all this was not enough. There was no dinner provided for to-morrow, nor was there any money to take in milk to-morrow, and besides this a number of other little things were to be purchased, that there might be no real want of anything. Now observe how our kind Father helped us! Between seven and eight this evening, a sister, whose heart the Lord has made willing to take on her the service of disposing of the articles which are sent for sale, brought two pounds ten shillings sixpence, for some of the things which came a fortnight ago from Worcester, and last Wednesday from Leeds. The sister stated, that though she did not feel at all well, she had come because she had it so laid on her heart that she could not stay away.

September 8. How kindly has the Lord so ordered it that for some time past the income for the school fund should have been so little, in order that thus we might be constrained to let the laborers in the day schools share our joys and our trials of faith, which had been before kept from them! But as above two years ago the Lord ordered it so that it became needful to communicate to the laborers in the Orphan Houses the state of the funds, and made it a blessing to them, so that I am now able to leave Bristol, and yet the work goes on, so, I doubt not, the brethren and sisters who are teachers in the day schools will be greatly blessed by being thus partakers of our precious secret respecting the state of the funds. Our prayer meetings have been already a blessing to us, and united us more than ever in the work. We have them now every morning at seven, and we shall continue them, the Lord helping us, till we see his hand stretched forth, not merely in giving us means for the teachers, but also for other purposes; for we need a stove in one of the school-rooms, a fresh supply of several kinds of Bibles and New Testaments, and it is desirable to have means to help missionary brethren who labor in dependence upon the Lord for the supply of their temporal necessities.

September 21. To-day a brother from the neighborhood of London gave me ten pounds, to be laid out as it might be 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, to show his continual care over us, raises up new helpers. They that trust in the Lord shall never be confounded. Some who helped for a while may fall asleep in Jesus; others may grow cold in the service of the Lord; others may be as desirous as ever to help, but have no longer the means; others may have both a willing heart to help, and have also the means, but may see it the Lord's will to lay them out in another way;—and thus, from one cause or another were we to lean upon man, we should surely be confounded; but, in leaning upon the living God alone, we are BEYOND disappointment, and BEYOND being forsaken because of death, or want of means, or want of love, or because of the claims of other work.

October 7. It is now five weeks since we have daily met for prayer. Not indeed merely to ask for means, but for grace and wisdom of ourselves in reference to the work, for the conversion of the children under our care, for grace for those children who stand already on the Lord's side, for a blessing upon the circulation of the Scriptures, for a blessing upon the work with reference to the church at large, etc. But whilst we thus, as the Spirit led us, prayed for various things, nevertheless, the lack of means was that which had brought us day after day together. We asked the Lord to give us the means which are needed for carrying on the day schools, for buying Bibles, as several sorts are needed, and to enable us to assist missionary work in foreign countries. Never at any previous time, since first the work commenced on March 5, 1834, have we had to continue so long a time in prayer for these funds, without obtaining the answer. The Lord, however, gave us grace to "continue in prayer," and kept our hearts in the assurance that he would help. Now, though he delayed long before he sent us the answer, in his own time he made it manifest that he had not only not shut his ear against our prayers in anger, but that he had answered them even before we called; for there was sent to-day, from the East Indies, a bank order for one hundred pounds, which had been sent off two months since, therefore several days before we even began to pray. It was left to me to apply this money as it might be needed. As we had so long and so particularly prayed for these funds, I took the whole of it for them, and not for the orphan fund.

October 26. Yesterday morning, when I took my hat from the rail, I found in one of my gloves a note containing a five-pound note, and the following 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. In reference to the note which was put into my hat, containing five pounds, I just add, that I had repeatedly asked the Lord for means for our own personal expenses, previous to the reception of it, as we had but very little money for ourselves. Indeed, the very moment before I took my hat from the rail, I had risen from my knees, having again asked the Lord for means for ourselves and for the orphans.

November 8. I purposes to have gone to Trowbridge yesterday, and had settle it so on Friday evening with brother ——. But no sooner had I decided to do so, than I felt no peace in the prospect of going. After having prayed about it on Friday evening and yesterday morning, I determined not to go, and I felt sure the Lord had some reason for not allowing me to feel happy in the prospect of going. I began now to look out for blessings for this day, considering that the Lord had kept me here for good to some souls. This evening I was especially led to press the truth on the consciences of the unconverted, entreating and beseeching them, and telling them also that I

felt sure the Lord had, in mercy to some of them, kept me from going to Trowbridge. I spoke on Gen\_6:1-5. Immediately after, I saw fruit of the word. An individual fully opened his heart to me. I walked about with him till about ten o'clock, even as long as I had any strength left. [About ten days afterwards, a brother told me of a poor drunkard who heard me that evening, and who since then had stayed up till about twelve o'clock every night to read the Scriptures, and who had not been intoxicated since.] At the close of these details, with reference to the year from December 9, 1939, to December 9, 1840, I make a few remarks.

1. Though our trials of faith during this year also have been many, and recurring more frequently than during any previous year, and though we have been often reduced to the greatest extremity, yet the orphans have lacked nothing; for they always have had good nourishing food, and the necessary articles of clothing, etc.

2. Should it be supposed by any one, in reading the plain details of our trials of faith during this year, that on account of them we have been disappointed in our expectations, or are discouraged in the work, my answer is, that the very reverse is the fact. Such days were expected from the commencement of the work; nay, more than this, the chief end for which the Institution was established is, that the church of Christ at large might be benefited by seeing manifestly the hand of God stretched out on our behalf in the hour of need, in answer to prayer. Our desire, therefore, is, not that we may be without trials of faith, but that the Lord graciously would be pleased to support us in the trial, that we may not dishonor him by distrust.

3. This way of living brings the Lord remarkably near. He is, as it were, morning by morning inspecting our stores, that accordingly he may send help. Greater and more manifest nearness of the Lord's presence I have never had than when after breakfast there were no means for dinner, and then the Lord provided the dinner for more than one hundred persons; or when, after dinner, there were no means for the tea, and yet the Lord provided the tea; and all this without one single human being having been informed about our need. This moreover I add, that although we who have been eyewitnesses of these gracious interpositions of our Father, have not been so benefited by them as we might and ought to have been, yet we have in some measure derived blessings from them. One thing is certain, that we are not tired of doing the Lord's work in this way.

4. It has been more than once observed, that such a way of living must lead the mind continually to think whence food, clothes, etc., are to come, and so unfit for spiritual exercises. Now, in the first place, I answer that our minds are very little tried about the necessaries of life, just because the care respecting them is laid upon our Father, who, because we are his children, not only allows us to do so, but will have us to do so. Secondly, it must be remembered, that, even if our minds were much tried about the supplies for the children, and the means for the other work, yet, because we look to the Lord alone for these things, we should only be brought, by our sense of need, into the presence of our Father for the supply of it; and that is a blessing, and no injury to the soul. Thirdly, our souls realize that for the glory of God, and for the benefit of the church at large it is that we have these trials of faith, and that leads again to God, to ask him for fresh supplies of grace, to be enabled to be faithful in his service.

5. My heart's desire and prayer to God is, that all believers who read this may by these many answers to prayer be encouraged to pray, particularly as it regards the conversion of their friends and relations, their own state of heart, the state of the church at large, and the success of the

preaching of the gospel. Do not think, dear reader, that these things are peculiar to us, and cannot be enjoyed by all the saints. Although every child of God is not called by the Lord to establish schools and orphan houses, and to trust in the Lord for means for them; yet there is nothing on the part of the Lord to hinder, why you may not know, by experience, far more abundantly than we do now, his willingness to answer the prayers of his children. Do but prove the faithfulness of God. Do but carry your every want to him. Only maintain an upright heart. But if you live in sin; if you willfully and habitually do things respecting which you know that they are contrary to the will of God, then you cannot expect to be heard by him. "If I regard iniquity in my heart, the Lord will not hear me; but verily God hath heard me; he hath attended to the voice of my prayer." Psa\_66:18-19.

6. As it regards the children of God, who by the labor of their hands, or in any business or profession, earn their bread, particularly the poorer classes of them, I give my affectionate yet solemn advice to carry into practice the principles on which this Institution is conducted as it regards not going into debt. Are you in debt? then make confession of sin respecting it. Sincerely confess to the Lord that you have sinned against Rom\_13:8. And if you are resolved no more to contract debt, whatever may be the result, and you are waiting on the Lord and truly trust in him, your present debts will soon be paid. Are you out of debt? then, whatever your future want may be, be resolved, in the strength of Jesus, rather to suffer the greatest privation, whilst waiting upon God for help, than to use unscriptural means, such as borrowing, taking goods on credit, etc., to deliver yourselves. This way needs but to be tried, in order that its excellency may be enjoyed.

There are a few points more which may be of interest to the believing reader, which I shall now add.

1. There have been, during this year, six day schools for poor children entirely supported by the funds of our Institution, all of which have been established by us. The number of all the children that have had schooling in the day schools through the medium of the Institution, since its formation, amounts to 2,216; the number of those at present in the six day schools is 303.

These day schools have defrayed, by the payments of the children, about the sixth part of their own expenses.

2. There is one Sunday school entirely supported by the funds of the Institution.

3 There has been, since the formation of the Institution, one adult school connected with it, in which, on the Lord's day afternoons, since that time, about 150 adults have been instructed.

4. The number of Bibles and Testaments which have been circulated through the medium of our Institution, during the last year, amounts to 452 copies.

There have been circulated since March 5, 1834, 6,044 copies of the Scriptures.

5. There have been laid out, during the last year, of the funds of the Institution, £120, 10s. 2d. for missionary purposes.

6. There are at present ninety-one orphans in the three houses. The total number of the orphans who have been under our care from April 11, 1836, to December 9, 1840, amounts to 129.

Without any one having been asked for anything by us, the sum of £3,937, 1s. 1d. has been given to us for the Orphan Houses, as the result of prayer to God, since the commencement of the work.

THE BLESSING OF THE LORD UPON THE WORK IN REFERENCE TO THE SOULS OF THE CHILDREN.

1. During the last fourteen months there have been meetings purposely for children, at which the Scriptures have been expounded to them. At these meetings an almost universal attention is manifested by them, which I look as a forerunner of greater blessing.
2. The last year three of the Sunday-school children have been received into fellowship.
3. At the end of last year there had been eight orphans received into communion; during the present year fourteen have been received; in all, twenty-two.

It was stated in the last year's Report that we were looking for fruit upon our labors as it regards the conversion of the children, as the Lord had given to us a measure of earnestness in praying for them. The Lord has dealt with us according to our expectations. But I expect far more than what we have seen. While the chief object of our work has been and is still the manifestation of the heart of God towards his children, and the reality of power with God in prayer, yet, as we hoped, and as it has been our prayer, the Lord gives to us also the joy of seeing one child after another brought to stand openly on the Lord's side. As far as my experience goes, it appears to me that believers generally have expected far too little of present fruit upon their labors among children. There has been a hoping that the Lord some day or other would own the instruction which they give to children, and would answer at some time or other, though after many years only, the prayers which they offer up on their behalf. Now, while such passages as Pro\_22:6, Ecc\_11:1, Gal\_6:8, 1Co\_15:58, give unto us assurance not merely respecting everything which we do for the Lord, in general, but also respecting bringing up children in the fear of the Lord, in particular, that our labor is not in vain in the Lord; yet we have to guard against abusing such passages, by thinking it a matter of little moment whether we see present fruit or not; but, on the contrary, we should give the Lord no rest till we see present fruit, and therefore in persevering yet submissive prayer we should make known our requests unto God. I add, as an encouragement to believers who labor among children, that during the last two years seventeen other young persons or children, from the age of eleven and a half to seventeen, have been received into fellowship among us, and that I am looking out now for many more to be converted, and that not merely of the orphans, but of the Sunday and day school children. As in so many respects we live in remarkable times, so in this respect also, that the Lord is working greatly among the children in many places. The total of the expenses connected with the objects of the Institution, exclusive of the Orphan Houses, from November 19, 1839, to November 19, 1840, is £622, 2s. 6½d. The balance in hand on Nov. 19, 1840, was £13, 2s. 9¼d. The total of the expenses connected with the three Orphan Houses, from December 9, 1839, to December 9, 1840, is £900, 11s. 2½d. The balance in hand on December 9, 1840, was £15, 1s. 6¼d.

#### REVIEW OF THE YEAR 1840.

1. As to the church. There are 525 at present in communion; 114 have been added during the past year, of whom 47 have been brought to the knowledge of the Lord among us.

2 As to the supply of my temporal necessities. The Lord has been pleased to send me, by the freewill offerings of the saints, £242, 8s. 11½d.<sup>1</sup>

1 It may not be improper to state here that the little patrimony to which Mr. Müller became entitled upon the decease of his father was devoted to the purposes of charity and religion, in accordance with the principle of action indicated on page 67 [Chapter 4, 5th paragraph following the journal entry listed on October 7, 1830]. This fact is not mentioned by Mr. M., but has come to the knowledge of the editor through another channel.—ED.

## 04.13. Chapter 13 - Faith Strengthened by Exercise

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CHAPTER 13 Faith Strengthened by Exercise.

1841 A WANT SUPPLIED—RESOURCES EXCEEDING THE DEMAND—EVIL OF SURETYSHIP—POWER OF CHRISTIAN LOVE—GOD’S WORD THE FOOD OF THE SOUL—PREPARATION FOR THE HOUR OF TRIAL—POVERTY—DEPENDING ONLY ON THE LIVING GOD.

JANUARY 1, 1841. During this week we have daily met for prayer, for the especial purpose of asking the Lord to give us the means of having the last year’s Report printed. It is three weeks since it might have been sent to the press. We felt this now to be a matter of especial importance, as, if the Report were not soon printed, it would be known that it arose from want of means. By the donations which came in during these last days for the orphans, and by ten pounds which was given to-day for the other funds, we have the means of defraying the expense of about two thirds of the printing, and therefore a part of the manuscript was sent off, trusting that the Lord would be pleased to send in more means before two sheets are printed off; but if not, we should then stop till we have more. Evening. There came in still further five pounds; also, ten shillings and three shillings.

Jan. 11. Monday. During the last week the Lord not only supplied us richly with all we needed for the orphans, but enabled us to put by several pounds towards printing the Report. On Saturday evening there was only three shillings sixpence left. On this account I was looking out for answers to my prayers for means, and the Lord did not disappoint me. There came in altogether yesterday nine pounds sixteen shillings fourpence. We have now enough even for the last part of the Report.

June 12. To-day I have received a letter from a brother, in which he empowers me to draw upon his bankers, during this year, to the amount of one thousand pounds, for any brethren who have it in their hearts to give themselves to missionary service in the East Indies, and whom I shall consider called for this service, as far as I am able to judge. [This power lasted only for that year; but no brethren who seemed to be suitable offered themselves for this service. This is another fresh proof how much more easily pecuniary means can be obtained than suitable individuals. Indeed, in all my experience I have found it thus, that if I could only settle that a certain thing to be done was according to the will of God, the means were soon obtained to carry it into effect.]

Jan. 13. This morning I was called to the house of a brother and sister who are in deepest distress. The brother had become surety for the debts of his son, not in the least expecting that he ever should be called upon for the payment of them; but, as his son has not discharged his debts, the father has been called upon to do so; and except the money is paid within a few days, he will be imprisoned.

How precious it is, even for this life, to act according to the word of God! This perfect revelation of his mind gives us directions for everything, even the most minute affairs of this life. It commands us, “Be not thou one of them that strike hands, or of them that are sureties for debts.” Pro\_22:26.

The way in which Satan ensnares persons, to bring them into the net, and to bring trouble upon them by becoming sureties, is, that he seeks to represent the matter as if there were no danger connected with that particular case, and that one might be sure one should never be called upon to pay the money; but the Lord, the faithful Friend, tells us in his own word that the only way “to be sure” in such a matter is “to hate suretyship.” Pro\_11:15. The following points seem to me of solemn moment for consideration if I were called upon to become surety for another: 1. What obliges the person who wishes me to become surety for him to need a surety? Is it really a good cause in which I am called upon to become surety? I do not remember ever to have met with a case in which in a plain, and godly, and in all respects scriptural matter such a thing occurred. There was generally some sin or other connected with it. 2. If I became surety, notwithstanding what the Lord has said to me in this word, am I in such a position that no one will be injured by my being called upon to fulfil the engagements of the person for whom I am going to be surety? In most instances this alone ought to keep one from it. 3. If still I become surety, the amount of money for which I become responsible must be so in my power that I am able to produce it whenever it is called for, in order that the name of the Lord may not be dishonored. 4. But if there be the possibility of having to fulfil the engagements of the person in whose stead I have to stand, is it the will of the Lord that I should spend my means in that way? Is it not rather his will that my means should be spent in another way? 5. How can I get over the plain word of the Lord, which is to the contrary, even if the first four points could be satisfactorily settled?

March 4. From February 22 up to this day our necessities in the day schools were supplied by thirteen small donations, and by a donation of eight pounds from Q. Q. To-day I received fifteen pounds. When this arrived there was not one penny on hand for the day schools, whilst two days after about seven pounds was needed. This money came from a considerable distance, and from a brother who never had assisted in this work before, whereby the Lord afresh shows how easily he can raise up new helpers. For the encouragement of believers, who are tried by having unconverted relatives and friends, I will relate the following circumstances, the truth of which I know.

Baron Von K., who resided in my own country, the kingdom of Prussia, had been for many years a disciple of the Lord Jesus. Even about the commencement of this century, when there was almost universal darkness or even open infidelity spread over the whole continent of Europe, he knew the Lord Jesus; and when about the year 1806, there was the greatest distress in Silesia among many thousands of weavers, this blessed man of God took the following gracious step for his Lord and Master. As the weavers had no employment, the whole continent almost being in an unsettled state on account of Napoleon's career, it seemed to him the will of the Lord that he should use his very considerable property to furnish these poor weavers with work, in order to save them from the greatest state of destitution, though in doing this there was not only no prospect of gain, but the certain prospect of immense loss. He therefore found employment for about six thousand weavers. But he was not content with this. Whilst he gave the bread which perishes, he also sought to minister to the souls of these weavers. To that end he sought to set believers as overseers over this immense weaving concern, and not only saw to it that the weavers were instructed in spiritual things, but he himself also set the truth before them. Thus it went on for a good while, till at last, on account of the loss of the chief part of his property, he was obliged to think about giving it up. But by this time this precious act of mercy had so commanded itself to the

government that it was taken up by them and carried on till the times altered. Baron Von K. was, however, appointed director of the whole concern as long as it existed. This dear man of God was not content with this. He travelled through many countries to visit the prisons, for the sake of improving the temporal and spiritual condition of the prisoners, and among all the other things which he sought to do for the Lord was this also in particular: He assisted poor students whilst at the university of Berlin, especially those who studied divinity, as it is called, in order to get access to them, and to win them for the Lord. One day a most talented young man, whose father lived at Breslau, where there is likewise a university, heard of the aged baron's kindness to students, and he therefore wrote to him, requesting him to assist him, as his own father could not well afford to support him any longer, having other children to provide for. A short time afterwards young T. received a most kind reply from the baron, inviting him to come to Berlin; but, before this letter arrived, the young student had heard that Baron von K. was a pietist or mystic, as true believers were contemptuously called in Germany; and as young T. was of a highly philosophical turn of mind, reasoning about everything, questioning the truth of revelation, yea, questioning, most skeptically, the existence of God, he much disliked the prospect of going to the old baron. Still, he thought he could but try, and if he did not like it, he was not bound to remain in connection with him. He arrived in Berlin on a day when there was a great review of the troops, and, being full of this, he began to speak about it to the steward of the baron. The steward, however, being a believer, turned the conversation, before the young student was aware of it, to spiritual things; and yet he could not say that it had been forced. He began another subject, and a third, but still it always came presently again to spiritual things. At last the baron came, who received young T. in the most affectionate and familiar manner, as if he had been his equal, and as if young T. bestowed a favor on him, rather than that he was favored by the baron. The baron offered him a room in his own house, and a place at his own table, while he should be studying in Berlin, which young T. accepted. He now sought in every way to treat the young student in the most kind and affectionate way, and as much as possible to serve him, and to show him the power of the gospel in his own life, without arguing with him, yea, without speaking to him directly about his soul. For, discovering in young T. a most reasoning and skeptical mind, he avoided in every possible way getting into any argument with him, while the young student again and again said to himself, "I wish I could get into an argument with this old fool; I would show him his folly." But the baron avoided it. When the young student used to come home in the evening, and the baron heard him come, he would himself go to meet him on entering the house, would light his candle, would assist and serve him in any way he could, even to the fetching the bootjack for him, and helping him to take off his boots. Thus this lowly aged disciple went on for some time, whilst the young student still sought an opportunity for arguing with him, but wondered nevertheless how the baron could thus serve him. One evening, on the return of young T. to the baron's house, when the baron was making himself his servant as usual, he could refrain himself no longer, but burst out thus: "Baron, how can you do all this? You see I do not care about you, and how are you able to continue to be so kind to me, and thus to serve me?" The baron replied, "My dear young friend, I have learned it from the Lord Jesus. I wish you would read through the Gospel of John. Good night." The student now for the first time in his life sat down and read the word of God in a disposition of mind to be willing to learn, whilst up to that time he had never read the Holy Scriptures but with the view of wishing to find out arguments against them. It pleased God to bless him. From that time he became himself a follower of the Lord Jesus, and has been so ever since. May 7. It has recently

pleased the Lord to teach me a truth, irrespective of human instrumentality, as far as I know, the benefit of which I have not lost, though now, while preparing the fifth edition for the press, more than fourteen years have since passed away. The point is this: I saw more clearly than ever that the first great and primary business to which I ought to attend every day was, to have my soul happy in the Lord. The first thing to be concerned about was not how much I might serve the Lord, how I might glorify the Lord; but how I might get my soul into a happy state, and how my inner man might be nourished. For I might seek to set the truth before the unconverted, I might seek to benefit believers, I might seek to relieve the distressed, I might in other ways seek to behave myself as it becomes a child of God in this world; and yet, not being happy in the Lord, and not being nourished and strengthened in my inner man day by day, all this might not be attended to in a right spirit. Before this time my practice had been, at least for ten years previously, as an habitual thing to give myself to prayer, after having dressed myself in the morning. Now, I saw that the most important thing I had to do was to give myself to the reading of the word of God, and to meditation on it, that thus my heart might be comforted, encouraged, warned, reproved, instructed; and that thus, by means of the word of God, whilst meditating on it, my heart might be brought into experimental communion with the Lord.

I began therefore to meditate on the New Testament from the beginning, early in the morning, The first thing I did, after having asked in a few words the Lord's blessing upon his precious word, was, to begin to meditate on the word of God, searching as it were into every verse, to get blessing out of it; not for the sake of public ministry of the word, not for the sake of preaching on what I had meditated upon, but for the sake of obtaining food for my own soul. The result I have found to be almost invariably this, that after a very few minutes my soul has been led to confession, or to thanksgiving, or to intercession, or to supplication; so that, though I did not, as it were, give myself to prayer, but to meditation, yet it turned almost immediately more or less into prayer. When thus I have been for a while making confession, or intercession, or supplication, or have given thanks, I go on to the next words or verse, turning all, as I go on, into prayer for myself or others, as the word may lead to it, but still continually keeping before me that food for my own soul is the object of my meditation. The result of this is, that there is always a good deal of confession, thanksgiving, supplication, or intercession mingled with my meditation, and that my inner man almost invariably is even sensibly nourished and strengthened, and that by breakfast time, with rare exceptions, I am in a peaceful if not happy state of heart. Thus also the Lord is pleased to communicate unto me that which, either very soon after or at a later time, I have found to become food for other believers, though it was not for the sake of public ministry of the word that I gave myself to meditation, but for the profit of my own inner man. With this mode I have likewise combined the being out in the open air for an hour, an hour and a half, or two hours, before breakfast, walking about in the fields, and in the summer sitting for a little while on the stiles, if I find it too much to walk all the time. I find it very beneficial to my health to walk thus for meditation before breakfast, and am now so in the habit of using the time for that purpose, that when I get into the open air I generally take out a New Testament of good-sized type, which I carry with me for that purpose, besides my Bible; and I find that I can profitably spend my time in the open air, which formerly was not the case, for want of habit. I used to consider the time spent in walking a loss, but now I find it very profitable, not only to my body, but also to my soul. The walking out before breakfast is of course not necessarily connected with this matter, and every one has to judge according to his strength and other circumstances. The difference, then, between my former practice and my

present one is this: Formerly, when I rose, I began to pray as soon as possible, and generally spent all my time till breakfast in prayer, or almost all the time. At all events I almost invariably began with prayer, except when I felt my soul to be more than usually barren, in which case I read the word of God for food, or for refreshment, or for a revival and renewal of my inner man, before I gave myself to prayer. But what was the result? I often spent a quarter of an hour, or half an hour, or even an hour, on my knees, before being conscious to myself of having derived comfort, encouragement, humbling of soul, etc.; and often, after having suffered much from wandering of mind for the first ten minutes, or a quarter of an hour, or even half an hour, I only then began really to pray. I scarcely ever suffer now in this way. For my heart being nourished by the truth, being brought into experimental fellowship with God, I speak to my Father and to my Friend (vile though I am, and unworthy of it) about the things that he has brought before me in his precious word. It often now astonishes me that I did not sooner see this point. In no book did I ever read about it. No public ministry ever brought the matter before me. No private intercourse with a brother stirred me up to this matter. And yet now, since God has taught me this point, it is as plain to me as anything, that the first thing the child of God has to do morning by morning is, to obtain food for his inner man. As the outward man is not fit for work for any length of time except we take food, and as this is one of the first things we do in the morning, so it should be with the inner man. We should take food for that, as every one must allow. Now what is the food for the inner man? Not prayer, but the word of God; and here again, not the simple reading of the word of God, so that it only passes through our minds, but as water runs through a pipe, but considering what we read, pondering over it, and applying it to our hearts. When we pray, we speak to God. Now, prayer, in order to be continued for any length of time in any other than a formal manner, requires, generally speaking a measure of strength or godly desire, and the season, therefore, when this exercise of the soul can be most effectually performed is after the inner man has been nourished by meditation on the word of God, where we find our Father speaking to us, to encourage us, to comfort us, to instruct us, to humble us, to reprove us. We may therefore profitably meditate, with God's blessing, though we are ever so weak spiritually; nay, the weaker we are, the more we need meditation for the strengthening of our inner man. There is thus far less to be feared from wandering of mind than if we give ourselves to prayer without having had previously time for meditation. I dwell so particularly on this point because of the immense spiritual profit and refreshment I am conscious of having derived from it myself, and I affectionately and solemnly beseech all my fellow-believers to ponder this matter. By the blessing of God I ascribe to this mode the help and strength which I have had from God to pass in peace through deeper trials, in various ways, than I had ever had before; and after having now above fourteen years tried this way, I can most fully, in the fear of God, commend it. In addition to this I generally read, after family prayer, larger portion of the word of God, when I still pursue my practice of reading regularly onward in the Holy Scriptures, sometimes in the New Testament and sometimes in the Old, and for more than twenty-six years I have proved the blessedness of it. I take, also, either then or at other parts of the day, time more especially for prayer.

How different, when the soul is refreshed and made happy early in the morning, from what it is when, without spiritual preparation, the service, the trials, and the temptations of the day come upon one!

Oct. 1. When I had again not one penny in hand for the necessities of this day, there was brought to me this morning ten shillings for the orphans, which had been sent from Kensington. In the paper which contained the money, was written: "Your Heavenly Father knoweth that ye have need of these things." "Trust in the Lord." This word of our Lord is to me of more value than many bank notes. About five minutes later I received from an Irish sister ten pounds, through her banker in London. I mention here, as a point particularly to be noticed, that 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. He dealt in the same gentle way with us three years before, when the trials of faith in this part of the work first commenced.

Nov. 2. At a time of greatest poverty one pound was sent by a lady from Birmingham. About half an hour afterwards I received ten pounds from a brother who had saved up one hundred and fifty pounds, and put it into a savings bank, but who now sees that to devote this money to the promotion of the work of God tends more to the glory of the name of Jesus than to retain it in the savings bank upon interest for a time of sickness or old age; for he is assured that should such time come, the same Lord, who has hitherto cared for him whilst in health and strength and able to work, will also care for him then. The same brother gave me three pounds a fortnight since. This ten pounds came in very seasonably; for, though we had been able to provide for the absolute necessities of to-day, yet there was want in many respects, especially as a boy is just going out as an apprentice, who needs tools and an outfit.

Nov. 13. Saturday. This morning I took one shilling out of the box in my house. This shilling was all there was towards the need of to-day. Pause, dear reader, for few moments! Consider that there are more than a hundred persons to be provided with everything they require; consider that there is no money in hand; and consider also that this is the case not once nor twice in the course of the year, but very frequently. Is it not precious, under such circumstances to have the living God as a father to go to, who is ever able and ever willing to help, as it may be really needed? And to this privilege every one has a title who believes in the Lord Jesus, being as such a child of God. Gal\_3:26. For though all believers in the Lord Jesus are not called upon to establish orphan houses, schools for poor children, etc., and trust in God for means; yet all believers, according to the will of God concerning them in Christ Jesus, may cast, and ought to cast, all their care upon him who careth for them, and need not be anxiously concerned about anything, as is plainly to be seen from 1Pe\_5:7, Php\_4:6, Mat\_6:25-34. Under these circumstances of need, a silver watch, which only yesterday afternoon had become the property of the orphan fund, was disposed of, whereby we were helped through the expenses of to-day. The coals are almost gone in each of the houses. Every article of provision, etc., is likewise much reduced. Truly, we are exceedingly poor; nevertheless there are the necessary provisions till Monday morning, and thus we are brought to the close of another week. This afternoon all the laborers met for prayer.

Nov. 14. When we met again this afternoon for prayer, we had reason to praise, for the Lord had sent in means. This morning was given to me five pounds, and six shillings had come in by sale or articles.

Nov. 15. Last Friday brother Craik and I had a meeting for inquirers and candidates for fellowship. We saw eight, and had to send away ten whom we could not see, our strength being quite gone after we had seen the eight, one after another. This evening we saw seven, and had to send away

three.

Nov. 16. The last four days we have daily met for prayer, there being no means to pay the teachers in the day schools. Besides this, we need a stove in one of the school-rooms; also some Bibles and tracts. To-day I received two pounds from a brother at Exmouth.

Dec.9. We are now brought to the close of the sixth year of this part of the work, having only in hand the money which has been put by for the rent; but during the whole of this year we have been supplied with all that was needed.

During the last three years we had closed the accounts on this day, and had, a few days after, some public meetings, at which, for the benefit of the hearers, we stated how the Lord had dealt with us during the year, and the substance of what had been started at those meetings was afterwards printed for the benefit of the church at large. This time, however, it appeared to us better to delay for a while both the public meetings and the publishing of the Report. Through grace we had learned to lean upon the Lord only, being assured that if we never were to speak or write one single word more about this work, yet should we be supplied with means, as long as he should enable us to depend on himself alone. But whilst we neither had had those public meetings for the purpose of exposing our necessity, nor had had the account of the Lord's dealings with us published for the sake of working thereby upon the feelings of the readers, and thus inducing them to give money, but only that we might by our experience benefit other saints; yet it might have appeared to some that in making known our circumstances we were actuated by some such motives. What better proof, therefore, could we give of our depending upon the living God alone, and not upon public meetings or printed reports, than that, in the midst of our deep poverty, instead of being glad for the time to have come when we could make known our circumstances, we still went on quietly for some time longer, without saying anything. We therefore determined, as we sought and still seek in this work to act for the profit of the saints generally, to delay both the public meetings and the Reports for a few months. Naturally we should have been, of course, as glad as any one to have exposed our poverty at that time; but spiritually we were enabled to delight even then in the prospect of the increased benefit that might be derived by the church at large from our acting as we did.

## 04.14. Chapter 14 - Walking in the Darkness

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CHAPTER 14 Walking in Darkness.

1841 - 1842

“GOD’S WAY LEADS INTO TRIAL”—GROUNDS OF THANKFULNESS—PROTRACTED DARKNESS—CAST DOWN, BUT NOT DESTROYED—TRUST IN GOD COMMENDED—THE MEANS OF ITS ATTAINMENT—REVIEW OF THE WORK.

DECEMBER 15, 1841. From Nov. 12 to this day my fellow-laborers in the church and I have seen thirty inquirers and candidates for fellowship, and some of them we have seen repeatedly. How can we sufficiently praise the Lord for still continuing to use us in his service?

Dec. 18. Saturday morning. There is now the greatest need, and only fourpence in hand, which I found in the box at my house; yet I fully believe the Lord will supply us this day also with all that is required.—Pause a few moments, dear reader. Observe two things. We acted for God in delaying the public meetings and the publishing of the Report; but God’s way leads always 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 upon me, and whether you truly look to me.” Of all the seasons that I had 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 further: We might even now have altered our minds with respect to the public meetings and publishing the Report; for no one knew our determination, at this time, concerning this point. Nay, on the contrary, we knew with what delight very many children of God were looking forward to receive further accounts. But the Lord kept us steadfast to the conclusion that which we arrived under his guidance.—Now to return to Saturday, Dec. 18. Evening. The Lord has been very kind to us this day. In the course of the morning six shillings came in. We had thus, with what provisions there were in hand, all that was needed for the dinner, but no means to provide for the next meal in the afternoon. A few minutes after the laborers had met together for prayer this morning, there was given to one of them a sovereign for himself. By means of this all that was needed for tea could be procured. When we again met in the evening for prayer, we found that the supplies amounted to two pounds eight shillings twopence, enough for all that was required to-day. But one thing more is to be noticed respecting this day. I was informed that three more of the orphans have been recently brought to the knowledge of the truth. We have now been meeting daily for prayer during the last weeks, and thus the Lord has not merely heard our prayers respecting the funds, but has also blessed these children.

Dec. 23. This is now the sixth week that the laborers in the day schools and Orphan Houses have daily met for prayer. Several precious answers we have already received since we began to meet, as it regards pecuniary supplies, fresh instances of conversion among the children, etc. One of our petitions has been that the Lord would be pleased to furnish us with means for a stove at Callowhill Street schoolroom. But, though we had often mentioned this matter before the Lord, he

seemed not to regard our request. Yesterday afternoon, while walking in my little garden, and meditating and praying, I had an unusual assurance that the time was now come when the Lord would answer our request, which arose partly from my being able to believe that he would send the means, and partly from the fact that the answer could no longer be delayed without prayer having failed in this matter, as we could not assemble the children again, after the Christmas vacation, without there being a stove put up. And now, dear reader, observe: This morning I received from A. B. twenty pounds, and we have thus much more than is required for a stove.

#### REVIEW OF THE YEAR 1841.

1. In reading over my journal, I find that the Lord has given me, during this year, many precious answers to prayer, in addition to those which have been recorded in the previous part of the Narrative. I mention the following for the encouragement of the reader: 1. One of the orphan boys needed to be apprenticed. I knew of no suitable believing master who could take an in-door apprentice. I gave myself to prayer, and brought the matter daily before the Lord. I marked it down among the subjects for which I would daily ask the Lord; and at last, though from May 21 to September I had to pray about the matter, the Lord granted my request; for in September I found a suitable place for him. 2. On May 23 I began to ask the Lord that he would be pleased to deliver a certain sister in the Lord from the great spiritual depression under which she was suffering, and after three days the Lord granted my request. 3. On June 15 I began to ask the Lord to deliver a brother at a distance from the great spiritual nervousness in which he found himself shut up, which not only distressed him exceedingly, and in a great measure hindered him in his service towards the world and the church, but which in consequence was also a trial to the saints who knew and valued this dear brother. This petition I brought many times before the Lord. The year passed away, and it was not granted. But yet at last this request also has been granted to me and to the many dear saints who I know prayed for this dear brother; for though he was for some years in this state, it is now [in 1845] two years and more since he has been quite restored. 4. On June 15 I also began to ask the Lord daily in his mercy to keep a sister in the Lord from insanity, who was then apparently on the very border of it; and I have now [in 1845] to record to his praise, after nearly four years have passed away, that the Lord has kept her from it. 5. During this year I was informed about the conversion of one of the very greatest sinners that I had ever heard of in all my service for the Lord. Repeatedly I fell on my knees with his wife, and asked the Lord for his conversion, when she came to me in the deepest distress of soul, on account of her most barbarous and cruel treatment that she received from him in his bitter enmity against her for the Lord's sake, and because he could not provoke her to be in a passion, and she would not strike him again, and the like. At the time when it was at its worst I pleaded especially on his behalf the promise in Mat\_18:19, "Again I say unto you, that 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." And now this awful persecutor is converted. 6. On May 25 I began to ask the Lord for greater real spiritual prosperity among the saints among whom I labor in Bristol than there ever yet had been among them; and now I have to record to the praise of the Lord that truly he has answered this request; for, considering all things, at no period has there been more manifestation of grace, and truth, and spiritual power among us, than there is now while I am writing this for the press [1845].

2. The state of the church with reference to numbers. There are 572 at present in communion, 88 having been added during the past year, of whom 30 have been brought to the knowledge of the

Lord among us.

3. The Lord's goodness as to my temporal supplies during this year. He has been pleased to give me by freewill offerings of the saints, £238, 11s. 1¾d.

January 3, 1842. This evening we had a precious public prayer meeting. When the usual time for closing the meeting came, it appeared to me that there was a desire to continue to wait upon the Lord. I therefore proposed to the brethren that those who had bodily strength, time, and a desire for waiting still longer upon the Lord, would do so. At least thirty remained, and we continued till after ten in prayer, whilst several brethren prayed. I never knew prayer more really in the Spirit. I experienced for myself unusual nearness to the Lord, and was enabled to ask in faith, nothing doubting.

Jan. 4. As we have found it to be the case, so it is now. After a season of more than usual poverty, comes a time of more than usual abundance. To-day the same brother who has been spoken of under November 2, and who has drawn his money out of the savings bank to spend it for the Lord, sent twenty pounds more of it. There came in also from Guernsey one pound, and one pound seven shillings besides. I am now able to order oatmeal from Scotland, buy materials for the boys' clothes, order shoes, etc. Thus the Lord has been pleased to answer all our requests with respect to the pecuniary necessities of the orphans, which we have brought before him in our prayer meetings during the last seven weeks. We have thus had of late an abundance, but the expenses have been great also; for within the last twenty-five days I have paid out above one hundred pounds.

Feb. 5. Saturday. As only ten pounds ten shillings sixpence had been received since January 29, i.e. only so much as day by day was needed to provide necessaries for the orphans, there is again the greatest need. It is now twelve o'clock, and there are no means as yet to meet the expenses of to-day. The words in the prayer of Jehoshaphat, "Neither know we what to do, but our eyes are upon thee," are at this moment the language of my heart. I likewise know not what to do, but my eyes are upon the Lord, and I am sure that he will help this day also.—Evening. In the course of the morning came in, by sale of articles, twelve shillings. We were able likewise to dispose of one of the articles which were sent last evening for five shillings. This afternoon one of the laborers gave me ten shillings, and three shillings came in for needlework. By means of this one pound ten shillings we were able to supply all that was needed.

Feb. 8. By what came in yesterday and the day before, the need of yesterday was supplied, and there is enough in all the houses for the meals of to-day; but in none of the houses have we been able to take in any bread; and as yesterday also but little could be taken in, there will not remain any for to-morrow; nor is there money enough to take in milk to-morrow morning. There are likewise coals needed in two houses. Indeed, so far as I know, these three years and seven months, since first the funds were exhausted, we were never in greater poverty; and if the Lord were not to send means before nine o'clock to-morrow morning, his name would be dishonored. But I am fully assured that he will not leave us.—Evening. The Lord has not yet been pleased to send us what is needed for tomorrow, but he has given us a fresh proof that he is mindful of us. Between four and five o'clock this afternoon were sent nine plum cakes, which a sister had ordered to be baked as a treat for the orphans. These cakes were an encouragement to me to continue to look out for further supplies. There was also found in the boxes at the Orphan Houses

two shillings and a penny halfpenny, and one shilling fourpence came in for stockings. These little donations are most precious, but they are not enough to meet the need of to-morrow; yea, before nine o'clock to-morrow morning we need more money to be able to take in the milk. Truly, we are poorer than ever; but through grace my eyes look not at the empty stores and the empty purse, but to the riches of the Lord only.

Feb. 9. This morning I went between seven and eight o'clock to the Orphan Houses, to see whether the Lord had sent in anything. When I arrived there, he had just two or three minutes before sent help. A brother, in going to his house of business this morning, had gone already about half a mile, when the Lord was pleased to lay the orphans upon his heart. He said, however, to himself, I cannot well return now, but will take something this evening; and thus he walked on. Nevertheless, he could not go on any further, but felt himself constrained to go back, and to take to brother R. B., at the Boys' Orphan House, three sovereigns. [The donor himself stated this to me afterwards.] Thus the Lord in his faithfulness helped us. Help was never more truly needed, for our poverty was never greater; nor did the help of the Lord ever come more manifestly from himself; for the brother was gone on a good distance, it was between seven and eight o'clock in the morning, and it was so short a time before money would have been needed. Consider this, beloved reader, and with us praise the Lord for his goodness. Praise him particularly that he enabled us to trust in him in this trying hour. There came in besides, to-day, seven shillings sixpence.

Feb. 12. Saturday. Never since the funds were for the first time exhausted had there come in less during any week than during this. We were only able to supply the absolute necessities; but this we were enabled to do. When the meal-times came, the Lord always provided what was needful, and, considering the great distress there is now almost everywhere, our dear orphans are very well provided for. Now this day began not only without there being anything in hand, but our stores were greatly reduced, and we had to procure provisions for two days. One of the laborers gave five shillings in the morning, to provide the means to take in the milk. I collected together some pamphlets, which had been given for sale, to dispose of them, and they were sold about eleven o'clock for four shillings. There came in also by sale of stockings three shillings, and twelve shillings was paid on behalf of one of the orphans. Thus we were provided with means to procure a dinner, and had a little towards purchasing bread, but by no means enough. All the laborers were together in prayer from half-past eleven till one, and we separated comfortably, with the purpose of meeting again in the evening. When I came home there was given to me an old broken silver pencil-case, which, though worth very little, I took as a fresh proof that our Father was mindful of our need. When we met again this evening, we found that three shillings sixpence had come in by sale of stockings, and sixpence for two Reports. As all this was not enough, a few old and needless articles were disposed of for four shillings, also the broken pencil-case for sixpence. I say needless articles, for other articles it did not seem right to us to dispose of, in order that the Lord's own deliverance might be manifest. A laborer was also still further able to give seven shillings of his own. To one of the laborers two shillings had been owed by a certain individual for more than a twelvemonth, which being paid just now, and given by him for the orphans, came in most seasonably. Thus we had one pound eighteen shillings sixpence, as much as was needful to procure provisions till after breakfast on Monday morning. However, the Lord helped still further. Between eight and nine this evening, after we had been together for prayer, and had now

separated, some money was given to one of the laborers for himself, by which means he was able to give nine shillings, so that altogether two pounds seven shillings sixpence had come in this day. This has been, of all the weeks, during the last three years and seven months, one of the most trying, so far as it regards the trial of faith. Thanks to the Lord who has helped us this day also! Thanks to him for enabling us already this morning, when we met for prayer, to praise him for the deliverance which we were sure he would work.

Feb. 16. This morning there was now again only sufficient money in hand to take in milk at two of the houses; but as a laborer was able to give six shillings sixpence, we had sufficient for the milk, and had also enough, with the provisions that were in the houses, to provide for the dinner. Nothing more came in in the course of the morning, nor was I able to make inquiries how matters stood. In the afternoon, between three and four o'clock, having once more besought the Lord to send us help, I sat peacefully down to give myself to meditation of the word, considering that that was now my service, though I knew not whether there was a morsel of bread for tea in any one of the houses, but being assured that the Lord would provide. For, through grace, my mind is so fully assured of the faithfulness of the Lord, that, in the midst of the greatest need, I am enabled in peace to go about my other work. Indeed, did not the Lord give me this, which is the result of trusting in him, I should scarcely be able to work at all; for it is now comparatively a rare thing that a day comes when I am not in need for one or the other part of the work. Scarcely had I sat down to meditate, when a note was sent to me from the Orphan Houses, in which brother R. B., master of the orphan boys, had written thus: "On visiting the sisters in the Infant and Girls' Orphan Houses, I found them in the greatest need. There was not bread in one of the houses for tea this evening, and the six shillings sixpence was scarcely enough to supply what was needed for the dinner. I therefore opened the box in the Boys' Orphan House, and most unexpectedly found one pound it. Thus, through the kindness of the Lord, we were again abundantly supplied as it regards present necessities." In the evening the Lord, in his love and faithfulness, stretched out his hand still further. I had expounded at the meeting a part of John 11:1-57. The last words on which I spoke were, "Said I not unto thee that if thou wouldest believe thou shouldst see the glory of God?" When the meeting was over, as a fresh proof of the truth of this word, a note was given to me in which a sick sister sent me five pounds for the orphans.

Feb. 19. Saturday. Our means were now again completely spent. Our provision stores were, perhaps, even more exhausted than on any previous Saturday. There was not the least human likelihood of obtaining means for sufficient provisions for this one day, and much less for two days. When I went before breakfast to the Orphan Houses, I found a letter from Nottingham, containing one shilling, which had arrived last evening. This was not only a sweet proof that our Father remembered our need, but it was also like an earnest that he would supply us this day also with all we required. In the course of the morning came in by sale of stockings four shillings elevenpence. In the box at my house I found one shilling. One of the laborers gave four shillings tenpence. Thus we were provided with those things which were absolutely needed for this day. We met between eleven and twelve o'clock for prayer. When we met again in the evening, a second letter had arrived from Nottingham, with another shilling. This was a further sweet proof of our Father's loving remembrance of our need; but with all this we were still without any means to provide bread for to-morrow, the Lord's day. At eight o'clock I separated from my fellow-laborers, as I expected brother R. C. to arrive a little after eight at my house. I therefore requested one of the brethren to

go with me, in order to take back to the Orphan Houses what the Lord might send in by post or in any other way. It was now half past eight in the evening, and there was no bread yet in any one of the three houses for to-morrow. A few moments after, brother C. arrived, and he had not been more than about five minutes in my house when he gave me half a sovereign which he brought for the orphans. I soon found an opportunity to leave the room for a little, gave the ten shillings to the brother whom I had brought with me from the Orphan Houses, and who was waiting in another room; and thus between nine and ten o'clock sufficient bread could be bought. Observe! For the trial of our faith the Lord had allowed us to be kept waiting so long. When, however, brother C. had arrived, having money for the orphans, he could not delay giving it at once, a matter most worthy of notice. This has been a week full of trials of faith, but also full of deliverances.

Feb. 21. Since Saturday evening came in one pound eight shillings elevenpence. There was also sent from Plymouth a piece of blond, a piece of quilling net, and eleven pairs of children's stockings, for sale. Thus we were supplied with means for that which was requisite for the beginning of this day; but, as our stores had been so reduced at the end of last week, there was not enough for tea this afternoon. Four o'clock had now come, one hour before the usual tea-time, when a brother from Somersetshire came to see the Orphan Houses, and put a sovereign into each of the boxes. Our great need soon brought out the money, and thus we were supplied. [Observe! The brother, as he himself told me a few days after in the course of conversation, had but little time, and therefore rather hastily went over the houses. Had he stayed long and conversed much, as might have been the case, his donations would not have been in time for the tea.] There came in one shilling besides, by needlework done by the children.

Feb. 25. Greater than now our need had never been. Our trials of faith have never been so sharp as during this week. Indeed, so much so, that most of the laborers felt to-day considerably tried. Yet neither this day has the Lord suffered us to be confounded. Through a remarkable circumstance one of the laborers obtained some money this morning, so that all the need of to-day could be amply met.

Feb. 26. My prayer this morning was in particular that the Lord would be pleased now to look in pity upon us, and take off his hand. Indeed, for several days my prayer has been that he would enable us to continue to trust in him, and not lay more upon us than he would enable us to bear. This is now again Saturday. There having been given yesterday a rich supply to the matrons, I knew that not so much as usual would be required this Saturday; still, I thought that one pound ten shillings would be needed. Between ten and eleven o'clock this morning a parcel came from Clapham, containing two pounds two shillings, with two frocks, two petticoats, two chemises, two pinafores, and six handkerchiefs, all new. Thus we were richly supplied for to-day, for only one pound ten shillings was needed.

March 2. This evening were sent, by order of an Irish sister, thirty-three and a half pounds of woolen yarn. Respecting this donation it is to be remarked that last Saturday we had asked the Lord, in our prayer meeting, that he would be pleased to send us means to purchase worsted, in order that the boys might go on with their knitting.

March 9. At a time of the greatest need, both with regard to the day schools and the orphans, so much so that we could not have gone on any longer without help, I received this day ten pounds from a brother who lives near Dublin. The money was divided between the day schools and the

Orphan Houses. The following little circumstance is to be noticed respecting this donation. As our need was so great, and my soul was, through grace, truly waiting upon the Lord, I looked out for supplies in the course of this morning. The post, however, was out, and no supplies had come. This did not in the least discourage me. I said to myself, the Lord can send means without the post, or even now, though the post is out, by this very delivery of letters he may have sent means, though the money is not yet in my hands. It was not long after I had thus spoken to myself when, according to my hope in God, we were helped; for the brother who sent us the ten pounds, had this time directed his letter to the Boys' Orphan House, whence it was sent to me.

March 17. From the 12th to the 16th had come in four pounds five shillings elevenpence halfpenny for the orphans. This morning our poverty, which now has lasted more or less for several months, had become exceedingly great. I left my house a few minutes after seven to go to the Orphan Houses to see whether there was money enough to take in the milk, which is brought about eight o'clock. On my way it was especially my request that the Lord would be pleased to pity us, even as a father pitieth his children, and that he would not lay more upon us than he would enable us to bear. I especially entreated him that he would now be pleased to refresh our hearts by sending us help. I likewise reminded him of the consequences that would result, both in reference to believers and unbelievers, if we should have to give up the work because of want of means, and that he therefore would not permit its coming to nought. I moreover again confessed before the Lord that I deserved not that he should continue to use me in this work any longer. While I was thus in prayer, about two minutes' walk from the Orphan Houses, I met a brother who was going at this early hour to his business. After having exchanged a few words with him, I went on; but he presently ran after me, and gave me one pound for the orphans. Thus the Lord speedily answered my prayer. Truly, it is worth being poor and greatly tried in faith for the sake of having day by day such precious proofs of the loving interest which our kind Father takes in everything that concerns us. And now should our Father do otherwise? He that has given us the greatest possible proof of his love which he could have done, in giving us his own Son, surely he will with him also freely give us all things. It is worth also being poor and greatly tried in faith, if but thereby the hearts of the children of God may be comforted and their faith strengthened, and if but those who do not know God, and who may read or hear of his dealings with us, should be led thereby to see that faith in God is more than a mere notion, and that there is indeed reality in Christianity. In the course of this day there came in still further thirteen shillings.

March 19. Saturday. As it has often been the case on Saturdays, so it was this day in particular. We began the day in very great poverty, as only seven shillings had come in since the day before yesterday. There was not one ray of light as to natural prospects. The heart would be overwhelmed at such seasons, were there not an abundance of repose to be found in trusting in God. The trial having continued so long, and our poverty having now come to such a degree that it was necessary we should have help in order that the name of the Lord might not be dishonored, I had proposed to my fellow-laborers that we should set apart this day especially for prayer. We met accordingly at half past ten in the morning. By that time had come in four shillings sixpence, seven shillings sixpence, and ten shillings. In the afternoon we met again at three, when ten shillings came in. In the evening, at seven, we met once more, there being yet about three shillings needed to provide all that was required. This also we received, and even three shillings more than was actually needed came in, just when we were about to separate.

April 9. Saturday. Only one shilling sixpence had come in since yesterday afternoon. We needed more money than there was in hand, especially as it was Saturday, but the Lord was pleased particularly to try our faith. In the course of the morning came from some sisters in Dublin, eighteen yards of calico, thirty-four yards of print, forty-three balls of cotton, a pair of worn lady's boots. This donation came most seasonably, as we had been mentioning repeatedly the need of calico and print in our prayers, and the sewing-cotton and the pair of boots came at once into use. Moreover, this donation was a sweet encouragement to me to continue waiting upon the Lord. Evening was now approaching, and no money had yet come in for provisions, etc., which would be needed on the Lord's day. About six o'clock, I gave myself once more to prayer with my wife, and requested the Lord in my prayer that if the sister who in love to him has taken upon her the service of disposing of the articles which are given for sale had any money in hand, he would be pleased to bring or send the money this evening. After this I sat down peacefully to read the Scriptures, being assured that this time also the Lord would stretch out his hand on our behalf. About half past seven o'clock, the sister, to whom reference has just now been made, came and brought one pound ten shillings fourpence for articles which she had sold, stating that, though she was unwell, yet she felt herself constrained not to delay bring this money. Thus we had all that was needed, and six shillings more. When I arrived with the money at the Infant Orphan House, about eight o'clock, I found my fellow-laborers in prayer, and while we still continued in prayer a sister sent a large basket of stale bread, being five brown loaves, seven bread cakes and five French loaves.

April 12. We were never in greater need than to-day, perhaps never in so much, when I received this morning one hundred pounds from the East Indies. It is impossible to describe the real joy in God it gave me. My prayer had been again this morning particularly that our Father would pity us, and now at last send larger sums. I was not in the least surprised or excited when this donation came, for I took it as that which came in answer to prayer, and had been long looked for. May 6. Only three pounds ten shillings twopence halfpenny had been received since the 2d, on which account there would have been only enough means in hand to provide for the breakfast to-morrow morning, when in this our fresh need we received eighty-six pounds, two pair of gold earrings, a brooch, and two rupees. May 10. To-day, in closing the accounts, we have left, at the end of this period of seventeen months, in which we have been so often penniless, the sum of sixteen pounds eighteen shillings tenpence halfpenny for the orphans, and forty-eight pounds twelve shillings five and one fourth pence for the other objects of the Scriptural Knowledge Institution. The time now seemed to us to have come, when, for the profit of the church at large, the Lord's dealings with us, with reference to the various objects of the Scriptural Knowledge Institution, should be made known by publishing another Report. For, whilst we, on purpose, had delayed it at this time five months longer than during the previous years, and that during a period when we were in deeper poverty than during any previous time; yet, as from the commencement it had appeared to me important from time to time to make known the Lord's dealings with us, so I judged it profitable still to seek to comfort, to encourage, to exhort, to instruct, and to warn the dear children of God by the printed accounts of the Lord's goodness to us.

Though our trials of faith during these seventeen months lasted longer and were sharper than during any previous period, yet during all this time the orphans had everything that was needful in the way of nourishing food, the necessary articles of clothing, etc. Indeed, I should rather at once send the children back to their relations than keep them without sufficient maintenance.

I desire that all the children of God who may read these details may thereby be led to increased and more simple confidence in God for everything which they may need under any circumstances, and that these many answers to prayer may encourage them to pray, particularly as it regards the conversion of their friends and relations, their own progress in grace and knowledge, the state of the saints whom they may know personally, the state of the church of Christ at large, and the success of the preaching of the gospel. Especially, I affectionately warn them against being led away by the device of Satan, to think that these things are peculiar to me, and cannot be enjoyed by all the children of God; for though, as has been stated before, every believer is not called upon to establish orphan houses, charity schools, etc., and trust in the Lord for means, yet all believers are called upon, in the simple confidence of faith, to cast all their burdens upon him, to trust in him for everything, and not only to make everything a subject of prayer, but to expect answers to their petitions which they have asked according to his will and in the name of the Lord Jesus. Think not, dear reader, that I have the gift of faith, that is, that gift of which we read in 1Co\_12:9, and which is mentioned along with “the gifts of healing,” “the working of miracles,” “prophecy,” and that on that account I am able to trust in the Lord. It is true that the faith which I am enabled to exercise is altogether God’s own gift; it is true that he alone supports it, and that he alone can increase it; it is true that moment by moment, I depend on him for it, and that if I were only one moment left to myself my faith would utterly fail; but it is not true that my faith is that gift of faith which is spoken of in 1Co\_12:9. It is the self-same faith which is found in every believer, and the growth of which I am most sensible of to myself; for by little and little it has been increasing for the last six and twenty years. This faith which is exercised respecting the Orphan Houses, and my own temporal necessities shows itself in the same measure, for instance, concerning the following points: I have never been permitted to doubt during the last twenty-seven years that my sins are forgiven, that I am a child of God, that I am beloved in God, and that I shall be finally saved; because I am enabled by the grace of God to exercise faith upon the word of God, and believe what God says in those passages which settle these matters (1Jn\_5:1; Gal\_3:26; Act\_10:43; Rom\_10:9-10; Joh\_3:16, etc.). Further, at the time when I thought I should be insane, though there was not the least ground for thinking so, I was in peace; because my soul believed the truth of that word, “We know that all things work together for good to them that love God.” Rom\_8:28. Further: When my brother in the flesh and my dear aged father died, and when concerning both of them I had no evidence whatever that they are saved (though I dare not say that they are lost, for I know it not), yet my soul was at peace, perfectly at peace, under this great trial, this exceedingly great trial, this trial which is one of the greatest perhaps which can befall a believer. And what was it that gave me peace? My soul laid hold on that word, “Shall not the Judge of all the earth do right?” This word, together with the whole character of God, as he has revealed himself in his holy word, settled all questionings. I believe what he has said concerning himself, and I was at peace, and have been at peace ever since, concerning this matter. Further: When the Lord took from me a beloved infant, my soul was at peace, perfectly at peace; I could only weep tears of joy when I did weep. And why? Because my soul laid hold in faith on that word, “Of such is the kingdom of heaven.” Mat\_19:14. Further: When sometimes all has been dark, exceedingly dark, with reference to my service among the saints, judging from natural appearances; yea, when I should have been overwhelmed indeed in grief and despair had I looked at things after the outward appearance: at such times I have sought to encourage myself in God, by laying hold in faith in his almighty power, his unchangeable love, and his infinite wisdom, and I have said to myself, God is able and willing

to deliver me, if it be good for me; for it is written, "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\_8:32. This it was which, being believed by me through grace, kept my soul in peace. Further: When in connection with the Orphan Houses, day schools, etc., trials have come upon me which were far heavier than the want of means, when lying reports were spread that the orphans had not enough to eat, or that they were cruelly treated in other respects, and the like; or when other trials, still greater, but which I cannot mention, have befallen me in connection with this work, and that at a time when I was nearly a thousand miles absent from Bristol, and had to remain absent week after week; at such times my soul stayed upon God; I believed his word of promise which was applicable to such cases; I poured out my soul before God, and arose from my knees in peace, because the trouble that was in the soul was in believing prayer cast upon God, and thus I was kept in peace, though I saw it to be the will of God to remain far away from the work. Further: When I needed houses, fellow-laborers, masters and mistresses for the orphans or for the day schools, I have been enabled to look for all to the Lord, and trust in him for help.

Dear reader, I may seem to boast; but by the grace of God, I do not boast in thus speaking. From my inmost soul I do ascribe it to God alone that he has enabled me to trust in him, and that hitherto he has not suffered my confidence in him to fail. But I thought it needful to make these remarks, lest any one should think that my depending upon God was a particular gift given to me, which other saints have no right to look for; or lest it should be thought that this my depending upon him had only to do with obtaining of MONEY by prayer and faith. By the grace of God I desire that my faith in God should extend towards EVERYTHING, the smallest of my own temporal and spiritual concerns, and the smallest of the temporal and spiritual concerns of my family, towards the saints among whom I labor, the church at large, everything that has to do with the temporal and spiritual prosperity of the Scriptural Knowledge Institution, etc. Dear reader, do not think that I have attained in faith (and how much less in other aspects!) to that degree to which I might and ought to attain; but thank God for the faith which he has given me, and ask him to uphold and increase it. And lastly, once more, let not Satan deceive you in making you think that you could not have the same faith, but that it is only for persons who are situated as I am. When I lose such a thing as a key, I ask the Lord to direct me to it, and I look for an answer to my prayer; when a person with whom I have made an appointment does not come, according to the fixed time, and I begin to be inconvenienced by it, I ask the Lord to be pleased to hasten him to me, and I look for an answer; when I do not understand a passage of the word of God, I lift up my heart to the Lord, that he would be pleased, by his Holy Spirit, to instruct me, and I expect to be taught, though I do not fix the time when, and the manner how it should be; when I am going to minister in the word, I seek the help from the Lord, and while I, in the consciousness of natural inability as well as utter unworthiness, begin this his service, I am not cast down, but of good cheer, because I look for his assistance, and believe that he, for his dear Son's sake, will help me. And thus in other of my temporal and spiritual concerns I pray to the Lord, and expect an answer to my requests; and may not you do the same, dear believing reader? Oh! I beseech you, do not think me an extraordinary believer, having privileges above other of God's dear children, which they cannot have; nor look on my way of acting as something that would not do for other believers. Make but trial! Do but stand still in the hour of trial, and you will see the help of God, if you trust in him. But there is so often a forsaking the ways of the Lord in the hour of trial, and thus the food for faith, the means whereby our faith may be increased, is lost. This leads me to the following important point. You ask, How

may I, a true believer, have my faith strengthened? The answer is this:—

I. “Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.” Jas\_1:17. As the increase of faith is a good gift, it must come from God, and therefore he ought to be asked for this blessing.

II. The following means, however, ought to be used: 1. The careful reading of the word of God, combined with meditation on it. Through reading the word of God, and especially through meditation on the word of God, the believer becomes more and more acquainted with the nature and character of God, and thus sees more and more, besides his holiness and justice, what a kind, loving, gracious, merciful, mighty, wise, and faithful being he is, and, therefore, in poverty, affliction of body, bereavement in his family, difficulty in his service, want of a situation or employment, he will repose upon the ability of God to help him, because he has not only learned from his word that he is almighty power and infinite wisdom, but he has also seen instance upon instance in the Holy Scriptures in which his almighty power and infinite wisdom have been actually exercised in helping and delivering his people; and he will repose upon the willingness of God to help him, because he has not only learned from the Scriptures what a kind, good, merciful, gracious, and faithful being God is, but because he has also seen in the word of God, how in a great variety of instances he has proved himself to be so. And the consideration of this, if God has become known to us through prayer and meditation on his own word, will lead us, in general at least, with a measure of confidence to rely upon him: and thus the reading of the word of God, together with meditation on it, will be one especial means to strengthen our faith.

2. As, with reference to the growth of every grace of the Spirit, it is of the utmost importance that we seek to maintain an upright heart and a good conscience, and, therefore, do not knowingly and habitually indulge in those things which are contrary to the mind of God, so it is also particularly the case with reference to the growth in faith. How can I possibly continue to act faith upon God, concerning anything if I am habitually grieving him, and seek to detract from the glory and honor of him in whom I profess to trust, upon whom I profess to depend? All my confidence towards God, all my leaning upon him in the hour of trial, will be gone, if I have a guilty conscience, and do not seek to put away this guilty conscience, but still continue to do things which are contrary to the mind of God. And if, in any particular instance, I cannot trust in God, because of the guilty conscience, then my faith is weakened by that instance of distrust; for faith with every fresh trial of it either increases by trusting God, and thus getting help, or it decreases by not trusting him; and then there is less and less power of looking simply and directly to him, and a habit of self-dependence is begotten or encouraged. One or other of these will always be the case in each particular instance. Either we trust in God, and in that case we neither trust in ourselves, nor in our fellow-men, nor in circumstances, nor in anything besides; or we DO trust in one or more of these, and in that case do NOT trust in God.

3. If we, indeed, desire our faith to be strengthened, we should not shrink from opportunities where our faith may be tried, and, therefore, through the trial, be strengthened. In our natural state we dislike dealing with God alone. Through our natural alienation from God we shrink from him, and from eternal realities. This cleaves to us more or less, even after our regeneration. Hence it is that more or less, even as believers, we have the same shrinking from standing with God alone, from depending upon him alone, from looking to him alone; and yet this is the very position in which we

ought to be, if we wish our faith to be strengthened. The more I am in position to be tried in faith with reference to my body, my family, my service for the Lord, my business, etc., the more shall I have opportunity of seeing God's help and deliverance; and every fresh instance in which he helps and delivers me will tend towards the increase of my faith. On this account, therefore, the believer should not shrink from situations, positions, circumstances, in which his faith may be tried, but should cheerfully embrace them as opportunities where he may see the hand of God stretched out on his behalf, to help and deliver him, and whereby he may thus have his faith strengthened.

4. The last important point for the strengthening of our faith is, that we let God work for us, when the hour of the trial of our faith comes, and do not work a deliverance of our own. Wherever God has given faith, it is given, among other reasons for the purpose of being tried. Yea, however weak our faith may be, God will try it; only with this restriction, that as, in every way, he leads us on gently, gradually, patiently, so also with reference to the trial of our faith. At first, our faith will be tried very little in comparison with what it may be afterwards; for God never lays more upon us than he is willing to enable us to bear. Now, when the trial of faith comes, we are naturally inclined to distrust God, and to trust rather in ourselves, or in our friends, or in circumstances. We will rather work a deliverance of our own, somehow or other, than simply look to God and wait for his help. But if we do not patiently wait for God's help, if we work a deliverance of our own, then at the next trial of our faith it will be thus again, we shall be again inclined to deliver ourselves; and thus, with every fresh instance of that kind, our faith will decrease; whilst, on the contrary, were we to stand still in order to see the salvation of God, to see his hand stretched out on our behalf, trusting in him alone, then our faith would be increased, and with every fresh case in which the hand of God is stretched out on our behalf in the hour of the trial of our faith, our faith would be increased yet more. Would the believer, therefore, have his faith strengthened, he must, especially, give time to God, who tries his faith in order to prove to his child, in the end, how willing he is to help and deliver him, the moment it is good for him.

I now return, dear reader, to the Narrative, giving you some further information with reference to the seventeen months from Dec. 10, 1840, to May 10, 1842, as it respects the Orphan Houses, and other objects of the Scriptural Knowledge Institution for Home and Abroad, besides the facts of which mention has been already made.

During this period, also, 1. Two Sunday schools were entirely supported by the funds of the Institution. 2. There were two adult schools, one for females, and one for males, entirely supported during these seventeen months, in which on two evenings of the week the males, and on two evenings the females, were instructed, quite gratuitously, in reading and writing, and were furnished with books and writing materials gratuitously. There were, during these seventeen months, 344 adults taught in these two schools, and on May 10, 1842, the number under instruction amounted to 110. 3. There were, during these seventeen months, also six day schools entirely supported by the funds of the Institution, three for boys and three for girls. On May 10, 1842, the number of children who attended these day schools was 363; and the total number who, from the formation of the Institution, March 5, 1834, up to May 10, 1842, had been instructed in the day schools, which are supported by the funds of the Institution, amounts to 2,616. 4. During these seventeen months, 798 copies of the Holy Scriptures were circulated, and from the commencement of the Institution, up to May 10, 1842, 6,842 copies. 5. During these seventeen months was spent for missionary purposes the sum of £126, 15s. 3d. of the funds of the Institution,

whereby assistance was rendered to the work of God in Jamaica, in Australia, in Canada, and in the East Indies. 6. At the commencement of these seventeen months, i.e. on Dec. 10, 1840, a new object was begun, the circulation of such publications as may be beneficial, with the blessing of God, to both unbelievers and believers. We laid out for this object during these seventeen months the sum of £62, 17s. 4d., for which 22,190 such little publications were purchased, and of which number 19,609 were actually given away. 7. There were received into the three Orphan Houses 15 orphans, who, together with those who were in the houses on Dec. 19, 1840, make up 106 in all. Of these, five girls were sent out to service, two boys and one girl were apprenticed, one girl was removed by a lady who had placed her for a time under our care, and one was sent back to his relations, as he was injurious to the other children.

There were on May 10, 1842, 96 orphans in the three houses, i.e. 30 in the Girls; Orphan House, 37 in the Infant Orphan House, and 29 in the Boys' Orphan House. Besides this, three apprentices were supported by the funds of the Institution; so that the total number was 99. The number of orphans who were under our care from April, 1836, to May 10, 1842, amounts to 144.

I notice further, in connection with the Orphan Houses, that, without any one having been asked for anything by me, the sum of £5,276, 14s. 8d. was given to me from the beginning of the work up to May 10, 1842, as the result of prayer to God. The total of the expenditure for the various objects of the Institution, exclusive of the Orphan Houses, during these seventeen months, amounted to £710, 11s. 5d.; the total amount of the income amounted to £746, 1s. 0½d. The total of the expenditure for the three Orphan Houses, from Dec. 10, 1840, to May 10, 1842 amounted to £1,337, 15s. 2¾d.; the total of the income amounted to £1,339, 13s. 7d.

## 04.15. Chapter 15 - Prosperity

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### CHAPTER 15

Prosperity.

1842 - 1843

ABUNDANT SUPPLIES—RESTING ON THE WRITTEN WORD—“SEEKING AND FINDING”—ERRONEOUS IMPRESSIONS REMOVED—PERSEVERING AND PREVAILING PRAYER ANSWERED—“LENGTHENING THE CORDS AND STRENGTHENING THE STAKES”—A FOURTH ORPHAN HOUSE.

JUNE 3, 1842. For several days past I had not been particularly led to pray for means for the orphans. Last evening, however, I did so, as we had now again no money in hand, there having come in only ten pounds two shillings twopence during the last five days; and in answer to my request two pounds nineteen shillings sixpence came in this morning. For several months succeeding the last date, means continued to flow in, without interruption, as they were needed. There was no excess or means, nor was there any lack. On Dec. 1, 1842, Mr. Müller writes:—

Nothing had come in, except five shillings for needlework. The laborers had nothing to give, except one of them one shilling sixpence; yet this little supplied the absolute need, which was only milk. We were unable to take I the usual quantity of bread. Should it be said that the not taking in the usual quantity of bread would at once prove to the bakers that we are poor, my reply is, that that does not follow, because bread has often been sent as a present, as may be seen in the list of articles, given for the orphans, at the end of the printed Reports. But perhaps it may be asked, Why do you not take the bread on credit? What does it matter whether you pay immediately for it, or at the end of the month, or the quarter, or the half year? Seeing that the Orphan Houses are the work of the Lord, may you not trust in him that he will supply you with means to pay the bills which you contract with the butcher, baker, grocer, etc. as the things which you purchase are needful? My reply is this: 1. If the work in which we are engaged is indeed the work of God, then he whose work it is is surely able and willing to provide the means for it. 2. But not only so, he will also provide the means at the time when they are needed. I do not mean that he will provide them when we think that they are needed; but yet that when there is real need, such as the necessaries of life being required, he will give them; and on the same ground on which we suppose we do trust in God to help us to pay the debt which we now contract, we may and ought to trust in the Lord to supply us with what we require at present, so that there may be no need for going into debt. 3. It is true, I might have goods on credit, and to a very considerable amount; but, then, the result would be, that the next time we were again in straits, the mind would involuntarily be turned to further credit which I might have, instead of being turned to the Lord, and thus faith, which is kept up and strengthened only by being EXERCISED, would become weaker and weaker, till at last, according to all human probability, I should find myself deeply in debt and have no prospect of getting out of it. 4. Faith has to do with the word of God,—rests upon the written word of God; but there is no

promise that he will pay our debts. The word says rather, "Owe no man anything;" whilst there is the promise given to his children, "I will never leave thee nor forsake thee," and, "Whosoever believeth on him shall not be confounded." On this account we could not say, upon the ground of Holy Scriptures, Why do you not trust in God that he will supply you with means to pay your debts which you contract in his service for the necessities of the orphans? 5. The last reason why we do not take goods on credit is this: The chief and primary object of the work was not the temporal welfare of the children, nor even their spiritual welfare, blessed and glorious as it is, and much as, through grace, we seek after it and pray for it; but the first and primary object of the work was, to show before the whole world and the whole church of Christ, that even in these last evil days the living God is ready to prove himself as the living God, by being ever willing to help, succor, comfort, and answer the prayers of those who trust in him: so that we need not go away from him to our fellow-men, or to the ways of the world, seeing that he is both able and willing to supply us with all we can need in his service. From the beginning, when God put his service into my heart, I had anticipated trials and straits; but knowing, as I did, the heart of God, through the experience of several years previously, I also knew that he would listen to the prayers of his child who trusts in him, and that he would not leave him in the hour of need, but listen to his prayers, and deliver him out of the difficulty, and that then, this being made known in print for the benefit of both believers and unbelievers, others would be led to trust in the Lord. We discern, therefore, more and more clearly that it is for the church's benefit that we are put into these straits, and if therefore in the hour of need we were to take goods on credit, the first and primary object of the work would be completely frustrated, and no heart would be further strengthened to trust in God; nor would there be any longer that manifestation of the special and particular providence of God which has hitherto been so abundantly shown through this work, even in the eyes of unbelievers, whereby they have been led to see that there is after all reality in the things of God, and many, through these printed accounts, have been truly converted. For these reasons, then, we consider it our precious privilege, as heretofore, to continue to wait upon the Lord only, instead of taking goods on credit, or borrowing money from some kind friends, when we are in need. Nay, we purpose, as God shall give us grace, to look to him only, though morning after morning we should have nothing in hand for the work, yea, though from meal to meal we should have to look to him; being fully assured that he who is now (1845) in the tenth year feeding these many orphans, and who has never suffered them to want, and that he who is now (1845) in the twelfth year carrying on the other parts of the work, without any branch of it being stopped for want of means, will do so for the future also. And here I do desire, in the deep consciousness of my natural helplessness and dependence upon the Lord, to confess that through the grace of God my soul has been in peace, though day after day we have had to wait for our daily provisions upon the Lord; yea, though even from meal to meal we have been required to do this.

Dec. 16. Nothing has come in. Three shillings fivepence, which one of the laborers was able to give, was all we had. At six o'clock this evening, our need being now very great, not only with reference to the Orphan Houses, but also the day schools, etc., I gave myself, with two of the laborers to prayer. There needed some money to come in before eight o'clock to-morrow morning, as there was none to take in milk for breakfast (the children have oatmeal porridge with milk for breakfast), to say nothing about the many other demands of to-morrow, being Saturday. Our hearts were at peace, while asking the Lord, and assured that our Father would supply our need. WE HAD SCARCELY RISEN FROM OUR KNEES when I received a letter, containing a sovereign

for the orphans, half of which was from a young East India officer, and the other half the produce of the sale of a piece of work which the sister who sent the money had made for the benefit of the orphans, She wrote, "I love to send these little gifts. They so often come in season." Truly, thus it was at this time. About five minutes later I received from a brother the promise of fifty pounds for the orphans, to be given during the next week; and a quarter of an hour after that, about seven o'clock, a brother gave me a sovereign which an Irish sister in the Lord had left this day, on her departure for Dublin, for the benefit of the orphans. How sweet and precious to see thus so manifestly the willingness of the Lord to answer the prayers of his needy children!

Dec. 19. Our need with reference to the school fund has been great during the last three weeks, though we had received as much as the teachers absolutely required. Now, however, it was very great, as one brother especially needed to have several pounds within a day or two, and three other teachers also required supplies. It had in addition to this been much in my heart to send some money to several brethren who labor in foreign lands, in dependence upon the Lord only for their pecuniary supplies; but I had been kept from doing so for want of means. On these accounts, therefore, I gave myself again especially to prayer this morning, when, within a quarter of an hour after I had risen from my knees, I received the order for one hundred pounds, which I was at liberty to use as need required.

#### REVIEW OF THE YEAR 1842.

1. As to the church. There are 601 at present in communion; 73 have been added during the past year, of whom 27 have been brought to the knowledge of the Lord among us.

2. As to the supply of my temporal necessities, the Lord has been pleased to send me £329, 16s.

Feb. 11, 1843. We had one pound fourteen shillings toward the expenses of this day. But as this was not enough, I asked the Lord still further for help, and, behold, this morning's post brought me a post-office order for two pounds from Stafford, of which one pound seven shillings sixpence is for the orphans. Thus we have three pounds one shilling sixpence, which is quite enough for this day.

Admire with me, my dear reader, if you know the Lord, his seasonable help. Why does this post-office order not come a few days sooner or later? Because the Lord would help us by means of it, and therefore influences the donor just then, and not sooner or later, to send it. Surely, all who know the Lord, and who have no interest in disowning it, cannot but see his hand in a remarkable manner in this work. Nor will the godly and simple-minded reader say, "There is no difference between this way of proceeding, on the one hand, and going from individual to individual, asking them for means, on the other hand; for the writing of the Reports is just the same thing." My dear reader, there is a great difference. Suppose that we are in need. Suppose that our poverty lasts for some weeks, or even some months, together. Is there not, in that case, a difference between asking the Lord only from day to day, without speaking to any human being not connected directly with the work about our poverty, on the one hand and writing letters or making personal application to benevolent individuals for assistance, on the other hand? Truly, there is a great difference between these two modes. I do not mean to say that it would be acting against the precepts of the Lord to seek for help in his work by personal and individual application to believers (though it would be in direct opposition to his will to apply to unbelievers, 2Co\_6:14-18); but I act in the way in which I do for the benefit of the church at large, cheerfully bearing the trials, and

sometimes the deep trials, connected with this life of faith (which however brings along with it also its precious joys), if by any means a part at least of my fellow-believers might be led to see the reality of dealing with God only, and that there is such a thing as the child of God having power with God by prayer and faith. That the Lord should use for so glorious a service one so vile, so unfaithful, so altogether unworthy of the least notice as I am, I can only ascribe to the riches of his condescending grace, in which he takes up the most unlikely instruments, that the honor may be manifestly his. Should Satan seek to whisper into your ears, Perhaps the matter is made known, after all, when there is need (as it has been once said about me at a public meeting in a large town, that when we were in want I prayed publicly that the Lord would send help for the orphans, which is entirely false); I say, should it be said that I took care that our wants were made known, I reply: Whom did I ask for anything these many years since the work has been going on? To whom did I make known our wants, except to those who are closely connected with the work? Nay, so far from wishing to make known our need, for the purpose of influencing benevolent persons to contribute to the necessities of the Institution under my care, I have even refused to let our circumstances be known, after having been asked about them, when, on simply saying that we were in need, I might have had considerable sums. Some instances of this have been given in the former part of this Narrative. In such cases I refused in order that the hand of God only might be manifest; for that, and not the money, nor even the ability of continuing to carry on the work, is my especial aim. And such self-possession has the Lord given me, that in the times of the deepest poverty, whilst there was nothing at all in hand, and whilst we had even from meal to meal to wait upon the Lord for the necessities of more than one hundred persons when a donation of five or ten pounds, or more has been given to me, the donors could not have read in my countenance whether we had much or nothing at all in hand. But enough of this. I have made these few remarks, beloved reader, lest by any means you should lose the blessing which might come to your soul through reading the account of the Lord's faithfulness and readiness to hear the prayers of his children.

March 8. On Oct. 25, 1842, I had a long conversation with a sister in the Lord who opened her heart to me. On leaving me I told her that my house and my purse were hers, and that I should be glad if she would have one purse with me. This I said because I judged that at some future time it might prove a comfort to her in an hour of trial, having at the same time, to judge from a circumstance which had occurred two days before, every reason to believe that she had not five pounds of her own. This sister, after I had said so, readily took me at my word, and said I shall be glad of it, adding presently that she had five hundred pounds. The moment I heard that, I drew back, and said that had I known that she had any money I should not have made her this offer, and then gave her my reason why I had supposed she had no property at all. She then assured me that she possessed five hundred pounds, and that she had never seen it right to give up this money, else she would have done so; but that, as God had put this sum into her hands without her seeking, she thought it was a provision which the Lord had made for her. I replied scarcely anything to this; but she asked me to pray for her with reference to this matter. This whole conversation about the money occupied but very few minutes, and it all took place after the sister had risen and was on the point of leaving me. After she was gone, I asked the Lord if he would be pleased to make this dear sister so happy in himself, and enable her so to realize her true riches and inheritance in the Lord Jesus, and the reality of her heavenly calling, that she might be constrained by the love of Christ cheerfully to lay down this five hundred pounds at his feet. From

that time I repeated this request before the Lord daily, and often two, three, or four times a day; but not a single word or line passed between me and this sister on the subject, nor did I even see her; for I judged that it would be far better that she retained this money, than that by persuasion she should give it up, and afterwards perhaps regret the step she had taken, and thereby more dishonor than honor be brought on the name of the Lord. After I had thus for twenty-four days daily besought the Lord on behalf of this sister, I found her one day, on returning home, at my house, when she told me that she wished to see me alone. She then said to me that from the time she had last conversed with me she had sought to ascertain the Lord's will with reference to the five hundred pounds, and had examined the Scriptures and prayed about it, and that she was now assured that it was the will of the Lord she should give up this money. After she had told me this, I exhorted her to count well the cost, and to do nothing rashly, lest she should regret the step she had taken, and to wait at least a fortnight longer before she carried out her intention. Thus we separated. On the eighteenth day after this conversation I received the following letter:—

DEAR BROTHER:

I believe the Lord has not permitted you to grow weary of remembering me, but that he has still enabled you to bear me upon your heart in his presence. All is well with me, dear brother. Your petitions have been heard and answered; I am happy and at peace. The Lord has indeed manifested his tender care of and his great love towards me in Jesus in inclining my heart cheerfully to lay all I have hitherto called my own at his feet. It is a high privilege.

I write in haste to ask you, as we have now one purse, to receive the money at a bank in Bristol. I will direct it to be sent in my name, to be delivered into your hands, etc. As this whole circumstance is related only for the profit of the reader, and as I knew that the sister still had my letters on the subject in her possession, I wrote to her, requesting her to send them to me, at the time when I published the last account about the Orphan Houses, etc., and extracts of them were given in the last Report, in so far as they might refer to the subject or tend to edification. These extracts are here reprinted. My reply to the above was this:—

BRISTOL, DEC. 6, 1842. MY DEAR SISTER: Your letter found me in peace, and did not in the least surprise me. Dealing with God is a reality. Saints have power with him through Jesus. It is now forty-two days since you first mentioned this matter to me. I cannot but admire the wisdom of God and his love to you in allowing me to speak to you as I did [i.e. offering her to have one purse with me, when I thought she had no earthly possessions at all], that thus this great privilege might be bestowed on you to give up this little sum for him. Since that hour I have daily prayed for you, and often thrice or more in the course of the day, that the Lord would make you so happy in himself, and help you with such faith to lay hold on all which he has given you in Jesus, that you might be constrained by love cheerfully to lay down this little sum at his feet. Thus I prayed again at six o'clock this morning for you. Nor have I had the least doubt from the commencement that the Lord did hear my prayer; yea, so fully have I been assured that I had the petition, that again and again I have thanked him that he had answered my prayer, before I saw you eighteen days since, and before your letter came this morning. Moreover, I have been fully assured, since you were last here, that he was carrying on his work in your soul with reference to this matter and that no subtle suggestions of Satan, nor educational prejudices, nor misinterpretations of the Scriptures, were able to prevail; for I had asked the Lord by his Spirit to overcome them in you, and that, if a

brother's word should be needed, he would be pleased to incline your heart to write to me; and as no letter came, I felt fully confident you were going forward in this matter in peace. When I had seen you this day six weeks, and learned about this little sum, I determined never to say or write to you another word on the subject, but to leave you in the hands of the Lord. Thus I purposed again during the last eighteen days; for it was not the money given up unto the Lord, and from right motives. On this very account I advised you to wait one fortnight longer, though you had come to the conclusion; but now, having done so, and seeing that you are fully purposed in the Lord to be poor in this world indeed, that the more abundantly you may enjoy his riches, his inexhaustible riches, I change my advice. My word now, beloved sister, is this: "Whatsoever thy hand findeth to do, do it with thy might," and "If ye know these things, happy are ye if ye do them." Delay then no longer, even as also you have no desire to delay; and the Lord will bless you abundantly in doing so inasmuch as you do it unto him. As you desire to intrust me with this money, I do not refuse it, knowing many ways to lay it out for him, etc. [Then only follows the direction how the money is to be paid into my banker's hands.] On Dec. 18, 1842, I received a reply to my letter, which answer was begun to be written on Dec. 8th, but finished on the 16th. I give a few extracts of the letter:—

Since I last saw you, dear brother, I have not had the slightest doubt as to what I ought to do. The word of God has been so clear to me on this head, that I have been kept resting on it, and, in answer to your prayers, no temptation has been allowed to prevail, indeed, I think I may add to arise. But I feel that temptations may come, and that I may in seasons of trial not always have faith to be able to rejoice in this privilege. My heart is so deceitful, and my faith so weak, that I shall greatly need your prayers still. Will you, then, if the Lord enables you, pray that I may never offend my Father by regretting in the least measure this act of obedience, which he has by his grace inclined me to carry out? Before I ever saw you I had asked the Lord to make me willing to give this little sum into your hands, if it were his will I should; but his time to make me willing had not then come; even then I had a measure given it to you, having written a paper, desiring in case I should fall asleep in Jesus, that you might get possession of it, I had it signed by two witnesses, and I always carried it about with me when I travelled, sealed, and directed to you. When I wrote this, I little thought what grace the Lord had in store for me. You will forgive my being thus tedious, but I am sure you will praise the Lord with me for his gracious dealings with me, etc. At the end of this letter, which was finished on Dec. 16, the sister tells me that unexpectedly a hindrance had arisen to her having possession of the money, so that it was not likely it could be paid over to me till about the end of January, 1843. When the letter came, it would have been naturally a great disappointment to me, as the sister had told me in a previous letter that the money should be paid into my hands, and as just at that time in a variety of ways it was desirable that I should have considerable sums. The Lord, however, enabled me to immediately lay hold on that word, "We know that all things work together for good to them that love God," Rom\_8:28, and my soul was in peace, though we had only enough money in hand to provide for one or at the most for two days the necessary provisions in the Orphan Houses. It was but the next day, Dec. 19, 1842, when I received one hundred pounds from A. B., and on Dec. 22, I received fifty pounds from a brother in Bristol, besides other donations; so that within one week after I had had grace to delight myself in the will of God, he gave me about two hundred pounds, whereby I was able to meet all the heavy expenses of replenishing the stores, etc., on account of which I should naturally have been tried in the payment of the money being delayed. In reply to the letter which I received from this sister on Dec. 18, I wrote another on Dec. 31, 1842, of which I give an extract on this subject:—

I have continued to pray for you, or rather the Lord has enabled me every day once, twice, thrice, or even more, to remember you. The burden of my prayer still has been, that he would be pleased to make you very happy in himself, and enable you to enter into the inheritance which awaits you; further, that you may not be permitted in the least to regret the step which you have taken, but rather consider it a privilege to be permitted to give this little sum back to him who gave it to you, and who gave himself for you. With reference to the delay, I cannot but rejoice. This gives you abundant opportunity to ponder the matter, and afterwards to state to any (who, judging as those who know not how rich the saints are, might blame you) that you did not do the thing in haste. I consider this delay to be for the furtherance of the honor of the Lord. You know my advice to you, to wait at least a fortnight. That you have seen much of your unfaithfulness, etc., I consider to be an especial blessing which the Lord has bestowed upon you, lest this step you have taken should become a snare to you. Humblings last our whole life. Jesus came not to save painted but real sinners; but he has saved us, and will surely make it manifest. I have a passage laid on my heart for you; read the whole of it carefully: 2Co\_8:1-9, especially verse 9.

Day after day now passed away and money did not come. The month of January was come to an end, and February also, and the money had not come. Thus more than one hundred and twenty days were gone by, whilst day by day I brought my petition before the Lord that he would bless this sister, keep her steadfast in her purpose, and intrust me with this money for his work in my hands. Amidst it all my heart was assured, judging from the earnestness which he had given me in prayer, and that I had only desired this matter to the praise of his name, that in his own time he would bring it about. But I never wrote one single line to this sister on the subject all this time. At last, on the one hundred and thirty-fourth day since I had daily besought the Lord about this matter, on March 8, 1843, I received a letter from the sister, informing me that the five hundred pounds had been paid into the hands of my bankers. And now I only give a few lines of a letter which I received on July 3, 1844, from the sister who gave this donation, together with my letters for which I had asked her, in order that I may show her state of mind on the subject, after she had had it more than twenty months before her, and after she had for sixteen months actually given up the money. She writes thus: "I am thankful to say that I have never for one moment had the slightest feeling of regret, but it is wholly of the Lord's abounding grace. I speak it to his praise." On March 31, 1843, I called the Orphan Houses to make certain arrangements, and one of the sisters told me by the way that she had been asked by Miss G., who with her father occupied the house No. 4 Wilson Street, to let me know that they wished to give up their house, if I would like to take it; but she had replied that it was of no use to tell me about it, for she was sure that I had no thought of opening another Orphan House. When I came home, this matter greatly occupied my mind. I could not but ask the Lord again and again whether he would have me to open another Orphan House, and whether the time as now come that I should serve him still more extensively in this way. The more I pondered the matter, the more it appeared to me that this was the hand of God moving me onwards in this service. The following remarkable combination of circumstances struck me in particular: 1. There are more applications made for the admission of orphans, especially of late, than we are at all able to meet, though we fill the houses as much as the health of the children and of the laborers will possibly admit. 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 thus the labor is less, and in times of great need we are near together for prayer, the distribution of the money, etc. But since the third Orphan House was opened, in Nov. 1837, there never has been one of the larger houses

in the street to be let. 3. There are about fifteen children in the Infant Orphan House, whom it would have been well some time ago to have removed to the house for the older girls, had there been room; but when a vacancy happened to occur in that house, there were generally several waiting to fill it up, so that unintentionally the female children in the Infant Orphan House remained where they were; but this is not well, nor is it according to my original intention; for the infants were intended only to be left till they are seven years old, and then to be removed to the houses for older boys and girls. This my original plan could be executed better for the future, and at once for the present, were I to open another Orphan House. 4. I know two sisters who seem suitable laborers for this fourth Orphan House, and who have a desire thus to be engaged. 5. There are three hundred pounds remaining of the five hundred pounds which I so lately received. This money may be used for the furnishing and fitting up of a new Orphan House. So much money I have never had in hand at any one time during the last five years. This seemed to me a remarkable thing, in connection with the four other reasons. 6. The establishing of a fourth Orphan House, which would increase our expenses several hundred pounds a year, would be, after we have gone for five years almost uninterruptedly through trials of faith, a plain proof that I have not regretted this service, and that I am not tired of this precious way of depending upon the Lord from day to day; and thus the faith of other children of God might be strengthened. But most important, yea, decidedly conclusive as these points were, yet they did not convince me that I ought to go forward in this service, if the Spirit's leadings were not in connection with them. I therefore gave myself to prayer. I prayed day after day, without saying anything to any human being. I prayed two and twenty days without even mentioning it to my dear wife. On that very day, when I did mention it to her, and on which I had come to the conclusion, after three weeks' prayer and consideration in the fear of God, to establish another Orphan House, I received from A. B. fifty pounds. What a striking confirmation that the Lord will help, though the necessities should increase more and more. At last, on the twenty-fourth day, having been now for several days fully assured that God would have me go forward in this service, I went to inquire whether Mr. and Miss G. still wished to give up the house. But here I found an apparent hindrance. Having heard no wish expressed on my part to take the house, and the sister in the Orphan Houses, with whom Miss G. had communicated, not having given her the least reason to think that I should do so, Mr. and Miss G. had altered their plans, and now purposed to remain in the house. However, I was to call again in a week, when I should receive an answer. I was not in the least discomforted by this obstacle. "Lord, if thou hast no need of another Orphan House, I have none," was the burden of my prayer. I was willing to do God's will, yea, to delight myself in his will. And just on this very ground, because I knew I sought not my own honor, but the Lord's; because I knew I was not serving myself, but the Lord, in this thing; and because I knew that with so much calm, quiet, prayerful, self-questioning consideration I had gone about this business, and had only after many days, during which I had been thus waiting upon the Lord, come to the conclusion that it was the will of God I should go forward in this service. For these reasons I felt sure, notwithstanding what Mr. and Miss G. had told me, that I should have the house. I also especially judged that thus it would be, because I was quite in peace when I heard of the obstacle; a plain proof that I was not in self-will going on in this matter, but according to the leading of the Holy Ghost; for if according to my natural mind I had sought to enlarge the work, I should have been excited and uncomfortable when I met with this obstacle. After a week I called again on Mr. G. And now see how God had wrought! On the same day on which I had seen Mr. G., he went out and met with a suitable house, so that when I came

the second time, he was willing to let me have the one which he then occupied in Wilson Street; and as the owner accepted me as a tenant, all the difficulties were removed so that after the 1st of June we began fitting up the house, and in July the first orphans were received.

Mr. M. having been invited by several Christians in Germany to visit that, his native land, and to labor there for the promulgation of scriptural truth and the advancement of religion, as well as to publish a German translation of his Narrative, felt that it was 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 on the 9th of August, 1843, and returned on March 6, 1844. During the journey he was greatly aided by Providence in the purposes of his mission, and saw much fruit of his labors.

## 04.16. Chapter 16 - Stewardship

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### CHAPTER 16

#### Stewardship.

1844.

EARTHLY AND HEAVENLY TREASURES—SEEKING THE KINGDOM OF GOD—FELLOWSHIP WITH THE FATHER—THE CHRISTIAN MERCHANT—EXAMPLES—MISTAKES. IN concluding this portion of my Narrative, I would add some hints on a few passages of the word of God, both because I have so frequently found them little regarded by Christians, and also because I have proved their preciousness, in some measure, in my own experience; and therefore wish that all my fellow-saints may share the blessing with me.

I. In Mat\_6:19-21, it is written: “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: for where your treasure is, there will your heart be also.” Observe, dear reader, the following points concerning this part of the divine testimony:

1. It is the Lord Jesus, our Lord and Master, who speaks this as the lawgiver of his people,—he who has infinite wisdom and unfathomable love to us, who therefore both knows what is for our real welfare and happiness, and who cannot exact from us any requirement inconsistent with that love which led him to lay down his life for us.

2. His counsel, his affectionate entreaty, and his commandment to us his disciples is, “Lay not up for yourselves treasures upon earth.” The meaning obviously is, that the disciples of the Lord Jesus, being strangers and pilgrims on earth, i.e. neither belonging to the earth nor expecting to remain in it, should not seek to increase their earthly possessions, in whatever these possessions may consist. This is a word for poor believers as well as for rich believers; it has as much a reference to putting shillings into the savings bank as to putting thousands of pounds into the funds, or purchasing one house or one farm after another. It may be said, But does not every prudent and provident person seek to increase his means, that he may have a goodly portion to leave to his children, or to have something for old age, or for the time of sickness, etc.? My reply is, it is quite true that this is the custom of the world. But whilst thus it is in the world, and we have every reason to believe ever will be so among those that are of the world, and who therefore have their portion on earth, we disciples of the Lord Jesus, being born again, being the children of God, not nominally, but really, being truly partakers of the divine nature, being in fellowship with the Father and the Son, and having in prospect “an inheritance incorruptible, and undefiled, and that fadeth not away,” (1Pe\_1:4,) ought in every respect to act differently from the world, and so in this particular also. If we disciples of the Lord Jesus seek, like the people of the world, after an increase of our possessions, may not those who are of the world justly question whether we believe what we say, when we speak about our inheritance, our heavenly calling, our being the

children of God, etc.? Often it must be a sad stumbling-block to the unbeliever to see a professed believer in the Lord Jesus acting in this particular just like himself. Consider this, dear brethren in the Lord, should this remark apply to you.

3. Our Lord says about the earth that it is a place “where moth and rust doth corrupt, and where thieves break through and steal.” All that is of the earth, and in any way connected with it, is subject to corruption, to change, to dissolution. There is no reality, or substance, in anything else but in heavenly things. Often the careful amassing of earthly possessions ends in losing them in a moment by fire, by robbery, by a change of mercantile concerns, by loss of work, etc.; but suppose all this were not the case, still, yet a little while, and thy soul shall be required of thee; or, yet a little while, and the Lord Jesus will return; and what profit shall thou then have, dear reader, if thou hast carefully sought to increase thy earthly possessions?

4. Our Lord, however, does not merely bid us not to lay up treasure upon earth; for if he had said no more, this his commandment might be abused, and persons might find in it an encouragement for their extravagant habits, for their love of pleasure, for their habit of spending everything they have, or can obtain, upon themselves. It does not mean, then, as is the common phrase, that we should “live up to our income;” for he adds, “But lay up for yourselves treasures in heaven.” There is such a thing as laying up as truly in heaven as there is laying up on earth; if it were not so, our Lord would not have said so. Just as persons put one sum after another into the bank, and it is put down to their credit, and they may use the money afterwards; so truly the penny, the shilling, the pound, the hundred pounds, the ten thousand pounds, given for the Lord's sake, and constrained by the love of Jesus, to poor brethren, or in any way spent in the work of God, he marks down in the book of remembrance, he considers as laid up in heaven. The money is not lost, it is laid up in the bank of heaven; yet so, that whilst an earthly bank may break, or through earthly circumstances we may lose our earthly possessions, the money which is thus secured in heaven cannot be lost. But this is by no means the only difference. I notice a few more points: Treasures laid up on earth bring along with them many cares; treasures laid up in heaven never give care. Treasures laid up on earth never can afford spiritual joy; treasures laid up in heaven bring along with them peace and joy in the Holy Ghost even now. Treasures laid up on earth, in a dying hour cannot afford peace and comfort, and when life is over they are taken from us; treasures laid up in heaven draw forth thanksgiving that we were permitted and counted worthy to serve the Lord with the means with which he was pleased to intrust us as stewards, and when this life is over we are not deprived of what was laid up there, but when we go to heaven we go to the place where our treasures are, and we shall find them there. Often we hear it said, when a person has died, he died worth so much. But whatever be the phrases common in the world, it is certain that a person may die worth fifty thousand pounds sterling, as the world reckons, and yet that individual may not possess, in the sight of God, one thousand pounds sterling, because he was not rich toward God, he did not lay up treasure in heaven. And so, on the other hand, we can suppose a man of God falling asleep in Jesus, and his surviving widow finding scarcely enough left behind him to suffice for the funeral, who was nevertheless rich towards God: in the sight of God he may possess five thousand pounds sterling, he may have laid up that sum in heaven. Dear reader, does your soul long to be rich towards God, to lay up treasures in heaven? The world passes away, and the lust thereof. Yet a little while and our stewardship will be taken from us. At present we have the opportunity of serving the Lord with our time, our talents, our bodily strength, our gifts, and also

with our property; but shortly this opportunity may cease. Oh, how shortly may it cease! Before ever this is read by any one, I may have fallen asleep; and the very next day after you have read this, dear reader, you may fall asleep; and therefore, whilst we have the opportunity, let us serve the Lord.

5. The Lord lastly adds: "For where your treasure is, there will your heart be also." Where should the heart of the disciple of the Lord Jesus be, but in heaven? Our calling is a heavenly calling, our inheritance is a heavenly inheritance, and reserved for us in heaven; our citizenship is in heaven; but if we believers in the Lord Jesus lay up treasures on earth, the necessary result of it is, that our hearts will be upon earth; nay, the very fact of our doing so proves that they are there! Nor will it be otherwise, till there be a ceasing to lay up treasures upon earth. The believer who lays up treasures upon earth may, at first, not live openly in sin, he in a measure may yet bring some honor to the Lord in certain things; but the injurious tendencies of this habit will show themselves more and more whilst the habit of laying up treasures in heaven would draw the heart more and more heavenward; would be continually strengthening his new, his divine nature, his spiritual faculties, because it would call his spiritual faculties into use, and thus they would be strengthened; and he would more and more, whilst yet in the body, have his heart in heaven, and set upon heavenly things; and thus the laying up treasures in heaven would bring along with it, even in this life, precious spiritual blessings as a reward of obedience to the commandment of our Lord.

II. The next passage, on which I desire to make a few remarks, is Mat\_6:33. "But seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you." After our Lord, in the previous verses, had been pointing his disciples "to the fowls of the air," and "the lilies of the field," in order that they should be without carefulness about the necessaries of life, he adds: "Therefore take no thought (literally, be not anxious), saying, What shall we eat? Or, What shall we drink? Or, Wherewithal shall we be clothed? (for after all these things do the Gentiles seek;) for your heavenly Father knoweth that ye have need of all these things" Observe here particularly that we, the children of God, should be different from the nations of the earth, from those who have no Father in heaven, and who therefore make it their great business, their first anxious concern, what they shall eat, and what they shall drink, and wherewithal they shall be clothed. We, the children of God, should, as in every other respect, so in this particular also, be different from the world, and prove to the world that we believe that we have a Father in heaven who knoweth that we have need of all these things. The fact that our Almighty Father, who is full of infinite love to us his children, and who has proved to us his love in the gift of his only-begotten Son, and his almighty power in raising him from the dead, knows that we have need of these things, should remove all anxiety from our minds. There is, however, one thing that we have to attend to, and which we ought to attend to, with reference our temporal necessities; it is mentioned in our verse: "But seek ye first the kingdom of God and his righteousness." The great business which the disciple of the Lord Jesus has to be concerned about (for this word was spoken to disciples, to professed believers) is, to seek the kingdom of God, i.e. to seek, as I view it, after the external and internal prosperity of the church of Christ. If, according to our ability, and according to the opportunity which the Lord gives us, we seek to win souls for the Lord Jesus, that appears to me to be seeking the external prosperity of the kingdom of God; and if we, as members of the body of Christ, seek to benefit our fellow-members in the body, helping them on in grace and truth, or caring for them in

any way to their edification, that would be seeking the internal prosperity of the kingdom of God. But in connection with this we have also 'to seek his righteousness,' which means (as it was spoken to disciples, to those who have a Father in heaven, and not to those who were without), to seek to be more and more like God, to seek to be inwardly conformed to the mind of God. If these two things are attended to (and they imply also that we are not slothful in business), then do we come under that precious promise: "And all these things (that is, food, raiment, or anything else that is needful for this present life) shall be added unto you." It is not for attending to these two things that we obtain the blessing, but in attending to them.

I now ask you, my dear reader, a few questions in all love, because I do seek your welfare, and I do not wish to put these questions to you without putting them first to my own heart. Do you make it your primary business, your first great concern, to seek the kingdom of God and his righteousness? Are the things of God, the honor of his name, the welfare of his church, the conversion of sinners, and the profit of your own soul, your chief aim? Or does your business, or your family, or your own temporal concerns, in some shape or other primarily occupy your attention? If the latter be the case, then, though you may have all the necessaries of life, yet could you be surprised if you had them not? Remember that the world passeth away, but that the things of God endure forever.

I never knew a child of God, who acted according to the above passage, in whose experience the Lord did not fulfil his word of promise, "All these things shall be added unto you."

III. The third portion of the divine testimony on which I desire to throw out a few hints, is in 1Jn\_1:3, "And truly our fellowship is with the Father, and with his Son Jesus Christ." Observe,

- 1 The words "fellowship," "communion," "coparticipation," and "partnership," mean the same thing.
2. The believer in the Lord Jesus does not only obtain forgiveness of all his sins, as he does through the shedding of blood of Jesus, by faith in his name; does not only become a righteous one before God, through the righteousness of the Lord Jesus, by faith in his name; is not only begotten again, born of God, and partaker of the divine nature, and therefore a child of God and an heir of God; but he is also in fellowship or partnership with God. Now, so far as it regards God, and our standing in the Lord Jesus, we have this blessing once for all; nor does it allow of either an increase or decrease. Just as God's love to us believers, his children, is unalterably the same, whatever may be the manifestations of that love; and as his peace with us is the same, however much our peace may be disturbed; so it is also with regard to our being in fellowship or partnership with him; it remains unalterably the same so far as God is concerned. But then,
3. There is an experimental fellowship, or partnership, with the Father and with his Son, which consists in this: that all which we possess in God, as being partners or fellows of God, is brought down into our daily life, is enjoyed, experienced, and used. This experimental fellowship, or partnership, allows of an increase or a decrease, in the measure in which faith is in exercise, and in which we are entering into what we have received in the Lord Jesus. The measure in which we enjoy this experimental fellowship with the Father and with the Son is without limit; for without limit we may make use of our partnership with the Father and with the Son, and draw by prayer and faith out of the inexhaustible fulness which there is in God.

Let us now take a few instances in order to see the practical working of this experimental fellowship, or partnership, with the Father and with the Son. Suppose there are two believing parents who were not brought to the knowledge of the truth until some years after the Lord had given them several children. Their children were brought up in sinful, evil ways, whilst the parents did not know the Lord. Now the parents reap as they sowed. They suffer from having set an evil example before their children, for their children are unruly and behave most improperly. What is now to be done? Need such parents despair? No. The first thing they have to do is, to make confession of their sins to God, with regard to neglecting their children whilst they were themselves living in sin, and then to remember that they are in partnership with God, and therefore to be of good courage, though they are in themselves still utterly insufficient for the task of managing their children. They have in themselves neither the wisdom, nor the patience, nor the long-suffering, nor the gentleness, nor the meekness, nor the love, nor the decision and firmness, nor anything else that may be needful in dealing with their children aright. But their heavenly Father has all this. The Lord Jesus possesses all this. And they are in partnership with the Father, and with the Son, and therefore they can obtain by prayer and faith all they need out of the fulness of God. I say by prayer and faith, for we have to make known our need to God in prayer, ask his help, and then we have to believe he will give us what we need. Prayer alone is not enough. We may pray never so much, yet if we do not believe that God will give us what we need, we have no reason to expect that we shall receive what we have asked for. So then these parents would need to ask God to give them the needful wisdom, patience, long-suffering, gentleness, meekness, love, decision, and firmness, and whatever else they may judge they need. They may in humble boldness remind their heavenly Father that his word assures them that they are in partnership with him, and, as they themselves are lacking in these particulars, ask him to be pleased to supply their need; and then they have to believe that God will do it, and they shall receive according to their need.

Another instance: Suppose I am so situated in my business that day by day such difficulties arise that I continually find that I take wrong steps by reason of these great difficulties. How may the case be altered for the better? In myself I see no remedy for the difficulties. In looking at myself I can expect nothing but to make still further mistakes, and, therefore, trial upon trial seems to be before me. And yet I need not despair. The living God is my partner. I have not sufficient wisdom to meet these difficulties so as to be able to know what steps to take, but he is able to direct me. What I have, therefore, to do, is this: in simplicity to spread my case before my heavenly Father and my Lord Jesus. The Father and the Son are my partners. I have to tell out my heart to God, and to ask him, that, as he is my partner, and I have no wisdom in myself to meet all the many difficulties which continually occur in my business, he would be pleased to guide and direct me, and to supply me with the needful wisdom; and then I have to believe that God will do so, and go with good courage to my business, and expect help from him in the next difficulty that may come before me. I have to look out for guidance, I have to expect counsel from the Lord; and as assuredly as I do so, I shall have it, I shall find that I am not nominally, but really, in partnership with the Father and with the Son.

Another instance: There is a father and mother with seven small children. Both parents are believers. The father works in a manufactory, but cannot earn more than ten shillings per week. The mother cannot earn anything. These ten shillings are too little for the supply of nourishing and wholesome food for seven growing children and their parents, and for providing them with the

other necessities of life. What is to be done in such a case? Surely not to find fault with the manufacturer, who may not be able to afford more wages, and much less to murmur against God; but the parents have in simplicity to tell God, their partner, that the wages of ten shillings a week are not sufficient in England to provide nine persons with all they need, so as that their health be not injured. They have to remind God that he is not a hard master, not an unkind being, but a most loving Father, who has abundantly proved the love of his heart in the gift of his only begotten Son. And they have in childlike simplicity to ask him that either he would order it so that the manufacturer may be able to allow more wages; or that he (the Lord) would find them another place, where the father would be able to earn more; or that he would be pleased, somehow or other, as it may seem good to him, to supply them with more means. They have to ask the Lord, in childlike simplicity, again and again for it, if he does not answer their request at once; and they have to believe that God, their Father and partner, will give them the desire of their hearts. They have to expect an answer to their prayers; day by day they have to look out for it, and to repeat their request till God grants it. As assuredly as they believe that God will grant them their request, so assuredly it shall be granted.

Thus, suppose I desired more power over my besetting sins; suppose I desired more power against certain temptations; suppose I desired more wisdom, or grace, or anything else that I may need in my service among the saints, or in my service towards the unconverted: what have I to do but to make use of my being in fellowship with the Father and with the Son? Just as, for instance, an old faithful clerk, who is this day taken into partnership by an immensely rich firm, though himself altogether without property, would not be discouraged by reason of a large payment having to be made by the firm within three days, though he himself has no money at all of his own, but would comfort himself with the immense riches possessed by those who so generously have just taken him into partnership: so should we, the children of God and servants of Jesus Christ, comfort ourselves by being in fellowship, or partnership, with the Father, and with the Son, though we have no power of our own against our besetting sins; though we cannot withstand temptations, which are before us, in our own strength; and though we have neither sufficient grace nor wisdom for our service among the saints, towards the unconverted. All we have to do is, to draw upon our partner, the living God. By prayer and faith we may obtain all needful temporal and spiritual help and blessings. In all simplicity have we to tell out our heart before God, and then we have to believe that he will give to us according to our need. But if we do not believe that God will help us, could we be at peace? The clerk, taken into the firm as partner, believes that the firm will meet the payment, though so large, and though in three days it is to be made, and it is this that keeps his heart quiet, though altogether poor himself. We have to believe that our infinitely rich partner, the living God, will help us in our need, and we shall not only be in peace, but we shall actually find that the help which we need will be granted us. Let not the consciousness of your entire unworthiness keep you, dear reader, from believing what God has said concerning you. If you are indeed a believer in the Lord Jesus, then this precious privilege, of being in partnership with the Father and the Son, is yours, though you and I are entirely unworthy of it. If the consciousness of our unworthiness were to keep us from believing what God has said concerning those who depend upon and trust in the Lord Jesus for salvation, then we should find that there is not one single blessing, with which we have been blessed in the Lord Jesus, from which, on account of our unworthiness, we could derive any settled comfort or peace.

IV. There is one other point, which, in connection with several portions of the word of God which bear on the subject, I desire to bring before the believing reader, and it refers to the "spiritual way of overcoming the difficulties with which the believer now meets who is engaged in a business, trade, profession, or any earthly calling whatever, which arise from competition in business, too great a number of persons being occupied in the same calling, stagnation of trade, and the like." The children of God, who are strangers and pilgrims on earth, have at all times had difficulty in the world, for they are not at home, but from home; nor should they, until the return of the Lord Jesus, expect it to be otherwise with them. But whilst this is true, it is also true that the Lord has provided us in all our difficulties with something in his own word to meet them. All difficulties may be overcome by acting according to the word of God. At this time I more especially desire to point out the means whereby the children of God who are engaged in any earthly calling may be able to overcome the difficulties which arise from competition in business, too great a number of persons being occupied in the same calling, stagnation of trade, and the like.

1. The first thing which the believer who is in such difficulties has to ask himself is, Am I in a calling in which I can abide with God? If our occupation be of that kind that we cannot ask God's blessing upon it, or that we should be ashamed to be found in it at the appearing of the Lord Jesus, or that it of necessity hinders our spiritual progress, then we must give it up, and be engaged in something else; but in few cases only this is needful. Far the greater part of the occupations in which believers are engaged are not of such a nature as that they need to give them up in order to maintain a good conscience, and in order to be able to walk with God, though, perhaps, certain alterations may need to be made in the manner of conducting their trade, business, or profession. About these parts of our calling which may need alteration, we shall receive instruction from the Lord if we indeed desire it, and wait upon him for it, and expect it from him.

2. Now suppose the believer is in a calling in which he can abide with God, the next point to be settled is, "Why do I carry on this business, or why am I engaged in this trade or profession?" In most instances, so far as my experience goes, which I have gathered in my service among the saints during the last fifteen years and a half [i.e. in 1845], I believe the answer would be, "I am engaged in my earthly calling that I may earn the means of obtaining the necessaries of life for myself and family." Here is the chief error from which almost all the rest of the errors which are entertained by children of God, relative to their calling, spring. It is no right and scriptural motive to be engaged in a trade or business or profession merely in order to earn the means for the obtaining of the necessaries of life for ourselves and family, but we should work because it is the Lord's will concerning us. This is plain from the following passages: 1Th\_4:11-12; 2Th\_3:10-12; Eph\_4:28. It is quite true that, in general, the Lord provides the necessaries of life by means of our ordinary calling; but that that is not THE REASON why we should work, is plain enough from the consideration that if our possessing the necessaries of life depended upon our ability of working, we could never have freedom from anxiety, for we should always have to say to ourselves, And what shall I do when I am too old to work, or when by reason of sickness I am unable to earn my bread? But if, on the other hand, we are engaged in our earthly calling because it is the will of the Lord concerning us that we should work, and that thus laboring we may provide for our families, and also be able to support the weak, the sick, the aged, and the needy, then we have good and scriptural reason to say to ourselves, Should it please the Lord to lay me on a bed of sickness, or keep me otherwise by reason of infirmity, or old age, or want of employment, from earning my

bread by means of the labor of my hands, or my business, or my profession, he will yet provide for me. Because we who believe are servants of Jesus Christ, who has bought us with his own precious blood, and are not our own, and because this our precious Lord and Master has commanded us to work, therefore we work and in doing so our Lord will provide for us, but whether in this way or any other way he is sure to provide for us, for we labor in obedience to him; and if even a just earthly master give wages to his servants, the Lord will surely see to it that we have our wages, if, in obedience to him, we are engaged in our calling, and not for our own sake.

How great the difference between acting according to the word of God and according to our own natural desires, or the customs of the world, will be plain, I trust, by the following case: Suppose I were engaged in some useful trade. Suppose I had the certain human prospect that within the next three months my labor would bring me in nothing, for certain reasons connected with the state of mercantile affairs. As a man of the world I should say, I shall not work at all, because my labor will not be paid; but as a Christian, who desires to not according to God's holy word, I ought to say, My trade is useful to society, and I will work, notwithstanding all human prospects, because the Lord Jesus has commanded me to labor; from him, and not from my trade, I expect my wages. In addition to this, the Christian ought also to say, Idleness is a dreadful snare of the devil; he has especial opportunity to get an advantage over the children of God when they are unoccupied; and, therefore I will work though I have no human prospect of obtaining payment for my labor, but shall get only the cost price of the material, and shall have to give my work for nothing. Moreover, the Christian ought to say, Though according to human probability I shall have to labor for nothing during the next three months, yet I will work, because the Lord may speedily alter the state of things, contrary to all human expectations; but whether he be pleased to do so or not, I labor because I am the Lord's, bought by his precious blood, and he commands me to labor. But there are motives still lower that to be engaged in our earthly calling merely that we may earn the means of obtaining the necessaries of life, why even Christians, true children of God, may be engaged in their calling, such as, to obtain a certain sum of money, and then to retire from business and to live upon the interest; or to provide something for old age; or to obtain a certain amount of property, without intending to give up business. If it be unscriptural to be engaged in our calling merely even for the sake of earning the means for procuring the necessaries of life for ourselves and family, how much more unbecoming that a child of God should be engaged in his calling for the sake of any of the last-mentioned reasons. This second point, then, Why do I carry on this business? Why am I engaged in this trade or profession? ought first to be settled in the fear of God, and according to the revealed will of God; and if we cannot say, in honesty of heart, I do carry on my business, I am engaged in my trade, or art, or profession, as a servant of Jesus Christ, whose I am, because he has bought me with his precious blood, and he has commanded me to work, and therefore I work,—I say, if we cannot say this in honesty of heart, but must confess that we work on account of lower motives, such as that we may earn our bread, or on account of still lower motives, and such as are altogether unbecoming a child of God, who is not of the world, but of God, such as to obtain a certain sum of money in order to be able to live on the interest without having to work, or to provide something for old age, or to obtain a certain amount of property without intending to give up business;—if these are our motives for being engaged in our calling, I say, can we be surprised that we meet with great difficulties in our business, and that the Lord in his abounding love to us, is erring children, does not allow us to succeed? But suppose this second point is scripturally settled, and we can honestly say that, because we are servants of Jesus Christ, we are occupied as we

are; we have further to consider:—

3. Whether we carry on our business, or are engaged in our trade, art, or profession, as stewards of the Lord. To the child of God it ought not to be enough that he is in a calling in which he can abide with God, nor that he is engaged in this calling because it is the will of his Lord and Master that he should work, but he should consider himself in his trade, business, art, or profession, only as the steward of the Lord with reference to his income. The child of God has been bought with the precious blood of the Lord Jesus, and is altogether his property, with all that he possesses, his bodily strength, his mental strength, his ability of every kind, his trade, business, art, or profession, his property, etc.; for it is written, “Ye are not your own; for ye are bought with a price.” 1Co\_6:19-20. The proceeds of our calling are therefore not our own in the sense of using them as our natural heart wishes us to do, whether to spend them on the gratification of our pride, or our love of pleasure, or sensual indulgences, or to lay by the money for ourselves or our children, or use it in any way as we naturally like, but we have to stand before our Lord and Master, whose stewards we are, to seek to ascertain his will, how he will have us use the proceeds of our calling. But is this indeed the spirit in which children of God generally are engaged in their calling? It is but too well known that it is not the case! Can we then wonder at it, that even God’s own dear children should so often be found greatly in difficulty with regard to their calling, and be found so often complaining about stagnation or competition in trade, and the difficulties of the times, though there have been given to them such precious promises as, “Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you;” or, “Let your conversation (disposition or turn of mind) be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee.” Heb\_13:5. Is it not obvious enough that when our heavenly Father sees that we his children do or would use the proceeds of our calling, as our natural mind would desire, that he either cannot at all intrust us with means, or will be obliged to decrease them? No wise and really affectionate mother will permit her infant to play with a razor, or with five, however much the child may desire to have them; and so the love and wisdom of our heavenly Father will not, cannot, intrust us with pecuniary means, except it be in the way of chastisement, or to show us finally their utter vanity, if he sees that we do not desire to possess them as stewards for him, in order that we may spend them as he may out to us by his Holy Spirit, through his word. In connection with this subject, I give a few hints to the believing reader on three passages of the word of God. In 1Co\_16:2, we find it written to the brethren at Corinth, “Upon the first day of the week let every one of you lay by him in store, as God has prospered him.” A contribution for the power saints in Judea was to be made, and the brethren at Corinth were exhorted to put by for it, every Lord’s day, according to the measure of success which the Lord had been pleased to grant them in their calling during the week. Now, ought not the saints in our day also to act according to this word? There is no passage in the word of God why we should not do so, and it is altogether in accordance with our pilgrim character, not only once or twice, or four times a year, to see how much we can afford to give to the poor saints, or to the work of God in any way, but to seek to settle it weekly. If it be said, I cannot ascertain how much I have gained in the course of the week by my business, and therefore I cannot give accordingly; my reply is this, Seek, dear brethren, as much as possible, to bring your business upon such a footing as that you may be able, as nearly as possible, to settle how much you have earned in your calling in the course of the week. But suppose you should be unable to settle it exactly to the shilling or pound, yet you will know pretty well how it has been with you during the week, and therefore, according to

your best knowledge, contribute on the coming Lord's day towards the necessities of the poor saints, and towards the work of God, as he, after your having sought his guidance, may lead you.

Perhaps you say, the weeks are so unlike; in one week I may earn three or even ten times as much as in another week, and if I give according to my earnings from my calling during a very good week, then how are such weeks when I earn scarcely any thing, or how are the bad debts to be met? How shall I do when sickness befalls my family, or when other trials productive of expense come upon me, if I do not make provision for such seasons? My reply is, 1. I do not find in the whole New Testament one single passage in which either directly or indirectly exhortations are given to provide against deadness in business, bad debts, and sickness, by laying up money. 2. Often the Lord is obliged to allow deadness in business, or bad debts, or sickness in our family, or other trials which increase our expenses, to befall us, because we do not, as his stewards, act according to stewardship, but as if we were owners of what we have, forgetting that the time has not yet come when we shall enter upon our possessions; and he does so in order that, by these losses and expenses, our property which we have collected may be decreased, lest we should altogether set our hearts again upon earthly things, and forget God entirely. His love is so great, that he will not let his children quietly go their own way when they have forsaken him; but if his loving admonitions by his Holy Spirit are disregarded, he is obliged in fatherly love to chastise them. A striking illustration of what I have said we have in the case of Israel nationally. The commandment to them was, to leave their land uncultivated in the seventh year, in order that it might rest, and the Lord promised to make up for this deficiency by his abundant blessing resting upon the sixth year. However, Israel acted not according to this commandment, no doubt saying, in the unbelief of their hearts, as the Lord had foretold, "What shall we eat in the seventh year? Behold, we shall not sow, nor gather in our increase." Leviticus 25:1-55. But what did the Lord do? He was determined the land should have rest, and as the Israelites did not willingly give it, he sent them for seventy years into captivity, in order that thus the land might have rest. See Lev\_26:33-35. Beloved brethren in the Lord, let us take heed so to walk as that the Lord may not be obliged by chastisement to take a part of our earthly possessions from us in the way of bad debts, sickness, decrease of business, and the like, because we would not own our position as stewards, but act as owners, and keep for ourselves the means with which the Lord had intrusted us, not for the gratification of our own carnal mind, but for the sake of using them in his service and to his praise.

It might also be said by a brother whose earnings are small, should I also give according to my earnings? They are already so small that my wife can only with the greatest difficulty manage to make them sufficient for the family. My reply is, Have you ever considered, my brother, that the very reason why the Lord is obliged to let your earnings remain so small may be the fact of your spending everything upon yourselves, and that if he were to give you more you only use it to increase your own family comfort, instead of looking about to see who among the brethren are sick, or who have no work at all, that you might help them, or how you might assist the work of God at home or abroad? There is a great temptation for a brother whose earnings are small to put off the responsibility of assisting the needy and sick saints, or helping on the work of God, and to lay it upon the few rich brethren and sisters with whom he is associated in fellowship, and thus rob his own soul!

It might be asked, How much shall I give of my income? The tenth part, or the fifth part, or the third part, or one half, or more? My reply is, God lays down no rule concerning this point. What we do we should do cheerfully and not of necessity. But if even Jacob, with the first dawning of spiritual light (Gen\_28:22), promised to God the tenth of all he should give to him, how much ought we believers in the Lord Jesus to do for him: we, whose calling is a heavenly one, and who know distinctly that we are children of God, and joint heirs with the Lord Jesus! Yet do all the children of God give even the tenth part of what the Lord gives them? That would be two shillings per week for the brother who earns one pound, and four shillings to him who earns two pounds, and two pounds per week to him whose income is twenty pounds per week. In connection with 1Co\_16:2, I would mention two other portions: 1. "He which soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully." 2Co\_9:6. It is certain that we children of God are so abundantly blessed in Jesus, by the grace of God, that we ought to need no stimulus to good works. The forgiveness of our sins, the having been made forever the children of God, the having before us the Father's house as our home;—these blessings ought to be sufficient motives to constrain us in love and gratitude to serve God abundantly all the days of our life, and cheerfully also to give up, as he may call for it, that with which he has entrusted us of the things of this world. But whilst this is the case, the Lord nevertheless holds out to us in his holy word motives why we should serve him, deny ourselves, use our property for him, etc., and the last mentioned passage is one of that kind. The verse is true, both with reference to the life that is now, and that which is to come. If we have been sparingly using our property for him, there will have been little treasure laid up in heaven, and therefore a small amount of capital will be found in the world to come, so far as it regards reaping. Again, we shall reap bountifully if we seek to be rich towards God, by abundantly using our means for him, whether in ministering to the necessities of the poor saints, or using otherwise our pecuniary means for his work. Dear brethren, these things are realities! Shortly, very shortly, will come the reaping-time, and then will be the question whether we shall reap sparingly or bountifully. But while this passage refers to the life hereafter, it also refers to the life that now is. Just as now the love of Christ constrains us to communicate of that with which the Lord intrusts us, so will be the present reaping, both with regard to spiritual and temporal things. Should there be found, therefore, in a brother, the want of entering into his position as being merely a steward for the Lord in his calling, and should he give no heed to the admonitions of the Holy Ghost to communicate to those who are in need or to help the work of God, then can such a brother be surprised that he meets with great difficulties in his calling, and that he cannot get on? This is according to the Lord's word. He is sowing sparingly, and he therefore reaps sparingly. But should the love of Christ constrain a brother, out of the earnings of his calling, to sow bountifully, he will even in his life reap bountifully, both with regard to blessings in his soul, and with regard to temporal things. Consider in connection with this the following passage, which, though taken from the Book of Proverbs, is not of a Jewish character, but true concerning believers under the present dispensation also: "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat; and he that watereth shall be watered also himself." Pro\_11:24-25. In connection with 1Co\_16:2, I would also direct my brethren in the Lord to the promise made in Luk\_6:38, "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again." This refers evidently to the present dispensation, and evidently in its primary meaning to temporal things. Now

let any one, constrained by the love of Jesus, act according to this passage; let him on the first day of the week communicate as the Lord has prospered him, and he will see that the Lord will act according to what is contained in this verse. If pride constrain us to give, if self-righteousness make us liberal, if natural feeling induce us to communicate, or if we give whilst we are in a state of insolvency, not possessing more perhaps than ten shillings in the pound, were our creditors to come upon us; then we cannot expect to have this verse fulfilled in our experience; nor should we give at any time for the sake of receiving again from others, according to this verse; but if indeed the love of Christ constrain us to communicate according to the ability which the Lord gives us, then we shall have this verse fulfilled in our experience, though this was not the motive which induced us to give. Somehow or other the Lord will abundantly repay us, through the instrumentality of our fellow-men, what we are doing to his poor saints, or in any way for his work, and we shall find that in the end we are not losers, even with reference to temporal things, whilst we communicate liberally of the things of this life with which the Lord has intrusted us.

Here it might be remarked, But if it be so that even in this life, and with regard to temporal things, it is true that "to him that gives shall be given, good measure, pressed down, and shaken together, and running over," and that "he which soweth bountifully shall reap also bountifully," then in the end the most liberal persons would be exceedingly rich. Concerning this remark we have to keep in mind, that the moment persons were to begin to give for the sake of receiving more back again from the Lord, through the instrumentality of their fellow-men, than they have given; or the moment persons wished to alter their way, and no more go on sowing bountifully, but sparingly, in order to increase their possessions, whilst God is allowing them to reap bountifully, the river of God's bounty toward them would no longer continue to flow. God had supplied them abundantly with means, because he saw them act as stewards for him. He had intrusted them with a little which they had used for him, and he therefore intrusted them with more; and if they had continued to use the much also for him, he would have still more abundantly used them as instruments to scatter abroad his bounties. The child of God must be willing to be a channel through which God's bounties flow, both with regard to temporal and spiritual things. This channel is narrow and shallow at first, it may be; yet there is room for some of the waters of God's bounty to pass through. And if we cheerfully yield ourselves as channels for this purpose, then the channel becomes wider and deeper, and the waters of the bounty of God can pass through more abundantly. Without a figure, it is thus: At first, we may be only instrumental in communicating five pounds, or ten pounds, or twenty pounds, or fifty pounds, or one hundred pounds, or two hundred pounds per year, but afterwards double as much; and, if we are more faithful still more faithful in our stewardship, after a year or two four times as much, afterwards perhaps eight times as much, at last perhaps twenty times or fifty times as much. We cannot limit the extent to which God may use us as instruments in communicating blessing, both temporal and spiritual, if we are willing to yield ourselves as instruments to the living God and are content to be only instruments, and to give him all the glory. But with regard to temporal things it will be thus, that if indeed we walk according to the mind of God in these things, whilst more and more we become instruments of blessing to others, we shall not seek to enrich ourselves, but be content, when the last day of another year finds us still in the body, to possess no more than on the last day of the previous year, or even considerably less, whilst we have been, however, in the course of the year, the instruments of communicating largely to others, through the means with which the Lord had intrusted us. As to my own soul, by the grace of God, it would be a burden to me that however much my income in the course of the year

might have been, I were increasing in earthly possession; for it would be a plain proof to me that I had not been acting as a steward for God, and had not been yielding myself as a channel for the waters of God's bounty to pass through. I also cannot but bear my testimony here, that in whatever feeble measure God has enabled me to act according to these truths for the last fifteen years [this was written in 1845], I have found it to be profitable, most profitable to my own soul; and as to temporal things, I never was a loser in doing so, but I have most abundantly found the truth in 2Co\_9:6, and Luk\_6:38, and Pro\_11:24-25, verified in my own experience. I only have to regret that I have acted so little according to what I have now been stating; but my godly purpose is by the help of God, to spend the remainder of my days in practicing these truths more than ever; and I am sure that when I am brought to the close of my earthy pilgrimage, either in death, or by the appearing of our Lord Jesus, I shall not have the least regret in having done so; and I know that, should I leave my dear child behind, the Lord will abundantly provide for her, and prove that there has been a better provision made for her than her father could have made, if he had sought to insure his life or lay up money for her.

Before leaving this part of the subject, I mention to the believing reader, that I know instance upon instance in which what I have been saying has been verified, but I will only mention the following: I knew many years ago a brother as the manager of a large manufactory. While in this capacity he was liberal, and giving away considerably out of his rather considerable salary. The Lord repaid this to him; for the principals of the establishment, well knowing his value to their house of business, gave him now and then, whilst he thus was liberally using his means for the Lord, very large presents in money. In process of time, however, this brother thought it right to begin business on his own account, in a very small way. He still continued to be liberal, according to his means, and God prospered him, and prospered him so that now, whilst I am writing, his manufactory is as large as the one which he formerly managed, or even larger, though that was a very considerable one. And sure I am that if this brother shall be kept by God from setting his heart upon earthly things, and from seeking more and more to increase his earthly riches, but shall delight himself in being used as a steward by God, cheerfully communicating to the need of God's poor children, or to his work in other ways, the doing so not sparingly, but bountifully, the Lord will intrust him more and more with means; if otherwise, if he shut up his hands, seek his own, wish to obtain sufficient property that he may be able to live on his interest, then what he has to expect is that God will shut up his hands, he will meet with heavy losses, or there will be an alteration in his affairs for the worse, or the like.

I also mention two other cases, to show that the Lord increases our ability of communicating temporal blessings to others if we distribute according to the means with which he has intrusted us, though we should not be in a trade or business or profession. I know a brother who many years ago saw it right not only to spend his interest for the Lord, but also the principal, as the Lord might point out to him opportunities. His desire was not, as indeed it ought never to be, to get rid of his money as fast as possible, yet he considered himself a steward for the Lord, and was therefore willing, as his Lord and Master might point it out to him, to spend his means. When this brother came to this determination, he possessed about twenty thousand pounds sterling. According to the light and grace which the Lord had been pleased to give, he afterwards acted, spending the money for the Lord, in larger or smaller sums, as opportunities were pointed out to him by the Lord. Thus the sum more and more decreased, whilst the brother steadily pursued his course,

-serving the Lord with his property, and spending his time and ability also for the Lord, in service of one kind or another among his children. At last, the twenty thousand pounds were almost entirely spent, when at that very time the father of this very brother died, whereby he came into the possession of an income of several thousand pounds a year. It gives joy to my heart to be able to add, that this brother still pursues his godly course, living in the most simple way, and giving away perhaps ten times as much as he spends on himself or family. Here you see, dear reader, that this brother, using faithfully for the Lord what he had been intrusted with at first, was made steward over more; for he has now more than one third as much in a year coming in as he at first possessed altogether.

I mention another instance: I know a brother to whom the Lord has given a liberal heart, and who bountifully gave of that over which the Lord has set him as steward. The Lord, seeing this, intrusted him with still more, for through family circumstances he came into the possession of many thousand pounds, in addition to the considerable property he possessed before. I have the joy of being able to add also concerning this brother, that the Lord continues to give him grace to use his property as a steward for God, and that he has not been permitted to set his heart upon his riches, through the very considerable increase of his property, but that he continues to live as the steward of the Lord, and not as the owner of all this wealth. And now, dear reader, when the brethren to whom I have been referring are brought to the close of their earthly pilgrimage, will they have one moment's regret that they have used their property for the Lord? Will it be the least particle of uneasiness to their minds, or will their children be the worse for it? O no! The only regret they will have concerning this matter will be, that they did not serve the Lord still more abundantly with their property. Dear reader, let us each in our measure act in the same spirit. Money is really worth no more than as it is used according to the mind of the Lord; and life is worth no more than as it is spent in the service of the Lord.

Whilst the three points mentioned—1. That our calling must be of that nature that we can abide in it with God; 2. That unto the Lord we should labor in our calling, as his servants, because he had bought us with his blood, and because he will have us to labor; 3. That as stewards we should labor in our calling, because the earnings of our calling are the Lord's and not our own, as he has bought us with his blood;—I say, whilst these three points are particularly to be attended to in order that the Lord's blessing may rest upon our calling, and we be prospering in it, there are, nevertheless, some other points to be attended to, which I mention in love to my brethren in the Lord, by whom they may be needed.

4. The next point is, that a believer in the Lord Jesus should do nothing in his calling which is purely for the sake of attracting the world; such as, for instance, fitting up his shop or rooms of business in the most costly manner. I do not in the least mean to say that his shop or rooms of business should not be clean, orderly, and of such a character as that there may be no positive hindrance in persons going there. All the needful conveniences that are expected may be there, and ought to be there. But if any child of God seek to have the front of his shop, or the interior of his shop, or of his place of business, fitted up in a most expensive way, simply for the sake of attracting attention, then let him be aware that, just in so far as he is trusting in these things, he is not likely to succeed in his calling, because he puts the manner of fitting up the shop in the room of trust in the Lord. Such things the Lord may allow to succeed in the case of an unbeliever, but they will not prosper in the case of a child of God, except it be in the way of chastisement, just as the

Lord gave to Israel in the wilderness the desire of their hearts, but sent leanness into their souls. Should any brother have fallen into this error, the first thing he has to do, when the Lord has instructed him concerning this point, is to make confession of sin, and, as far as it can be done, to retrace his steps in this particular. If this cannot be done, then to cast himself upon the mercy of God in Christ Jesus.

5. Of the same character is, to seek to attract the attention of the world by “boasting advertisements,” such as “no one manufactures so good an article,” “no one sells this article so cheap,” “we sell the best article in the city,” etc. Suppose these statements were quite correct, yet they are unbecoming for a child of God, who has the living God to care for him and to provide for him, and therefore needs not to make use of such boasting, whereby he may seek to insure custom to himself and keep it from others. The law of love is, “Whatsoever ye would that men should do to you, do ye even so to them.” Mat\_7:12. Now what do I wish in this particular that others should do to me, but that they should not seek to keep away persons from dealing with me; but if I use such like expressions in my advertisements as have been mentioned, what do they imply but that I wish all people should come to me, and deal with me? If, however, already under the old covenant it was said, “Thou shalt not covet,” how much more sinful and altogether unbecoming is it for us children of God, who are in fellowship with the Father and the Son, to make use of such means in order to insure to ourselves pecuniary advantages. But, however much the Lord may allow a man of the world to prosper in using such means, they are only hindrances to the child of God to getting on in his calling, because the Lord sees that they are substituted instead of trust in himself; and should the Lord for a season allow his child apparently to be benefited by them, it will only be for his chastisement and connected with leanness in his soul. Therefore, my brethren in the Lord, I beseech you to put away all these things out of your calling, lest you should be hindering instead of furthering your real welfare.

6. Likewise of a similar character is the following point which God may suffer to be a real hindrance to his children in their calling; it is, To seek the very best, and therefore the most expensive, situations which can be had in a town or city. Now, I do by no means intend to say, that in our trade, business, art, or profession, we should seek the most obscure, retired, out of the way place possible, and say, “God will provide, and I need not mind in what part of the town I carry on my calling.” There are most assuredly certain things to be considered. The persons who are likely to buy the articles I sell, or employ me, are to be considered, and I have not to say, it matters nothing to me whether I make them come a mile or two to my house, or to the most dirty and disagreeable part of the town; this would be the extreme in the other way. But whilst there is a certain consideration to be used with reference to those who may employ us in our calling, yet if the trust of the child of God respecting temporal prosperity is in the fact that he lives in the best situation, the Lord will surely disappoint him. He will have to pay a very high rent for the best situation, and yet not succeed, because his trust is in the best situation. He is substituting it for dependence upon the living God for customers. He is robbing his soul, not only in not taking the customers as from the hands of the Lord, but he is also obliging his heavenly Father, in the very love of his heart, to cause him to be disappointed, because he is not trusting in him. If the child of God were saying and acting thus: the best situation would cost me fifty pounds a year more rent than one which is not really inconvenient for my customers, nor in an improper neighborhood, and the like; this fifty pounds I dedicate unto the Lord, to be paid in instalments for his work or his poor

saints, whenever the rent-day comes; such a brother would find himself to be no loser, if this indeed were done in dependence upon the Lord, and constrained by the love of Jesus. But if the fifty pounds more is paid for rent, and yet the living God, in the very love of his heart, should be obliged to withhold prosperity from his child in his calling, because he sees that he is laying undue stress upon the situation of the house, then not only the fifty pounds extra rent per year is lost, but also that which the Lord is obliged to withhold from his child besides, in order to teach him the lesson; and thus year after year, by our own fault, we may have scarcely anything to give for the work of God.

7. The next obstacle to prosperity in our calling which I now would mention is, That children of God often use such expressions as these with reference to their calling: "This is our busy time," or "This is our dead time;" which implies that they do not day after day deal with God about their calling, but that they ascribe their having much or little to do to circumstances, or to times and seasons. That the people of the world should do so is not to be wondered at; but that the children of God should act thus, who in the most minute affairs of life should seek the help of God, and deal with God about them, is a matter of sorrow to the spiritual mind, and is altogether unbecoming saints. But what is the result? The Lord, according to the expectations of his children, allows them to be without employment, because they say, "This is our dead season." "He did not many mighty works there because of their unbelief," contains a truth which comes in here. But what is the right way of looking at the matter? It is this: the child of God should say, though generally about this time of the year there is little employment to be expected, looking at it naturally, just as want of employment is neither good for the outward or inward man, and as I only desire employment to serve God in my business, to have to give to those who are in need, or help in other ways the work of God, I will now give myself to prayer for employment, for I can by prayer and faith as a child of God obtain blessings from my heavenly Father, though not in the ordinary course of things. If thus the child of God were to say and to act, he would soon have employment in his calling, except the Lord meant to use this time otherwise in his work, which he would point out to him.

8. A further reason why God may be obliged to resist children of God in their business, may be this, that they with the greatest carefulness seek to obtain persons for their shop who are considered "good salesmen," i.e. persons who have such persuasive ways, as that they gain an advantage over the customers and induce them not only to buy articles for which they ask, whether suitable or not, but that they also induce them to buy articles which they did not at all intend to buy when they came to the shop. Concerning this I notice, in the first place, that if the child of God puts his dependence upon the "good salesmen," let him not be surprised if his heavenly Father should be obliged to disappoint him, because he sees his child lean upon the arm of flesh, instead of trusting in the living God; and therefore the business does not succeed. Further, it is altogether wrong for a child of God to induce the customers, by means of such men or women who have a persuasive tongue, to purchase articles whether they suit or not, and whether they are needed or not. This is no less than defrauding persons in a subtle way, or leading them into the sin of purchasing beyond their means, or at least spending their money needlessly. However such sinful tricks may be allowed to prosper in the case of a man of the world, in the case of a child of God they will not prosper, except God allow them to do so in the way of chastisement, whilst leanness and wretchedness are brought into the soul. I knew a case of this kind where it was the whole bent of the mind of a professed believer to obtain such "good salesmen," and where

even a Jew was kept outside the shop, walking up and down, to induce persons to come in and buy; and yet that same professed believer failed twice in his business.

9. Another evil with reference to business, and why children of God do not get on in their calling, is, that they enter upon business often without any capital at all, or with too little. If a believer has no capital at all, or only a very small capital, in comparison with what his business requires, then ought he not to say this to himself: "If it were my heavenly Father's will that I should enter upon business on my own account, then would he not somehow or other have intrusted me with the needful means? And since he has not, is it not a plain indication that for the present I should remain a journeyman (or shopman, or clerk, as the case may be)?" In a variety of ways the means might come. For instance, a legacy might be left to him, or money might be given to him by a brother in the Lord for that very purpose, or a brother or sister might propose to the individual to lend him money, yet so that if he were unable to pay it again they would not consider him their debtor. But if in some such way the Lord did not remove the hindrance, and the brother would still go into business, he would through the bill system and other things connected with the want of capital, not only bring great distress into his mind, and subject himself to the possibility of at least being unable to pay his creditors, whereby dishonor would be brought upon the name of the Lord, but he likewise could not be surprised (as he went into business contrary to the will of God, since he pointed out to him that he was not to do so for want of means) if he should find that he cannot get on, and that the blessing of God manifestly is wanting. In such a case as this, if it can be done, the retracing our steps is the best thing we can do; but often this cannot be done, as others are involved in the matter, and then we have to make acknowledgment of our sin, and seek God's merciful help to bring us into a right position.

10. But suppose all these nine previous points were attended to, and we neglected to seek God's blessing upon our calling, we need still not be surprised if we met with difficulty upon difficulty, and could not get on at all. It is not enough that we seek God's help for that which manifestly is of a spiritual character; but we should seek his help and blessing by prayer and supplication for all our ordinary concerns in life, and if we neglect doing so we shall surely suffer for the neglect. "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." Pro\_3:5-6.

Though these few remarks are written by one who never was in business himself, yet the truths therein set forth have been learned by him in the school of God, and has had them abundantly confirmed through his pastoral labors during the last fifteen years and a half. [This was written in 1845.]

## 04.17. Chapter 17 - Reaping Bountifully

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### CHAPTER 17 Reaping Bountifully.

1845 - 1846. AN UNEXPECTED REQUEST—DELIBERATION—A GREAT UNDERTAKING—RELIANCE ON THE RESOURCES OF THE LIVING GOD—AN ANSWER EXPECTED AND RECEIVED—PRAYER FOR FAITH AND PATIENCE—FURTHER PROOFS OF DIVINE FAVOR—THE BLESSEDNESS OF DEVISING LIBERAL THINGS.

I BEGAN the service of caring for children who are bereaved of both parents, by death, born in wedlock, and are in destitute circumstances, on Dec. 9, 1835. For nearly ten years I had never had any desire to build an Orphan House. On the contrary, I decidedly preferred spending the means which might come in for present necessities, and desired rather to enlarge the work according to the means which the Lord might be pleased to give. Thus it was till the end of October, 1845, when I was led to consider this matter in a way in which I had never done before.<sup>1</sup> The occasion of my doing so was this: On Oct. 30, 1845, I received from a gentleman, who lived in the street where the four Orphan Houses were, a polite and friendly letter, in which he courteously stated to me that the inhabitants in the adjoining houses were in various ways inconvenienced by the Orphan Houses being in Wilson Street. He left to myself the judgment of the case.

<sup>1</sup> The reader will not fail to remark the striking illustration afforded in the present chapter, of the truth stated in Chapter 16., that God rewards the right use of means of benevolence by affording the means of enlarged usefulness.—ED. This letter I received on Thursday morning, Oct. 30, 1845. Being very much occupied that week, I had scarcely any time to consider the matter. On Monday morning, however, Nov. 3, I set apart some hours for the prayerful consideration of the subject, and after I had besought the Lord to guide me to a right decision, I wrote down the reasons which appeared to me to make it desirable that the Orphan Houses should be removed from Wilson Street, and also the reasons against removing. As far as they are suitable for being stated in print they were these:—

#### I. REASONS FOR REMOVING FROM WILSON STREET

1. The neighbors feel themselves inconvenienced by the noise of the children in the play-hours. This complaint is neither without foundation, nor unjust; for many persons are very much inconvenienced by the noise of children, and those living close by the Orphan Houses must be so during the play-hours, even though the noise be only of that kind that one could not at all find fault with the dear children on account of it. I should myself feel it trying to my head to live next door to the Orphan Houses on that account. I therefore ought to do to others as I should wish to be done by. This point had never before appeared to me in so serious a light.

2. The greatness of the number of the inmates in the houses had several times prevented the drains from acting properly, and thus has a few times affected the water in one or two of the neighbors' houses. With reference to these two reasons as it regards those living near the Orphan Houses, these words, "Let not your good be evil spoken of," Rom\_14:16, and "Let your moderation

(i.e. yieldingness) be known unto all men,” Php\_4:5, seemed to me two important portions of the word of God to be acted out in this matter. But in addition to the reasons for removing the Orphan Houses from Wilson Street on account of the unavoidable occasional inconvenience that comes upon the neighbors, there appeared now to me, when once I was led to consider seriously the reasons for removing the Institution from Wilson Street, other reasons for doing so, in connection with the work itself, which had occurred to me before, but never in so strong a light as now, when the subject was brought more immediately before me by the letter in which I was politely requested to remove the Orphan Houses from Wilson Street. These reasons are:—

1. We have no proper play-grounds in Wilson Street. There is one play-ground, which, however, is only large enough for the children of one house at a time; but as there are children in four houses who ought to have the benefit of it, we cannot arrange so that all the children have the full benefit of that play-ground, as the meals, the school-hours, the weather, and other hindrances interfere. The dear orphans ought, I know, to be trained in habits of industry, but children are children, and need to be treated as such; and they should, on account of their health, have the full benefit of a play-ground. But this they cannot have in Wilson Street: and to take them out into the fields for the benefit of bodily exercise, as we have been in the habit of doing, is often very inconvenient.

2. We have no ground for cultivation near the Orphan Houses, and hence there must be more walking for the children, on account of using proper means for keeping them, with the blessing of God, in health, than is in other respects good for them; because frequent walks easily beget in children habits of idleness, which would be especially felt when boys are apprenticed. But this difficulty cannot be obviated by remaining in Wilson Street, and renting a piece of land somewhere else for cultivation; for to get the children ready and conduct them to the piece of ground not only takes a good deal of time, but is connected with other great inconveniences, yea, with insurmountable difficulties, so that we found it needful to give up a small piece of ground which we once rented for about two years for the orphan boys, at a distance of about half a mile from Wilson Street. Thus, by removing from Wilson Street, and obtaining premises surrounded by land for cultivation, we should be able to procure a most important moral benefit for the children, by having the opportunity more fully than we now have of training them in habits of industry, besides giving to the boys occupation which is more suitable for them than knitting, which is now the only employment they have, besides making their beds, cleaning the house, and attending to the cooking of their meals. Moreover, this would be occupation in the open air, which not only would bring into exercise the use of their limbs, but also make walking for the sake of health almost entirely needless.

3. If we were to remove from Wilson Street, and obtain premises in the country, we might have all the washing done at home, which now, for want of room, can be only done in part. Thus the girls also would have more laborious work at home, a point of great importance for them, so that they would not feel so much the hardships connected with going out to service.

4. The situation of Wilson Street is perhaps scarcely bracing enough for strengthening the constitution of the orphans, most of whom, being the offspring of very diseased parents, require a very invigorating place of abode.

5. The present situation is certainly not desirable for the teachers, especially as, when their hours of work are over, they have no garden or fields close to the house immediately to go into for a little

refreshment of their body; and for some of them it is too far to go to fields, where they might have a bracing air.

6. In times of sickness we are too confined in the houses in Wilson Street. If there were less than thirty children in each house, the average expenses for each child would be too great, it being desirable, as the arrangements are now, that there should not be less than three laborers in each house; and yet, if there are thirty children in each house, we are too full in time of sickness, as we have not a single spare room in any of the houses. Now, though the Lord has during all these years most mercifully helped us through such seasons, yet it has not been without inconvenience, and without also, perhaps, having more of the children in one room, at such times, than on account of health it is desirable.

7. Even ordinarily, when there is no sickness, it would be desirable to have more room.

There are no premises to be had in Bristol, or in the immediate neighborhood, where we could have these advantages; for I have been looking about in all directions for this purpose during the last ten years. But suppose there were a large house to be had in one part of the city, and a second a mile off, and a third and a fourth in other directions, such houses, on account of our peculiar position in the work, would not do. For in seasons of need the distance of the several houses would render it very inconvenient for the laborers to meet together for prayer, to divide the means that may be in hand, etc. Besides, when in seasons of other peculiar difficulties, connected with the work, I wished to meet all my fellow-laborers, there would arise great difficulty by their being divided in different parts of the city. It would also thus be very inconvenient to persons who wish to see the work, to go from place to place, in order to have a view of all the Orphan Houses. But this is not all. The more I have considered the matter, the more am I now persuaded that no ordinary large houses, built for private families, and therefore only calculated to accommodate ten or fifteen persons at most for any length of time in them, will do for charitable institutions of any considerable size, as no ordinary house, except built on purpose, furnishes the proper advantages of ventilation, a point so needful for the health of the inmates in a charitable institution. There seemed to me, therefore, to remain nothing but to build premises for the purpose.

## II. REASONS FOR REMAINING IN WILSON STREET.

1. God hitherto has pointed out the spot most plainly. At the commencement of the work, in 1835, no other house was to be had but No. 6 Wilson Street. Afterwards, when in 1836 the Infant Orphan House was on the point of being opened, again I was looking about in all directions, and saw many houses, but found none that was suitable, till all at once, most unlooked for, the occupiers of No. 1 Wilson Street were desirous of immediately leaving that house, and I was able thus to rent it. When in 1837 I was on the point of opening the Boys' Orphan House, I looked about again for a house in all directions; for I knew not at that time, what I have since learned by experience, that it was so important that all the houses should be near together. After seeking long in vain, I at last found a very large house, not far from Wilson Street, which I rented; but when the occupiers of the houses in the neighborhood heard that that house had been let for a charitable institution, they threatened the owner with an action, which led him to request me to give up the agreement, which, of course, I did immediately. At last, most unexpectedly, after having looked about in vain in all directions, the occupiers of No. 3 Wilson Street offered it to me, and I rented it for the orphan boys. Lastly, in the year 1843, when I was led to see it to be the will of God to go forward in this work,

and to establish the Girls' Orphan House, No. 2, for older girls, one particular feature in the matter was, that the house No. 4 in Wilson Street had been offered to me, without being sought after, when there had not been for about six years one single large house to be let in that street.

[But though hitherto God has pointed out Wilson Street as being the spot where this work should be carried on, may not now the time have come for removing?]

2. Perhaps we might also rent Nos. 2, 5, and 7, in Wilson Street, and use two out of those three houses for Orphan Houses, and one of them for an infirmary in the case of sickness.

[But then, I said to myself, would not the objection, which the neighbors on the opposite side of the street might make, on account of the noise of the children in their play-hours, etc., remain? Also the drains would be still more unsuitable, not being constructed for so many inmates; and to alter them would be a heavy expense. The play-ground would be still less sufficient, if two new houses were added. Lastly, there was no reason to think that we could rent Nos. 2, 5, and 7.]

3. There are these three great objections against building: The considerable sum which is required, and which could be spent for present use upon the orphans. The pilgrim character of the Christian seems lost in building. The time that it will necessary take in making arrangements for it.

[Do not all these objections only hold good, I said to myself, if I were needlessly to set about building? If I could rent premises, which are really in every way suitable for the work and I preferred building, then those objections would apply to the case; but when one is forced to it, it is no more than erecting a large building because there may be eight hundred children of God in fellowship who have been hitherto renting a meeting-place, but for certain reasons are obliged to leave it, and cannot rent another. Such could not be accused of needlessly spending money in building instead of renting; nor could it be justly said that they have on that account given up the pilgrim character; nor would it be time wasted if some individuals were to make arrangements about the building of that meeting-place. Therefore these three objections just mentioned, which had been for ten years strongly in my own mind, were removed when once I saw plainly that nothing remained but to build.]

After I had spent a few hours in prayer and consideration over the subject, I began already to see that the Lord would lead me to build, and that his intentions were not only the benefit of the orphans and the better ordering of the whole work, but also the bearing still further testimony that he could and would provide large sums for those who need them and trust in him for them; and besides, that he would enlarge the work, so that, if I once did build a house, it might be large enough to accommodate three hundred orphans, with their teachers and other overseers and servants needful for the work. Concerning this latter point, I think it important to remark, that during no period had the number of the applications for the admission of orphans been greater than just before I was led to think about building, so that it was quite painful to me not to be able to comply with the wishes of all the many persons who applied for the admission of orphans. There were many waiting for admission, particularly orphan boys. In the afternoon of November 3, 1845, I laid the matter before my fellow-laborers in the church (eight in number), to get their judgment, whether I ought not to leave Wilson Street, and to build. All judged that I ought to leave Wilson Street, and none saw reasons against building. On Nov. 4, my dear wife and I began to meet for prayer about this matter, and purposed to do so morning by morning. We asked God for clearer light concerning

the particular points connected with the subject; and being assured that it was his will that I should build, I began asking the Lord for means. On Nov. 7, I judged, having considered the matter more fully, that sufficiently large premises to furnish all needful accommodation for three hundred children (from their earliest days up to fifteen or sixteen years old), together with a sufficiently large piece of ground in the neighborhood of Bristol, for building the premises upon, and the remainder for cultivation by the spade, would cost at least ten thousand pounds. I was not discouraged by this, but trusted in the living God.

We continued meeting for prayer morning by morning for fifteen days, but not a single donation came in; yet my heart was not discouraged. The more I prayed, the more assured I was that the Lord would give the means. Yea, as fully assured was I that the Lord would do so, as if I had already seen the new premises actually before me. This assurance arose not from some vague, enthusiastical feeling, the mere excitement of the moment, but, 1. From the reasons already related, and especially from the commandment contained in Php\_4:5. For I saw that I should not act according to the mind of our Lord Jesus if I did not, as soon as I could, remove the orphans from Wilson Street, as it had been stated to me, in the letter above referred to, that there living there was an annoyance to some of the inhabitants in that street. 2. This assurance that I should build an Orphan House arose further from the whole way in which the Lord had been pleased to lead me in connection with the Scriptural Knowledge Institution for Home and Abroad since its beginning on March 5, 1834, i.e. he has been leading me forward as by an unseen hand, and enlarging the work more and more from its commencement, and, generally, without my seeking after it, and bringing things so clearly before me that I could not but see that I ought to go forward. 3. Lastly and chiefly, this, my assurance that I should build unto the Lord this house of mercy, arose also particularly from this, that having strictly examined my heart as to the motives for doing so, I found that, as before God, I could say that my only motives were his honor and glory, and the welfare of the church of Christ at large, the real temporal and spiritual welfare of destitute orphans, and the welfare of all those who might take care of them, in the building to be erected. And finding that, after praying again and again about the matter, I still remained in perfect peace, I judged it assuredly to be the will of God that I should go forward. On Nov. 15, brother R. C. arrived, to labor for a little while in Bristol. I communicated to him my position with reference to having to remove the orphans from Wilson Street, and I had his judgment also as to its being of God that I should build. This dear brother's judgment greatly encouraged me. His visit was to me of great help in this particular, especially in stirring me up yet more to being everything in connection with this matter before God. He also laid it on my heart to seek direction from God with reference to the plan of the building. He said, "You must ask help from God to show you the plan, so that all may be according to the mind of God."

Up to Dec. 9, thirty-five days had passed away, whilst I was day by day waiting upon God for means for this work, and not a single penny had been given to me. Nevertheless, this did not in the least discourage me, but my assurance that God, in his own time and in his own way, would give the means, increased more and more. The portion which came in course of my meditation on the New Testament, was the beginning of the epistle of James. More than at any period in my life was I struck with these verses: "My brethren, count it all joy when ye fall into diverse temptations (i.e. 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." Jas\_1:2-4. It was especially the last

verse, "But let patience have her perfect work," etc., which I found of exceeding great importance with reference to the building of the Orphan House. It led out my soul in prayer day after day, to ask the Lord to increase my faith, and to sustain my patience. I had these verses so impressed upon my heart that I could not but think that God meant particularly to bless me by them, with regard to the work before me, and that I should especially need patience as well as faith. On the thirty-sixth day after having begun to pray, Dec. 10, 1845, I received one thousand pounds towards the building of the Orphan House. This is the largest donation that I had received up to that time for the Scriptural Knowledge Institution; but when I received it I was as calm, as quiet, as if I had only received one shilling. For my heart was looking out for answers. Day by day I was expecting to receive answers to my prayers. Therefore, having faith concerning the matter, this donation did not in the least surprise me. Yea, if five thousand pounds or ten thousand pounds had been given to me, instead of one thousand pounds, it would not have surprised me.

Dec. 13. On the thirty-ninth day my sister-in-law, who had been for some weeks absent in London, and who had now returned to Bristol, told me that she had met a gentleman in London, who, having quite recently read with deep interest the Narrative of the Lord's dealing with me, wished to know as many particulars about the work in my hands as he could. Being told by my sister-in-law 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 and lively interest. I hear also that he is a Christian. The fact that this offer comes unsolicited, and from a Christian architect, shows especially the hand of God. This is the second proof that God will help me in this matter.

Dec. 23. This is now the fiftieth day since I have come to the conclusion to build, and the forty-ninth day since we have been daily waiting upon God for help. Nothing more has come in since Dec. 10, not even one penny. This morning I have been particularly encouraged by the consideration that the Lord has sent me the one thousand pounds, and the promise from that pious architect, whom I have never seen, and of whose name I am as yet in ignorance, not to mock me, but as an earnest that he will give all that is needed.

It seems desirable that we should have a large piece of ground, at least six or seven acres. This piece of ground must be in the vicinity of Bristol: 1. In order that the Orphan House may be accessible to me, as my place at present is fixed by my other work in Bristol. 2. That the laborers in the Institution, and the orphans may be able to attend our meetings, at least on the Lord's day. For if meetings were held on purpose in the Orphan House, either the laborers or the children would not be benefited by them in that measure in which it is desirable. 3. That the inhabitants of Bristol may have the benefit of seeing with their own eyes this work of God, which is so manifestly his and not mine. 4. That strangers who pass through Bristol may have easy access to it, for the same reason. But then, such a piece of ground near Bristol, where there is just now such an inordinate desire for building, in the way of speculation, would cost, in all human probability, between two and three thousand pounds. Then the building itself, however plain, would not cost less than from six to eight thousand pounds, being for three hundred orphans, besides all their overseers, teachers, and assistants. In addition to this, the fitting up and furnishing the house for all these between three and four hundred inmates would not cost less than fifteen hundred pounds more. This is indeed a large sum of money which I need; but my hope is in God. I have not sought after this thing. It has not begun with me. God has altogether unexpectedly, by means of the letter

before mentioned, led me to it. Only the day before I received the letter, I had no more thought about building premises for the accommodation of the orphans than I had had during the ten previous years. My especial prayer is that God would continue to me faith and patience. If he shall be pleased to help me in faith and patience to continue to wait on him, help will surely come.

Dec. 24. No further donation yet. But my hope in God is unshaken. He most assuredly will help. I have on purpose not issued any circular in connection with this matter, in order that the hand of God may be the more manifest. To some persons residing in or out of Bristol I have spoken about my intention of building, when conversation led to it. Through this, if the Lord please, he can make it known to others, and thus send means for the building fund. Or he can send in such an abundance of means for the work which is already in existence, that from that abundance there might be a rich surplus towards the building fund. But howsoever God may help, I do desire to see his hand made most manifest. There will be, no doubt, many trials connected with this enlargement of the field of labor (for if with the one hundred and thirty orphans there has been so much trial of faith, what is to be expected when the number is three hundred); and therefore I desire to see as clearly as daylight that God himself is leading me onward.

Dec. 29. This is the fifty-sixth day since I came to the conclusion to build, and the fifty-fifth since I have been day by day waiting upon God concerning it. Only that one donation had come in till this evening, when I received fifty pounds. This donation is exceedingly precious to me, not only because I am sure it is most cheerfully given, nor even because of its largeness, but because it is another precious proof that God will bring about the matter, else he would not give me these earnestings. All my business therefore is, to continue in faith and patience to wait upon God. My assurance has been more and more increasing that God will build for himself a large Orphan House in this city, to show to the inhabitants, and to all who may read and hear about it, what a blessed thing it is to trust in him. Of late I have seen, by God's grace, more and more how entirely unworthy I am of being used by God for this glorious and honorable service, and I can only say: "Lord, here is thy servant, if thou art pleased to use such a one as I am."

Dec. 30, 1845. This morning I came, in course of my reading, to the commencement of the book of Ezra. I was particularly refreshed by the two following points contained in the first chapter, in applying them to the building of the Orphan House: 1. Cyrus, an idolatrous king, was used by God to provide the means for building the temple at Jerusalem: how easy therefore for God to provide ten thousand pounds for the Orphan House, or even twenty or thirty thousand pounds, if needed. 2. The people were stirred up by God to help those who went up to Jerusalem. Thus it is a small matter for him to put it into the hearts of his children to help me, in desiring to build this house of mercy unto his name. This meditation I had before breakfast. After family prayer in the morning, I had again my usual season for prayer about the building, and at this time it was particularly coupled with thanksgiving for the fifty pounds received last evening, and with entreating blessings on the donor. I was now looking out for more, as I am doing day by day, when this afternoon I received from a person at Clevedon two shillings sixpence, from her grandson sixpence, and from the sister in the Lord who brought the money the change which she did not wish back, being another sixpence. These donations, though small, are nevertheless very precious to me, as I take them as further proofs out of the hands of God that he will most assuredly bring this thing to pass. This evening I received one thousand pounds towards the building fund. When I received this donation I was as calm, yea as perfectly calm, as if I had received a single penny, because, by

God's grace, I have faith in him, and therefore I am looking for answers to my prayers, and am sure that God will give every shilling that is needed.

January 2, 1846. This evening I received from Bideford eleven shillings towards the building fund.

Jan 3. One of the orphans gave sixpence.

Jan 6. Received a little bag made of foreign seed, and a shell flower, to be sold for the building fund. The sister who sent these articles wrote to me, that the moment she heard of my intention of building an Orphan House, this text was before her mind: "Who art thou, O great mountain? Before Zerubbabel thou shalt become a plain." Zec\_4:7. Also one of the orphans sent fourpence.

Having asked the Lord to go before me, I went out to-day to look for a piece of ground. The armory which is to be sold had been several times mentioned to me as a suitable place. I did not think so, yet I thought I ought at least to look at it. Having seen it and been confirmed in my judgment about its unsuitableness, I asked the Lord whether I should turn towards the city or towards Stapleton. I felt led to go towards the city, and saw immediately after some fields near the armory. After having made inquiry to whom they belonged, I have been led to write this evening to the owner of them, asking him whether he is disposed to sell them, etc. I am now quietly waiting the Lord's pleasure. If his time is come to answer our requests as to a suitable piece of land, I shall be glad; if it is not yet come, I desire that "patience may have her perfect work, being perfect and entire, wanting nothing."

Jan. 8. This evening I received a reply to my letter. The owner of those fields writes, that, if he did sell them, it would be only for building land, and therefore they will be too dear.

Jan. 9. Went this morning once more to see those fields, which seem very suitable. Met there Mr. L., a land agent, who told me that they would be nearly a thousand pounds per acre, and therefore too dear. I asked Mr. L. to inform me if he should hear of any suitable land for sale.

Jan. 31. It is now eighty-nine days since I have been daily waiting upon God about the building of an Orphan House. The time seems to me now near when the Lord will give us a piece of ground, and I told the brethren and sisters so this evening, after our usual Saturday evening prayer meeting at the Orphan House.

Feb. 1. A poor widow sent to-day ten shillings.

Feb. 2. To-day I heard of suitable and cheap land on Ashley Down.

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

Feb. 4. This evening I called on the owner of the land on Ashley Down, about which I had heard on the 2d, but he was not at home. As I, however, had been informed that I should find him at his house of business, I went there, but did not find him there either, as he had just before left. I might have called again at his residence at a later hour, having been informed by one of the servants that he would be sure to be at home about eight o'clock; but I did not do so, judging that there was the hand of God in my not finding him at either place: and I judged it best therefore not to force the

matter, but to “let patience have her perfect work.”

Feb. 5. Saw this morning the owner of the land. He told me that he awoke at three o'clock this morning and could not sleep again till five. While he was thus lying awake his mind was all the time occupied about the piece of land respecting which inquiry had been made of him for the building of an Orphan House, at my request; and he determined with himself that, 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 price which he had previously asked for me. How good is the Lord! 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 his servant first about this matter, during a sleepless night, and to lead him fully to decide before I had seen him.

Feb. 8. I wrote the day before yesterday to the architect, who has offered his help gratuitously.

Feb. 11. Received from a sister in the Lord five pounds. Received also from the architect the following reply to my letter:— MY DEAR SIR:

It will afford me a gratification, beyond what I can communicate by letter, to lend you the helping hand in the labor of love you are engaged in, and I shall esteem it a very great privilege being allowed to exercise my abilities as an architect and surveyor in the erection of the building you propose to erect for the orphans. I really do mean what I say, and, if all is well, by the blessing of God, I will gratuitously furnish you with plans, elevation, and sections, with specification of the work, so that the cost may be accurately estimated. I will also make you an estimate and superintend the works for you gratuitously, etc. The total amount which has been given for the building fund, up to June 4, 1846, is two thousand seven hundred and ten pounds three shillings five and a half pence. This is only a small part of what will be needed; but, by the grace of God, I am in perfect peace, being fully assured that God in his own time will send the whole sum which is required. Many and great have already been the exercised of faith and patience since I first began to give myself to prayer about this work, and still greater they may be, before it is accomplished; but God, in the riches of his grace, will help me though them all. It is now (June 4, 1846) two hundred and twelve days since I first began to pray about this work, and day after day, since then, have I been enabled to continue to wait upon God, and I am more than ever assured that, notwithstanding all my exceeding great unworthiness, God will condescend to use me, to build this house. Had it been the excitement of the moment, the difficulties which have already come upon me in connection with this work (and which are not stated here, on account of their occupying too much room) would have overwhelmed me; but as God himself, I trust, led me to this work, so he has helped me, and does help me, and I doubt not will help me to the end. The house is intended to be built so as to accommodate one hundred and forty orphan girls above seven years of age, eighty orphan boys above seven, and eighty male and female orphans from their earliest days, till they are seven years old, together with all the overseers and teachers, etc., that may be needed. The infants, after having passed the age of seven, will be removed into the different departments for older boys and girls.

Before leaving this period, it may be proper to recur to the following miscellaneous points, respecting the Scriptural Knowledge Institution for Home and Abroad, with reference to the period from July 14, 1844, to May 26, 1846.

1. During the whole of this period four day schools, with 278 children in them, were entirely supported by the funds of the Institution. Three day schools besides were assisted. The number of the children that were taught in the day schools, entirely supported by the funds of the Institution, from March 5, 1834, to May 26, 1846, amounts to 3,983. During the period from July 14, 1844, to May 26, 1846, £628, 19s. 4¾d. was spent on all the schools, which were either entirely or in part supported by the funds of the Scriptural Knowledge Institution. Further: during this period there were also entirely supported a Sunday school with 80 children, and an adult school with 60 persons attending it. The total number of the adult scholars who received instruction, from the formation of this Institution to May 26, 1846, is 1,146.

2. During this period were circulated 269 Bibles and 171 Testaments; and 5,079 Bibles and 3,528 Testaments were circulated from the commencement of the work up to May 26, 1846. From July 14, 1844, to May 26, 1846, £40, 7s. 10d. was expended of the funds of the Institution on this object.

3. From July 14, 1844, to May 26, 1846, was laid out for foreign and home missions the sum of £595, 7s. 9d. During no period previously was so much of the funds of this Institution spent on missionary work, which arose from the fact that the more I corresponded with brethren who labored in the word and doctrine in foreign lands, the more I saw how much they stood in need of assistance, and thus, my heart having been led out in prayer to God on their behalf, that he would be pleased to send me means, whereby I might be able to assist them, he was pleased to do so. This led me to the purpose, as God should give me grace, to be still more mindful of them in future, and to seek to be able still more to assist them. The same was the case with regard to those brethren who labor in England, but who have no salary or stipend, but trust in the living God for the supply of their daily necessities; I did long to help such brethren, and had no doubt that God would enable me to do so.

4. There was laid out for the circulation of tracts from July 14, 1844, to May 26, 1846, the sum of £56, 6s. 9½d., for which 52,003 such little publications were bought, which, with 5,315 in hand on July 14, 1844, makes 57,318, of which number 40,565 were circulated. The total number circulated from Nov. 19, 1840, to May 26, 1846, amounts to 99,647.

5. There were received into the four Orphan Houses, from July 14, 1844, to May 26, 1846, 30 orphans, who, together with those who were in the four houses on July 14, 1844, make up 151 in all. On May 26, 1846, there were 121 orphans in the four houses. Besides this, six apprentices were still supported by the funds of the Institution, so that the total number was 127. The number of the orphans who were under our care from April, 1836, to May 26, 1846, amounts to 213.

I notice further the following points in connection with the Orphan Houses.

1. Without any one having been personally applied to for anything by me, the sum of £13,275, 6s. 9¾d. was given to me as the result of prayer to God, from the commencement of the work up to May 26, 1846. This sum includes the £2,710, 3s. 5½d. which, up to June 4, 1846, was given towards the building fund. (It may be interesting to the reader to know that the total amount which

was given as free contributions, for the other objects, from the commencement of the work up to May 26, 1846, amounts to £4,833, 18s. 10¾d.; and that which came in by the sale of Bibles and tracts, and by the payments of the children in the day schools, amounts to £2,097, 18s. 2½d.) 2. Besides this, also a great variety and number of articles of clothing, furniture, provisions, etc., were given for the orphans, as has been stated in the printed Reports. The total expenditure for the orphans from July 14, 1844, to May 26, 1846, was £2,732, 14s. 1½d., and for the other objects, £1,325, 7s. 7¼d. In conclusion, I cannot but mention to the praise of the Lord concerning this period, that four of the Sunday-school children were admitted to communion. Likewise three more of the orphans were received into church fellowship; so that up to that time, altogether, thirty-two of the orphans had been admitted. I also mention with peculiar joy, and as a matter for thankfulness, that of those who were apprenticed or sent out to service, from July 14, 1844, to May 26, 1846, ten were believers, most of whom had been for several years in fellowship before they were sent out to service. But whilst we desire to receive these instances as precious encouragements from the Lord to continue our service, we cannot but believe, judging from the many prayers the Lord gives us for the children and adults under our care and instruction, that that which we see is but an earnest of a far larger harvest in the day of Christ's appearing.

Dec. 31, 1844. Since brother Craik and I came to Bristol, 982 believers have been received into communion. During this year 73 have been received. The Lord has been pleased to give me during this year £267, 6s. 9d. To this is to be added that for the first two months and six days of this year, my expenses, and those of my dear wife, during our stay in Germany, were met, as also our travelling expenses back, as stated in another part of my Narrative. Also during the whole of this year a Christian lady gave to our dear child board and schooling without any remuneration, a present worth to us not less than fifty pounds. On this point I cannot help making a few remarks: I had clearly seen it to be the will of God that my daughter should be brought up at school, and not at home. My reasons for it were these: 1. My dear wife, though well qualified to instruct our daughter, so far as knowledge goes, was unable, on account of being engaged as my wife in a variety of things connected with the Lord's service, to give herself uninterruptedly to this work; and to do it partially we judged to be injurious to our daughter. 2. I had seen instances in which a home education for an only child had turned out very badly. 3. I judged that the mixing with other children would be beneficial to our daughter, provided that intercourse was under proper oversight; as thus a child is in early life introduced into a little world, and things do not all at once come upon a young person, when at last obliged to leave the parental roof. 4. But that which most of all led me to this decision was, that as in the church of Christ the Lord has qualified the members of the body for the performance of certain work, and all have not the same gift and service, so, in the same way, certain believers are called and qualified above others for instructing children, and give themselves to this particular service, and that, therefore, I ought to make use of the qualifications of such, and of their having given their whole time to this particular service. These reasons led us to place our daughter at school, instead of educating her at home, and we have never had cause to regret the step we took, but, on the contrary, have had abundant reason to praise God for it. I have purposely made these remarks, as I am fully aware that some believers have different views on this subject, and I desire to serve them with the measure of light and experience I have obtained.

After our daughter had been at school for half a year, I asked for the account, when it was stated to me by the Christian lady in whose establishment she was that she had a pleasure in educating her gratuitously. However, as I pressed the matter, I obtained the account. It was paid, but the exact sum was returned to me anonymously, which, of course, I found out at once to be from the Christian sister at whose school my daughter was. From that time I could never more obtain the account, though my dear child was about six years longer at school. I refer to this point for this especial reason: God had laid it on my heart to care about poor destitute orphans. To this service I had been led to give myself; he, in return, as a recompense, even for this life, took care that my own beloved child should have a very good education, free of expense to me. I have able and well able to pay for her education, and most willing to do so; but the Lord gave it gratuitously; thus also showing how ready he is abundantly to help me, and to supply my wants.

Having learned that the brethren in Germany were led away by false teachers, and having received, in answer to prayer, five hundred pounds, for the expenses of his journey thither, Mr. M. left Bristol July 19, 1845, and, after laboring in word and doctrine in Germany, here turned to Bristol Oct. 11, 1845.

Perhaps the reader may ask, What has been the result of this labor in Germany? My reply is, God only knows. The day of Christ will declare it. Judging from the constant labor in prayer during eight months before I went the second time, and day by day while I was on the Continent, and day by day for a longtime after my return, I am warranted to expect fruit, and I do expect it. I expect abundant fruit in the day of Christ's appearing. In the mean time my comfort is that two hundred and twenty thousand tracts have been circulated, many of which, through the providence of God, found their way not only into the darkest places of the continent of Europe, but went also to America and Australia. Further: four thousand copies of my Narrative, in German, are almost all circulated. And, again, the publishing of my Narrative in German led me to do the same in French, which was accomplished about three years later. Further: these tracts were reprinted at Hamburg and at Cologne, and are circulated by other Christians; in addition to which, my having published them in Germany led me to get them stereotyped in England, and they continue to be circulated in many countries.

December 31, 1845. There have been received into communion 53 during this year, and 1,055 since the commencement of our coming to Bristol.

During this year the Lord has been pleased to give to me £433, 19s. 1¾d. To this is to be added that my dear child had again during the whole of this year her education free at a boarding-school, as stated at the close of the last year, whereby I saved about fifty pounds. Also my travelling expenses to and from Germany, were paid out of the £500 pounds to which reference has been made. Adding these two items to £433, I had at least £500.

April 29, 1846. To-day my beloved wife and myself had the inexpressibly great joy of receiving a letter from our beloved daughter, while we are staying in the Lord's service at Chippenham, in which she writes that she has now found peace in the Lord Jesus. Thus our prayers are turned into praises. About eighteen months before this I began especially to pray for the conversion of my dear child, and the Lord soon after seems to have begun to work in her heart.

## 04.18. Chapter 18- Faith Confirmed by Prosperity

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CHAPTER 18 Faith Confirmed by Prosperity.

1846 - 1848. THE SPIRIT OF SUPPLICATION BESTOWED AND PRAYER ANSWERED—THE TIME OF MAN'S NEED AND OF GOD'S BOUNTY—FAITH NOT SHAKEN—DEALING ONLY WITH GOD—THE NEEDED AMOUNT FURNISHED—PERPETUAL "NEED"—NOT WEARY IN GOD'S WORK—JOY IN ANSWERED PRAYER—FOUR REQUESTS GRANTED—"CONTINUING INSTANT IN PRAYER"—THE BUILDING COMMENCED—PERSONAL HISTORY—A MARKED DELIVERANCE. IN the following chapter, Mr. Müller has grouped together, under the appropriate heads, the leading events connected with each of the departments of the work of the Lord in his hands.

### I. ASSISTANCE TO THE MISSIONARY LABORERS.

During no former period since undertaking to end aid to laborers at home and abroad was I intrusted by the Lord with such large sums as during the one to which this chapter refers. I had never had more need of pecuniary supplies than during those two years, on account of the many pressing calls; but at the same time, I had the exceeding great joy and privilege of being able to respond to them in such a way as I had never before being allowed to do. These remarks apply to all the various objects of the Institution, but especially to the supplies for brethren who labor at home and abroad in word and doctrine, without being connected with any society, or without having any regular salary for preaching the word. On May 26, 1846, after the accounts had been closed, a check for one hundred pounds was given to me, the application of which was left to my disposal. I put half of the amount to the fund for these objects, and half to the orphan fund. When the accounts were closed, there was ninety-one pounds four shillings elevenpence three farthings in hand for these objects, to which this fifty pounds was added; therefore I began this period with more means than I had had in hand at any time previously at the beginning of a fresh period; and as was its beginning, so was the continuance. It has often struck me that one especial reason why on the whole, I was allowed to have so little trial with regard to means for the work during those two years, in comparison with former times, may have been, that thereby the Lord would say that he was willing to give that would be needed, when once the new Orphan House should be built, though the expenses would be about two thousand five hundred pounds a year more than they were before.

June 4, 1846. To-day was given to me, just when I rose from my knees, after having asked the Lord for more means, especially for missionary purposes, the sum of one hundred and fifty pounds, with the request to use of it fifty pounds for the orphans, fifty pounds for laborers in England, and fifty pounds for laborers abroad. From the commencement of this Institution, on March 5, 1834, it had been my desire to employ part of the funds, with which I might be intrusted, in aiding missionary brethren in foreign lands, who are not supported by any regular salary; and for several years I had likewise had the desire to assist brethren, laboring in similar circumstances, in Great Britain and Ireland. The Lord also had given me the great privilege to assist such brethren

more or less during the time that this Institution had been in operation; but especially he began during the two years to which this chapter refers to allow me to do so in a far greater degree than before. I knew it to be a fact that many brethren who preach the word, without having any salary for doing so, or property to live upon, were in need. Now it might be said that such brethren ought to trust in God; that, if they preach Jesus as the only hope for the salvation of sinners, they ought to set them a good example by trusting themselves in God for the supply of their temporal necessities, in order that unconverted persons thereby might be led to trust in the Lord Jesus alone for the salvation of their souls. This is true, quite true. Preachers of the precious good news of salvation to every sinner who puts his trust in the merits of the Lord Jesus, ought indeed themselves to depend upon God, their Lord and Father, for the supply of their temporal necessities; but I also felt that I, as their brother, ought to seek to help them as far as lay in me. To this I set myself more than ever after the beginning of the year 1846, as I knew, that, from particular causes, there was an especial call to help such brethren; and as my own means would go but a little way, I gave myself to more earnest prayer than ever for such brethren. The result was, that, during the two years of this period, the Lord so answered my daily supplications with regard to this particular, that I was honored to send nearly three times as much to home and foreign laborers as during any previous period of the same length. One thousand five hundred and fifty-nine pounds eleven shilling sixpence was spent in this way, by which twenty-one brethren were assisted who labored in foreign lands, and nineteen who labored in Great Britain and Ireland. Large as this sum is, in comparison with what I had been able to do in this particular in former years, yet it is small, very small, in comparison with what my heart desired to be able to do for these forty brethren. It has frequently, yea almost always, so happened, that the assistance which God has allowed me to send to such brethren, has come to them at a time of great need. Sometimes they had no money at all left. Sometimes even their last provisions were almost consumed, when I sent them supplies. Some of them are fathers of large families, or have sickly wives and children; some were once well off in this world, but for Christ's sake have become poor; and some have had for Christ's sake their all taken from them. Is it not an honor to help such brethren? I could fill hundreds of pages by giving extracts from the letters of the dear brethren to whom I have sent help, and they would be greatly to the edification of the reader; but I do not feel free to do so. As I have not only been laboring for these brethren in prayer that God would intrust me with means and allow me the privilege of helping them, but as I also have asked God to direct me especially to send to those who might be in particular need, in case I could not help them all; and as I have sought by an encouraging word to strength their hands in God; I have great reason to believe that these dear brethren have not only been helped by these pecuniary supplies in a temporal point of view, but also that the fact of God sending them help in their extremity has tended to refresh and strengthen their hearts, and to lead them more and more to trust in him.

March 7, 1847. Often of late had I entreated the Lord that he would be pleased to condescend to use me still further a steward, in allowing me to send help to the many dear brethren whom I know laboring at home and abroad without any salary, the need of many of whom I knew. Under these circumstances I received this morning one hundred and fifty pounds, with the following lines:—

DEAR BROTHER:

I have great pleasure in sending you one hundred pounds on account of laborers in the Lord's vineyard at home and abroad, and fifty pounds for other work in your hands.

Yours very affectionately,

\* \* \*

April 5. I have been praying day by day, ever since I was able during the last month to send about one hundred and thirty pounds to home and foreign laborers, that the Lord would be pleased soon again to give me means for them, on account of their great need; indeed, all our means were so exhausted, that I had only just enough for to-morrow evening to meet the weekly expenses connected with the six day schools, when this morning I received one hundred and twenty-five pounds for these objects. Almost immediately after this donation had been given to me, I received a letter from Demerara about the great need among the brethren who labor there, by which intelligence the seasonable help just received has become still more precious to me. My 26, 1848. By the Lord's faithful love I have been enabled to meet all the heavy expenses connected with these objects during the last two years, amounting to nearly two thousand and six hundred pounds, and at the same time owe no one anything, and have a balance of five pounds nineteen shillings seven pence halfpenny left in hand.

## II. THE SUPPORT OF THE ORPHANS.

Jan. 20, 1847. For the whole of this period since May 26, 1846, therefore nearly eight months, when the accounts were closed, we have had always an abundance of means, and for the greater part of the time about two hundred pounds in hand. The sum of one thousand sixty-five pounds has come in for the orphans in less than eight months, to which is to be added the balance of eighty-five pounds four shillings ninepence three farthings in hand when the accounts were closed. Invariably I have thus been able to give to the matrons of the four Orphan Houses the money in advance, which was required for the necessities of one week. But now, after having paid away last evening forty-five pounds five shillings for the housekeeping of a week in advance and for other expenses, the money which remains in hand is needed for rent, and oatmeal, which has been ordered from Scotland. This morning therefore I gave myself particularly to prayer with regard to means for present use for the orphans. How blessed to have the living God to go to! Particularly precious to know him in these days of wide-spread distress! Potatoes are too dear for food for the orphans at this time. The rice, which we have substituted instead of them, is twice as dear as usual; the oatmeal more than twice as dear, and the bread one half dearer than usual. But the riches of God are as great as ever. He knows that our expenses are great. He knows that a little will not do in these days, when provisions are so dear, as there are about one hundred and fifty persons to be provided for, including teachers and apprentices. My soul is at peace:—Evening. About noon I received from a pious physician the following note, with a check for five pounds:—  
MY DEAR SIRS:

I send you something towards buying bread for the orphans. The dearness of food must be felt by many; but the Lord in judgment is nevertheless gracious. He will sustain. I am your sincere friend and well-wisher,

\* \* \* \*

March 9. This evening, Tuesday, I find that since last Tuesday evening again forty-four pounds one shilling sixpence three farthings has come in. how good is the Lord in helping me week after week through the heavy expenses, especially in this season of deep distress and dearness of

provisions! To this praise I can say we have lacked nothing all this winter. Whilst preparing these extracts from my journal for the press, I remember to have heard the following remarks made with reference to the time about which I am just now writing, I mean the season of dearth during the winter of 1846-7: "I wonder how it is now with the orphan? If Mr. Müller is now able to provide for them as he has, we will say nothing." When I heard such like remarks I said nothing except this: "We lack nothing:" or, "God helps us." Should this fall into the hands of any who have had such thoughts, let them remember that it is the very time for faith to work, when sight ceases. The greater the difficulties, the easier for faith. As long as there remain certain natural prospects, faith does not get on even as easily (if I may say so) as when all natural prospects fail. It is true that during the time of the dearth our expenses were considerably greater than usual; it is also true that many persons, who otherwise might have given, were unable to do so, or had their surplus directed into other channels, such as Ireland, etc.; but the gold and silver are the Lord's. To him we made our prayer. In him we put our trust. And he did not forsake us. For we went as easily through that winter as through any winter since the work had been in existence. Nor could it be otherwise; for God had at this very time an especial opportunity of showing the blessedness of trusting in him. Seek, dear reader, more and more to put your trust in him for everything, and you will even concerning this life find it most precious so to do.

March 10. I was able, last evening, to meet most comfortably all the expenses for the coming week, yet we had then nothing left, as I put by the rest of the money, that we might not get into debt with regard to the rent, the expenses of the apprentices, etc. When now there was again nothing left for future housekeeping expenses, a Christian lady at a considerable distance informed me by this morning's post that she has paid into the hands of Messrs. Stuckey & Co. of Bristol, my bankers, the sum of one hundred pounds for my use for the benefit of the orphans. By the same post I have received also ten shillings from Droitwich. The Lord's holy name be praised for this seasonable help! May 11. This evening I have been able to meet all the expenses connected with housekeeping during the coming week, through what has come in since May 4, but at the same time I have nothing left. Hitherto the children have lacked nothing. Never were provisions nearly so dear since the commencement of the work as they are now. The bread is almost twice as much as eighteen months ago, the oatmeal nearly three times as much as formerly, the rice more than double the usual price, and no potatoes can be used on account of the exceeding high price. May 30. Lord's-day morning. I have just now received, in our great need, when there was not sufficient in hand to meet the necessities of to-morrow, six pounds six shillings, from a Christian gentleman of title at Zurich in Switzerland, a distance of about one thousand miles. What a most seasonable help! Thus I am able to send all the remainder of the supplies which are needed till Tuesday evening. In these days of straitness the question would naturally arise, If, when you have only to care for one hundred and thirty orphans, you are so poor, what will you do when there are three hundred, for whom you are just on the point of building a house? And, further, Is it not an indication not to increase the work, seeing you are now so poor with only about one third of the number of orphans which you purpose to receive into the new Orphan House? I am not tried, however, with such thoughts; for I know that, 1. Only for the trial of my faith, as heretofore, the Lord allows me now again to be poor. Never at any time have the expenses been so great for the work as from May 26, 1846, to May 26, 1847; but also never has so much come in in the same space of time during any other period of this work. 2. It is for the profit of the church at large that I have now again to pass through these days of poverty. 3. It is as

easy for the Lord to supply me with all the means that the work will require when once the new Orphan House is opened, as it is for him to give me what I need now, though the expenses in all likelihood will then be two thousand five hundred pounds a year more than they are at present.

July 13. The proceeds of an orphan box from Stafford, four pounds seven shillings sixpence. The friend who sent the money wished to know whether it arrived in a time of need. I have had many similar requests, to which I can reply nothing, or say at the most that the answer may be learnt from the next Report. It will be easily perceived, on reflection, that if I said it came seasonably, that would imply we had little or nothing at all in hand, and what would that again mean but this, "As our expenses are so great, that which you have now sent will be soon gone again, and therefore send us some more, or get some friend to help us." But by this very thing the chief object of this work, "To show how blessed it is to deal with God alone, and how blessed to trust in him in the darkest moments," would be hindered. It is also for this very reason that I do not publish the accounts very frequently, for instance quarterly, as I have been requested to do; but I am delighted to wait a year, or eighteen months, or two years, or more; and even then I do not publish them for the sake of obtaining money (though unquestionably God has used the Reports as instruments to procure us means), but for the benefit of the church of God, to refresh, encourage, exhort, and instruct my brethren in Christ; and also because it is needful that from time to time I should give a public account of the way in which the considerable sums with which I have been intrusted have been spent.

Oct. 19. I left Bristol with my dear wife, partly because both of us much needed change of air, and partly because I had a great desire to labor in the word for a few weeks in Westmoreland and Cumberland. I was not able to leave more means than enough for about three days for housekeeping expenses. But I could not have stayed in Bristol, though there had been nothing at all in hand; my hope was that God would help during my absence. During all the time of my stay at Bowness in Westmoreland, from Oct. 20 to Nov. 20, there was day by day, with the exception of the first three days after my departure, need to wait upon God for daily supplies for the orphans. In consequence of this, every donation, without exception, which was received during my absence, came in most seasonably. Partly on account of my health, and partly on account of opportunities for service in Westmoreland and elsewhere, I did not feel it right to return to Bristol sooner than I did, though there was such great poverty; nor could I have done anything in Bristol which I could not do in Westmoreland, as it regards procuring means, since prayer and faith are all the means I make use of to obtain supplies when we are in need.

Dec. 23. The need of to-day was eleven pounds. This sum the Lord gave me thus: Last evening I received one pound, together with a pair of trousers and gaiters, and a remnant of fustian for the orphans. But as I knew how much there would be needed to-day, I waited further upon the Lord this morning for help, and, in ONE MINUTE after I had risen from my knees, I received a letter from Liverpool with ten pounds for the orphans. The donor writes: "I have had the inclosed ten-pound note in my drawer for some time, intending to send it to you for the orphans; but my time is so occupied that at a suitable time when at my desk I have overlooked it. I now, however, inclose it," etc. How seasonable this help! How exactly to the very shilling what is needed to-day! How remarkable that just now this donor in Liverpool is led to send the ten pounds which had been, according to his own words, for some time in his drawer for the purpose of sending it! All this abundantly proves the most minute and particular providence of God, and his readiness to answer

the supplications of his children.

Dec. 30. When this day began, I was without anything for the necessities of the day, though I had reason to believe that several pounds would again be required. I was therefore again looking out for fresh supplies. Accordingly, about ten o'clock this morning, a brother in the Lord, who had come last evening to stay for a night in my house, gave me ten pounds, to be used as it might be most needed. To be noticed in connection with this donation is: 1. I had, not long since, received a donation from him. 2. This brother had generally stated how he wished his donations to be appropriated, and they had been chiefly for missionary purposes; but this time he left it to me to use this money, as most needed, and therefore I could take of it what was needed for the orphans. 3. I was now extremely poor also with regard to the funds for all the other objects, so that I was obliged to tell the teachers of the day schools last Tuesday evening, 28th, that if no fresh supplies came in, I should not be able to give them their weekly salaries, as usual, next Tuesday evening, being now poorer in this particular than I had been for years. How kind therefore of the Lord, not only to give me this money through this brother at this time but also to dispose his heart to leave the application of it to me as most needed. I took half of it for this day's housekeeping expenses for the orphans, and half for the school fund, for the weekly salaries of the teachers next Tuesday. I also received further this morning a half sovereign from Droitwich. The little that was left, after the housekeeping expenses were met, was put by for rent and the expenses for the apprentices, and I was again without a penny, looking out for fresh supplies for to-morrow.

Dec. 31, 1847. The last day of another had now come. Great and many had been the mercies of God to me this year in every way, particularly also in connection with the orphans; but now I had again nothing for to-day, except two shillings which are in one of the boxes in my house. I was, however, by God's grace, able to look out for supplies for this last day of another year also, being fully assured that the Lord would not confound me. And thus it has been, according to my expectation; for, before I was called on for money, I received one hundred pounds, which was left to me to apply to any part of the Lord's service where there seemed the most need.

Feb. 2, 1848. This morning, on my walk before breakfast, I felt myself led out of my usual track into a direction in which I had not gone for some months. In stepping over a stile I said to myself: "Perhaps God has a reason even in this." About five minutes afterwards I met a Christian gentleman who gave me two sovereigns for the orphans, and then I knew the reason why I had been led this way.

Feb. 3. The reader might say, "You are continually in need. No sooner is the one demand met, than another comes. Do you not find it a trying life, and are you not tired of it?" My reply is, It is true I am more or less continually in need in connection with this work. And if I were to tell out all my heart to the reader concerning it, he would have still more reason to say that I am continually in need. For what I have written is almost exclusively about the way in which God has been pleased to supply me with money for carrying on the work; but I do deliberately state that this, much as it might appear to one or the other, is by no means the chief thing that I stand in need of from day to day. I will just hint at a few other things. Sickness among the children, very difficult and tedious cases, in which, notwithstanding all the means which are used month after month, yea, year after year, the children remain ill. Nothing remains but either to keep them, or to send them to the Parish Union, to which they belong, as they have no relatives able to provide for them. The very

fact of having cared for them and watched over them for years only endears them the more to us, and would make it the more trying to send them back to their parish. This a “need” which brings me to God. Here is prayer required, not only for means which such sick children call for, but for guidance and wisdom from on high.

Sometimes children are to be placed out as servants or apprentices. A suitable place is needed, or else they had better remain under our care. The obtaining of this suitable place is a “need” indeed. It is more difficult to be obtained than money. Sometimes for many weeks have I had to wait upon God to have this “need” supplied; but he has always at last helped. Sometimes great has been my “need” of wisdom and guidance in order to know how certain children ought to be treated under particular circumstances; and especially how to behave towards certain apprentices or servants who were formerly in the Orphan Houses. A “need” in this respect is no small thing; though I have found that in this and in all other matters, concerning which I was in “need,” I have been helped, provided I was indeed able to wait patiently upon God. That word, “godliness is profitable unto all things, having promise of the life that now is and of that which is to come,” (1Ti\_4:8,) I have in times almost without number found to be true in my own experience.

Further, when one or the other of the laborers needed to leave the work on account of health, or for other reasons, I have been at such times in far greater “need” than when I required money for the various objects of the Institution. I could only have such “need” supplied by waiting upon God. I could do nothing but speak to my heavenly Father about this matter, and he has always helped. One of the greatest difficulties connected with this work is to obtain suitable godly persons for it; so many things are to be taken into the account. Suitable age, health, gift, experience, love for children, true godliness, a ready mind to serve God in the work and not themselves, a ready mind to bear with the many trials and difficulties connected with it, a manifest purpose to labor, not for the sake of the remuneration, but to serve God in their work; surely, to obtain godly persons, in whom these qualifications even in some measure are found combined, is not an easy matter. Not that any one will suppose me to mean that I am looking out for perfect fellow-laborers. Not that any one will suppose that my fellow-laborers are referred to by me as if they were without weaknesses, deficiencies, and failings. I am myself far, very far from being without weaknesses, deficiencies, and failings. Moreover, I never expect to find fellow-laborers for this work who have not their weaknesses; but this I do mean to say, that the work of God in my hands is of that character, and, by God’s grace, is really carried on with such a true purpose to serve God thereby (however much I and my fellow-laborers may fail), that it is with me a matter of deep moment to find truly suitable individuals for it, in whom, as much as possible, the above qualifications should be found united. And, however much there may be wanting, this is more and more my aim, that I may obtain such helpers; and hence it can be easily perceived how great my “need” must be again and again on this very account. I do here especially advise, that if any should apply in future for situations in connection with this work, they would keep these remarks before them; for, by God’s grace, it is my purpose never to give to any persons a situation in connection with the Institution, if they are not suitable for it according to the light which God gives me.

Further, that the laborers work happily together among themselves, and that I go on happily in service with them; that I be their servant, on the one hand, and yet, on the other, maintain the place which God has given me in this work; surely, if any one carefully looks at this, he will at once see that there is a difficulty and a “need” far greater than any that is connected with money. O, how

these matters lead one to call upon God! How they continually make one sensible of one's "need!" Truly, I am in need, in continual need. I might refer to many more points, in connection with this work, in which I am more or less continually in "need;" but I will only mention one. It is now many years since I have made my boast in the living God in so public a manner by my publications, On this account Satan unquestionably is waiting for my halting, and if I were left to myself I should fall a prey to him. Pride, unbelief, or other sins would be my ruin, and lead me to bring a most awful disgrace upon the name of Jesus. Here is then a "need," a great "need." I do feel myself in "need," in great "need," even to be upheld by God; for I cannot stand for a moment if left to myself. O that none of my dear readers might admire me, and be astonished at my faith, and think of me as if I were beyond unbelief! O, that none of my dear readers might think that I could not be puffed up by pride, or in other respects most awfully dishonor God, and thus at last, though God has used me in blessing hitherto to so many, become a beacon to the church of Christ! No, I am as weak as ever. I need as much as ever to be upheld as to faith, and every other grace. I am therefore in "need," in great "need;" and therefore help me, dear Christian reader, with your prayers.

I allow, then, most fully that I am in continual "need." This is the case with regard to money matters, because the work is now so large. A few hundred pounds go but a little way. There have often been weeks when my demands have been several hundred pounds a week, and it can therefore easily be supposed that, even if large donations come in, they do not last long. But whilst I allow this, I desire that the Christian reader may keep in mind that there are other necessities, and even greater ones than those connected with money. Should, however, the reader say that he thinks "I must find this a very trying life, and that I must be tired of it," I beg to state the he is entirely mistaken. I do not find the life in connection with this work a trying life, but a very happy one. It is impossible to describe the abundance of peace and heavenly joy that often has flowed into my soul by means of the fresh answers which I have obtained from God, after waiting upon him for help and blessing; and the longer I have had to wait on him, or the greater my need was, the greater the enjoyment when at last the answer came, which has often been in a very remarkable way, in order to make the hand of God the more manifest. I do therefore solemnly declare that I do not find this life a trying life, but a very happy one, and I am consequently not in the least tired of it. Straits and difficulties I expected from the very beginning, Before I began this service I expected them; nay, the chief object of it was, that the church at large might be strengthened in faith, and be led more simply, habitually, and unreservedly to trust in the living God, by seeing his hand stretched out in my behalf in the hour of need. I did therefore, expect trials, great trials and straits; but cheerfully, for the glory of God, and the profit of God's dear children, did I desire to pass through them, if only the saints might be benefited by the dealings of God with me. The longer I go on in this service, the greater the trials of one kind or another become; but at the same time the happier I am in this my service, and the more I am assured that I am engaged as the Lord would have me to be. How then could I be tired of carrying on the work of God on such principles as I do?

### III. THE NEW ORPHAN HOUSE ON ASHLEY DOWN.

Up to May 26, 1846, £2,710, 3s, 5½d. had been received toward building the new Orphan House.

July 4, 1846. For about three months my faith and patience have been exceeding tried about the field which I have purchased for the building of the orphan house, as the greatest difficulties arose

about my possessing the land after all; but, by God's grace, my heart was kept in peace, being fully assured that if the Lord were to take this piece of land from me it would be only for the purpose of giving me a still better one; for our heavenly Father never takes any earthly thing from his children except he means to give them something better instead. But in the midst of all this great trial of faith I could not but think, judging from the way in which God so manifestly had given me this piece of land, that the difficulties were only allowed for the trial of my faith and patience. And thus it was. Last evening I received a letter by which all the difficulties were removed, and now, with the blessing of God, in a few days the conveyance will be made out.

July 6. The reason why, for several months, there had come in so little for the building fund, appeared to me this, that we did not need the money at present; and that when it was needed, and when my faith and patience had been sufficiently tried, the Lord would send more means. And thus it was proved; for to-day was given to me the sum of two thousand and fifty pounds, of which two thousand pounds is for the building fund, and fifty pounds for present necessities.

It is impossible to describe my joy in God when I received this donation. I was neither excited nor surprised; for I look out for answers to my prayers. I believe that God hears me. Yet my heart was so full of joy that I could only sit before God, and admire him, like David in 2 Sam 7. At last I cast myself flat down upon my face, and burst forth in thanksgiving to God, and in surrendering my heart afresh to him for his blessed service.

July 21. This morning a gentleman from Devonshire, on his way to London, called on me. When he came I was just in prayer, having, among other matters, brought also before the Lord the following points: 1. I had been asking him for some supplies for my own temporal necessities, being in need. 2. I had asked him for more means for the building fund, and besought him to hasten the matter, on account of the inhabitants in Wilson Street, on account of the welfare of the children and those who have the oversight of them in the Orphan Houses, and lastly that I might be able to admit more orphans, the number of applications being so great. 3. I had also asked the Lord for means for present use for the orphans, as the outgoings are so great. 4. I had asked for means for the other objects. When I saw this gentleman from Devonshire, he gave me twenty pounds, of which ten pounds is to be used for the building fund, five pounds for present use of the orphans, two pounds for brother Craik and myself, and the remaining three pounds were left to my disposal, which I applied to the other objects of the Scriptural Knowledge Institution. This I received, at the very moment that I had been asking God, FOUR answers to my prayers.

Nov. 19, I am now led more and more to importune the Lord to send me the means which are requisite in order that I may be able to commence the building. Because. 1. It has been for some time past publicly stated in print that I consider it is not without ground that some of the inhabitants of Wilson Street consider themselves inconvenienced by the Orphan Houses being in that street, and I long therefore to be able to remove the orphans from thence, as soon as possible. 2. I become more and more convinced that it would be greatly for the benefit of the children, both physically and morally, with God's blessing, to be in such a position as they are intended to occupy, when the new Orphan House is built. And, 3. Because the number of very poor and destitute orphans, that are waiting for admission, is so great, and there are constantly fresh applications made. Now whilst, by God's grace, I would not wish the building to be begun one single day sooner than it is his will; and whilst I firmly believe that he will give me, in his own time,

every shilling which I need; yet I also know that he delights in being earnestly entreated, and that he takes pleasure in the continuance in prayer, and in the importuning him, which so clearly is to be seen from the parable of the widow and the unjust judge. Luk\_18:1-8. For these reasons I gave myself again particularly to prayer last evening, that the Lord would send further means, being also especially led to do so, in addition to the above reasons, because there had come in but little comparatively since the 29th of last month. this morning between five and six o'clock I prayed again, among other points, about the building fund, and then had a long season for the reading of the word of God. In the course of my reading I came to Mar\_11:24, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." The importance of the truth contained in this portion I have often felt and spoken about; but this morning I felt it again most particularly, and, applying it to the new Orphan House, said to the Lord: "Lord, I believe that thou wilt give me all I need for this work. I am sure that I shall have all, because I believe that I receive in an answer to my prayer." Thus, with the heart full of peace concerning this work, I went on to the other part of the chapter, and to the next chapter. After family prayer I had again my usual season for prayer with regard to all the many parts of the work, and the various necessities thereof, asking also blessings upon my fellow-laborers, upon the circulation of Bibles and tracts, and upon the precious souls in the adult school, the Sunday schools, the six day schools, and the four Orphan Houses. Amidst all the many things I again made my requests about means for the building. And now observe: About five minutes after I had risen from my knees, there was given to me a registered letter, containing a check for three hundred pounds, of which two hundred and eighty pounds are for the building fund, ten pounds for my own personal expenses, and ten pounds for brother Craik. The Lord's holy name be praised for this precious encouragement, by which the building fund is now increased to more than six thousand pounds.

Dec. 9. It is now four hundred days since day after day after day I have been waiting upon God for help with regard to the building of the Orphan House; but as yet he keeps me still in the trial of faith and patience. He is still saying, as it were, "Mine hour is not yet come." Yet he does sustain me in continuing to wait upon him. By his grace my faith is not in the least shaken; but I am quite sure that he, in his own time, will give me everything which I need concerning the work. How I shall be supplied with the means which are yet requisite, and when, I know not; but I am sure that God will help me in his own time and way. In the mean time I have abundant reason to praise God that I am not waiting on him in vain; for since this day twelvemonth he has given me, in answer to prayer, a most suitable piece of ground, and six thousand three hundred and four pounds for the building fund, and about two thousand seven hundred pounds for present use for the work, so that altogether I have received, since this day twelvemonth, solely in answer to prayer, the sum of nine thousand pounds. Surely, I am not waiting upon the Lord in vain! By this help, then, I am resolved to continue this course unto the end.

Dec. 22. To-day I have again a precious proof that continuing to wait upon the Lord is not in vain. During this month comparatively little had come in for the building fund; yet, by God's grace, I had been enabled, as before, yea, even with more earnestness perhaps than before, to make known my requests unto God, being more and more convinced that I ought to seek by earnest prayer soon to be able to begin the building. In addition to this I had also especially besought the Lord to give me means for missionary brethren, and also for brethren who labor in the word in various parts of England and Ireland, as all my means for them were now gone. I had also been waiting

upon God for means to order a fresh stock of tracts. I had lastly again and again besought the Lord to give me means for the poor saints in Bristol, of whom there are many, and whose need is now particularly great. Now to-day the Lord has granted me precious answers to my requests concerning these various objects, for I received this morning one thousand pounds, with these words: "I send you some money, part of which you can apply to the orphans and the other objects of your Institution, according to their need, and the rest you can put to the building fund. At the present price of provisions your expenses must be large for the orphans. Please also take twenty-five pounds for your own need."

January 25, 1847. The season is now approaching when building may be begun. Therefore with increased earnestness I have given myself unto prayer, importuning the Lord that he would be pleased to appear on our behalf, and speedily send the remainder of the amount which is required, and I have increasingly, of late, felt that the time is drawing near when the Lord will give me all that which is requisite for commencing the building. All the various arguments which I have often brought before God I brought also again this morning before him. It is now fourteen months and three weeks since day by day I have uttered my petitions to God on behalf of this work. I rose from my knees this morning in full confidence not only that God could, but also would, send the means, and that soon. Never, during all of these fourteen months and three weeks, have I had the least doubt that I should have all that which is requisite. And now, dear believing reader, rejoice and praise with me. About an hour after I had prayed thus, there was given to me the sum of two thousand pounds for the building fund. Thus I have received altogether £9,285, 3s. 9½d. towards this work. I cannot describe the joy I had in God when I received this donation. It must be known from experience in order to be felt. Four hundred and forty-seven days I have had to wait upon God before the sum reached the above amount. How great is the blessing which the soul obtains by trusting in God and by waiting patiently. Is it not manifest how precious it is to carry on God's work in this way, even with regard to the obtaining of means? From Dec. 10, 1845, to Jan. 25, 1847, being thirteen months and a half, I have received, solely in answer to prayer, nine thousand two hundred and eighty-five pounds. Add to this what came in during that time for present use for the various objects of the Institution, and the total is about twelve thousand and five hundred pounds, entirely the fruit of prayer to God. Can it be said, therefore, with good ground, that this way of carrying on the work of God may do very well in a limited and small way, but it would not do on a large scale? The fact brought out here contradicts such statements.

June 23. This day the Lord in his great goodness, by a donation of one thousand pounds for the building fund, has again encouraged my heart abundantly to trust in him for all that which I shall yet need to meet the remainder of the expenses connected with the fitting up and furnishing the new Orphan House, etc.

April 29, 1848. The total amount which I have received for the building fund is £11,062, 4s. 11½d. This sum enables me to meet all the expenses connected with the purchase of the piece of land and with the erection of the house. I stated before that I did not mean to commence the building until I had all the means requisite for it, and this intention was carried out. It was not until I had a sufficient amount of means to meet all the sums required for the various contractors that a single thing was done; but when I once had as much as was required for them, I did not consider it right to delay any longer, though I saw then clearly, and have since seen still more clearly, that I should need yet a considerable sum to complete the work. For whilst in every respect the building will be

most plain and inexpensive, yet, it being intended to be the abode of three hundred orphans, with all their teachers and overseers, it necessarily must be a very large building, and was therefore found to be even somewhat more expensive than I had thought, as the whole (including fittings and furniture) cannot be accomplished for less than fourteen thousand five hundred pounds, towards which the Lord has already given me, as stated, eleven thousand and sixty-two pounds four shillings elevenpence halfpenny. The sum still needed is required for all the ordinary fittings, the heating apparatus, the gas fittings, the furnishing the whole house, making three large play-grounds and a small road, and for some additional work which could not be brought into the contracts. I did not think it needful to delay commencing the building, though several thousand pounds more would be required, as all these expenses needed not to be met till many months after the beginning of the building. The work of the building commenced on July 5, 1847. Six hundred and seven days I sought the help of God day by day, before we came so far as to be able to commence the building; yet at last he gave me the desire of my heart.

#### IV. MISCELLANEOUS POINTS RESPECTING THE SCRIPTURAL KNOWLEDGE INSTITUTION FOR HOME AND ABROAD.

1. During the whole of this period six day schools, with 330 children, were supported by the funds of the Institution; two Sunday schools were entirely supported by it, and a third one was occasionally assisted. Again, four from among the Sunday-school children were, during these two years, received into church fellowship. The total number of the children who received instruction in the day schools of the Institution, from its commencement up to May 26, 1848, amounted to 4,519. The number of the adult scholars who were instructed during this period in the adult school, which was supported by the funds of the Institution, amounted to 292; and the total number of adults who had instruction from March 5, 1834, to May 26, 1848, was 1,438. The total of the expenses connected with all these schools, during these two years, amounted to £886, 1s. 11½d.

2. During this period were circulated 649 Bibles and 232 New Testaments. There were circulated from March 5, 1834, up to May 26, 1848, 5,746 Bibles and 3,760 New Testaments. During this period, £74, 9s. 10d. was expended of the funds of the Institution on this object.

3. From May 26, 1846, to May 26, 1848, was expended of the funds of the Institution on missionary objects, £1,559, 11s. 6d., whereby 43 laborers in the gospel, at home and abroad, were assisted.

4. During this period 64,021 tracts were circulated, and the sum of £63, 1s. 5d. was expended on this object of the funds of the Institution. The total number of tracts circulated from Nov. 19, 1840, to May 26, 1848, amounted to 163,668.

5. There were received into the four Orphan Houses, from May 26, 1846, to May 26, 1848, 51 orphans, who, together with those who were in the four houses on May 26, 1846, made up 172 in all. On May 26, 1848, there were 122 orphans in the four houses. The number of the orphans under our care from April, 1836, to May 26, 1848, was 264. The total amount of expenditure in connection with the support of the orphans from May 26, 1846, to May 26, 1848, was £3,228, 5s. 11d.

I notice, in connection with the Orphan Houses, that without any one having been personally applied to for anything by me, the sum of £24,771, 19s. 8¾d. was given me as the result of prayer

to God from the commencement of the work up to May 26, 1848. This sum includes the £11,062, 4s. 11½d., which up to May 26, 1848, had been given towards the building fund. It may be interesting to the reader to know that the total amount which was given as free contributions for the other objects, from the commencement of the work up to May 26, 1848, was £7,060, 14s. 1¼d.; and that which came in by the sale of Bibles and tracts, and by the payment of the children in the day schools, amounted to £2,373, 3s. 7½d.

#### V. PERSONAL HISTORY.

Dec. 31, 1846. During this year there have been received into fellowship 66. The Lord has been pleased to give me during this year £399, 2s. 11d. to this is again to be added, what I have enlarged on in a former chapter, that during the whole of this year also my daughter was, free of all expenses, at a boarding-school, worth about fifty pounds. In November, 1847, I had a most remarkable deliverance, which, to the praise of the Lord, is here recorded, as it is a further illustration of how the Lord watches over his children.

I was laboring for a little while at Bowness and Keswick in the ministry of the word, in October and November. When at Keswick, I stayed with my dear wife in a large boarding-house, in which, however, we were then alone, except a single gentleman. Just before we left Keswick, on the morning of Nov. 24, I heard that the gentleman, lodging in the same house, had shot himself during the night, but was not quite dead. We had not heard the report of the pistol, it being a very stormy night and the house large. Two days after, I received from a Christian brother at Keswick the following information respecting the transaction.

KESWICK, Nov. 25, 1847.

DEAR MR. MÜLLER: The tender and Almighty care of our loving Father was never more over you, and indeed over all of us, than in your stay at Mrs. ——'s. Mr. —— was quite deranged for two or three days before you left. Without any control, he had been walking about his room for the last two days and nights, with loaded pistols in his hands. Furthermore, he had taken into his head that you were going to kill him. How gracious of God that he spread his wings over you, and over dear Mrs. Müller, so that Satan could not break through the fence, to hurt even a hair of your heads. Speaking after the manner of men, there was nothing to have hindered him coming into the room, where we were all at tea,<sup>1</sup> and of firing amongst us; but the Lord was our refuge and fortress, and preserved us from danger, which we knew not of. He shot himself in the neck and breast, but is not dead. He has a strait-waistcoat on. I assisted in cutting his clothes off, and in other little offices needed at such a time, and told him of Christ's love in dying for poor sinners. "I know it," he said. He shot himself the first time about three o'clock in the morning, and again about seven. What a scene his room presented; pistols lying in gore; bloody knives, lancets, and razors strewed about the floor, etc.

<sup>1</sup> The evening before my departure I had invited a number of believers to tea, to spend some time together in prayer, reading the Holy Scriptures, and in intercourse on spiritual subjects.

I add an extract from a second letter, written by the same Christian brother, because it shows still further how very merciful the Lord was to us at that time, in protecting us.

Mr. —— is still alive, and has been removed by his friends into Yorkshire. It appears, insanity is in his family, his father being at this time in an asylum. It is evident that he had the pistols in his pockets, but of this no one knew until after the occurrence took place. I do not know what time of night you went to bed, but I judge it was about ten. If so, it was at ten o'clock Mr. —— came down from his bedroom, after having been there six hours. It was a mercy you did not meet him, as it is plain that he had loaded pistols on his person.

Dec. 31, 1847. There have been received into fellowship, during this year, 39; and altogether, since Mr. Craik and I began laboring in Bristol, 1,157, besides the 68 whom we found in fellowship. During this year the Lord has been pleased to give me £412, 18s. 8½d. To this is again to be added the free education of my dear daughter, at a boarding-school, worth to us at least fifty pounds. In April, 1848, I was enabled, by the help of the Lord, to complete all the arrangements for the publication of the Narrative of the Lord's dealings with me, in the French language; and about September of the same year the book appeared, under the following title: "Exposé de quelques-unes des dispensations de Dieu envers Georges Müller. Paris, librairie Protestante, Rue Tronchet, 2."

## 04.19. Chapter 19 - Continued Mercies

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### CHAPTER 19 Continued Mercies.

1848 - 1850.

HUMBLE BEGINNINGS—DEVISING LIBERAL THINGS—THE ORPHANS PROVIDED FOR—A MEMORABLE DAY—MONEY “AT INTEREST”—MEANS FROM AN UNEXPECTED SOURCE—THE PROGRESS OF THE NEW ORPHAN HOUSE—MEANS PROVIDED FOR ITS COMPLETION—INEXPRESSIBLE DELIGHT IN GOD—REVIEW OF THE TWO YEARS PAST. ON the 26th of May, 1848, I had on hand for the Bible, tract, missionary, and school funds of the Scriptural Knowledge Institution, five pounds nineteen shillings sevenpence one farthing; a sum so small, that, without the help of God, I could not have gone on even for a few days; for during this period our average expenditure for one single day, merely for this part of the work, was as much as the whole balance left in hand. Now see how God carried me through, in meeting the expenditure of the thousands of pounds which were laid out for these objects, irrespective of the orphan work, from May 26, 1848, to May 26, 1850. On the very next day, after the accounts were closed, May 27, 1848, I received from Westmoreland five pounds, being the first donation during this period towards this part of the work of which sum one half was intended by the donor for the current expenses of the orphans, and the other half for these objects. On the following day, May 28, was anonymously put into the chapel boxes for missions one shilling sixpence, and twopence. Now it happened so that all the expenses, connected with these objects, during the first two days amounted only to about three pounds, which I was able to meet by what had come in and the balance left in hand; and on May 29 I received one hundred pounds. As the application of this sum was left to me, I took one half of it for the orphans, and the other half for these objects. Thus I was supplied with means to meet the expenses which came on me the following day, May 30, when I had to pay the weekly salaries of the teachers in the day schools.

June 9. Great has been my desire, and many have been my prayers to God, that he would be pleased to condescend to use me still further, in allowing me the privilege of helping brethren who labor in the word and doctrine, at home and abroad, without any salary, as I have been able to do but very little for them comparatively during the last four months. Now at last, in answer to my prayers, I have received this morning one hundred and sixty pounds for home and foreign laborers. The Lord may see it needful, for the trial of our faith, to seem for a season not to regard our supplications; yet, if we patiently and believingly continue to wait upon him, it will be manifest, in his own time and way, that we did not call upon him in vain.

July 12. My soul has been longing for further supplies for home and foreign laborers, to whom I have sent of late all I could. Almost all the letters which I have received from the brethren to whom I have sent money have shown to me their great need. Some were in the greatest necessity when my remittances were received by them. Under these circumstances a donation of one hundred and seventeen pounds two shillings sevenpence came in this morning, of which I took fifty pounds for these objects, and sixty-seven pounds two shillings sevenpence for the orphans.

Nov. 9. Only a few shillings were left in my hands on Tuesday evening, the 7th instant, towards the weekly salaries of the teachers, for the coming week. Also, almost all the tracts are again gone, and it is nearly four weeks since I paid out the last money I had in hand for missionary objects. As to this latter point, my heart had been especially longing to be able to send again help to home and foreign laborers, knowing how very great the need of many is. Thus I was situated with regard to means, when I received to-day one thousand pounds.

Since March 5, 1834, I have received above forty-four thousand pounds altogether [up to May 26, 1850, only]; and so has the Lord enlarged the work and helped me that during the last three years I have had the privilege of paying away in his service, in connection with this work, about twenty-five thousand pounds; nor have I had during this period, in any one instance, to meet a payment without being previously provided by the Lord with means for it. If it pleased the Lord to condescend to use me further in this way, he could so order it that even a still larger field of labor were intrusted to me, which would require still greater sums. Truly, it must be manifest to all simple-hearted children of God, who will carefully read the accounts respecting this Institution, that he is most willing to attend to the supplications of his children who in their need cry to him; and to make this manifest is the great object I aim at, through the means of this Institute.

Jan. 2, 1850. The new year commences, even as to this part of the work, with new mercies. There was given to me one hundred and sixty pounds, to be used as might be most needed.

Jan. 30. During this month I had been especially led to send much assistance to home and foreign laborers. Also in other respects the expenses for these objects had been considerable. On this account the funds for them had been reduced to about eighty pounds when I received this evening four hundred and fifty pounds, of which the donor kindly wished me to take fifty pounds for my own personal expenses, to give to brother Craik fifty pounds, and to use the other as might be most needed. May 3. The work is now large, the outgoings great. During the month were gain expended about five hundred pounds for the various objects of the Institution, nor have I any prospect that the expenses will decrease; yea, I have no desire that they should. I have as great satisfaction, as much joy, in writing checks for large amounts upon my bankers, as I have joy in paying over to them checks, or bank orders, or large notes, which I receive from the living God, by means of donors, for this work. For the money is of no more value to me than as I can use it for God; and the more I can pay out for the work of God, the more prospect I have of being again supplied by him; and the larger the sum is which I can obtain from him, in answer to prayer only, the greater the proof of the blessedness and the reality of this mode of dealing directly with the living God for what I need; therefore, I say, I have as much joy in giving out as in receiving. I have been devoting myself, for instance, with all my might, and expending much exertion both of body and mind, but especially by laboring in spirit to have the Orphan House filled with children, not only that thus three hundred destitute orphans, none of whom have either father or mother, might be lodged, boarded, clothed, instructed, and in every way cared for, bodily, mentally, and spiritually; but also in order that thus large sums might be needed and expended, and I might have a greater call than ever to draw largely upon the inexhaustible treasured of God. That I do not mean, in thus speaking, to say that money so obtained by prayer may be wasted, will scarcely need to be noticed; for if any one would obtain means from God by prayer only, and then waste them, he would soon find that he was not able to pray in faith for further supplies. When the accounts were closed, on May 26, 1848, I had on hand for the orphans a balance of one pound ten shillings three

and three-fourths pence. With this amount then we began, whilst day by day above one hundred and thirty persons were to be provided for in the four Orphan Houses in Wilson Street. On the very next day, after the accounts were closed, May 27, 1848, I received from Westmoreland five pounds, half of which sum was intended by the donor for the orphans, and half for the other objects. This donation I took as an earnest out of the hands of the living God, that during the whole of this period also he would provide for these many orphans, as he had done in former years.

Nov. 9. Up to date the wants of the orphans have been supplied as heretofore. Yesterday, only five shillings sixpence came in. To-morrow more money will be needed for housekeeping. In this our poverty I received this morning one thousand pounds. The money being left to my disposal as it might be most needed, I took of it six hundred pounds for the building fund, three hundred pounds for missionary purposes and the circulation of Bibles and tracts, and one hundred pounds for present use for the orphans. I have thus the means which are yet needed for this week's housekeeping expenses, besides being able to meet other heavy expenses which are before me next week.

Feb. 20, 1849. For three months and ten days, since Nov. 9, 1848, the donations had always come in so that we abounded during the whole period, there having been always fresh donations received before all the money in hand was disbursed. The total amount that came in during this period was four hundred and sixty-nine pounds fourteen shillings tenpence. Now to-day there was no money in hand for advancing the amount needed for the next week's housekeeping. All the money in hand was due for rent, and therefore unavailable, as I never go into debt for anything. In this our need there was given to me this afternoon the sum of two hundred pounds, which was left to my disposal for fitting up the new Orphan House, or for any of the objects in connection with the Scriptural Knowledge Institution that might be in need. As, however, I have all the means for fitting up and furnishing the new Orphan House, as far as I know, and as there is no money in hand for the present use of the orphans, I took one hundred pounds for that object.

March 9. The new Orphan House is now nearly ready. On this account 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 for this purpose, and thousands more will need to be ordered, besides providing a stock of many other things. For this large sums are needed. Under these circumstances I received to-day a donation of three hundred pounds, to be used for the building fund, or the current expenses of the various objects, just as it might be most required. As I judge that we have all that is needed for the fitting up and furnishing of the house, and as there is more in hand than usual for the missionary objects, the circulation of Bibles and tracts, and for the various schools, and as we have only about sixty pounds for present use for the orphans, towards meeting all the heavy expenses before us, I took the whole of this donation for the orphans, as the donor has kindly left the disposal of the money entirely to me. This donation coming in just now has been an exceedingly great refreshment to my spirit; for it is at the commencement of the great increase of our expenses, in connection with the three hundred orphans, instead of one hundred and twenty, like an earnest from God that he will supply us also with means when the demands for the three hundred will be more than twice as great as they are now. Through this donation I have means to meet all the expense which will be incurred in getting in for the new establishment the stores of provisions, soap, material for clothes, haberdashery, and of the many other articles of which it would be desirable to buy our supplies on wholesale terms. The Lord be praised for his kindness!

June 18. To-day, as the fruit of the prayers of three years and seven months, the children began to be moved from the four Orphan Houses in Wilson Street, Bristol, into the new Orphan House.

June 23. Saturday Evening. This has been indeed a week of great and many and peculiar mercies. All the orphans with their teachers and overseers have been moved into the new Orphan House during Monday, Tuesday, Wednesday, and Thursday; so that there are now about one hundred and forty persons under one roof. The Lord has most signally helped. As I had for more than three years sought the help of God concerning all matters connected with the new Orphan House, I did expect his help in this particular also; but he has done beyond my expectations. Though only the day before yesterday the last children were moved in, there is already such a measure of order established in the house, by the help of God, as that things can be done by the minute hands of the timepieces. His name is to be praised for this, and my soul does magnify him for his goodness! Also with regard to temporal supplies for the dear orphans, the Lord has been exceedingly kind. On the second day of receiving the children, there was sent twenty pounds. On the third day, an individual who walked with me through part of the house said, "These children must consume a great deal of provisions," and, whilst saying it, took out of his pocket a roll of Bank of England notes to the amount of one hundred pounds, and gave them to me for the orphans. On the same evening I had also sent for the orphans a very large cask of treacle, and for their teachers and overseers six loaves of sugar. Also a cooper made gratuitously two large new casks for treacle. On the next day I received information that about one thousand pounds of rice had been purchased for the orphans, which should be sent. Besides this, several small donations have come in. So bountifully has the Lord been pleased to help of late, that I have not only been able to meet all the extraordinary heavy expenses connected with moving the orphans from Wilson Street into the new Orphan House, filling the stores of the new Orphan House, etc.; but I have more than five hundred pounds in hand to begin housekeeping in the new Orphan House. How true that word that those that trust in the Lord shall not be confounded! After all the many and long-continued seasons of great trial of faith within these thirteen years and two months, during which the orphans were in Wilson Street, the Lord dismisses us from thence in comparative abundance. His holy name be praised for it!

Aug. 30. Received a fifty-pound note with these words: "I send you herewith a fifty-pound note, half for the missions, half for the orphans, unless you are in any personal need; if so, take five pounds for yourself. This will be the last large sum I shall be able to transmit to you. Almost all the rest is already out at interest." I took half of this fifty pounds for the orphans, and half for missionaries. The writer sold some time since his only earthly possession, and sent me at different times sums of one hundred and twenty pounds, of one hundred pounds, of fifty-five pounds, of fifty pounds, and of twenty pounds for the work of the Lord in my hands. When he says, therefore, "the rest is already out at interest," he means that he has given it away for the Lord, which indeed both for time and eternity is the very best way of using the means with which the Lord may be pleased to intrust us, in so far as, considering in the fear of God all our various claims and duties and relationships, we may do so. As this is written for the spiritual profit of the reader, I cannot but add to this extract from my Journal under Aug. 30, 1849, that since that time I have received other donations from the same donor, and much larger still. He used for God the means with which he was pleased to intrust him, and, contrary to this brother's expectation, the above 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 did not at all surprise me; for it is the Lord's order, in whatever way he is pleased to make us his stewards, whether as to temporal or spiritual things, if we are indeed acting as stewards, and not as owners, he will make us stewards over more.

Jan. 9. 1850. To-day was sent to me from the Committee of the Cholera Fund in Bristol, twenty pounds, which the gentlemen constituting it had voted for the benefit of the twenty children who had lost their parents in the cholera, and whom I had received into the new Orphan House.

I had not applied either directly or indirectly for this money; indeed, I was reluctant even to give information as to the number of cholera orphans whom I had received, lest there should be even the appearance as if after all I asked for money, instead of solely trusting in the living God. But some of the gentlemen on the committee, I understand, knowing the fact that I had received many orphans, made such by means of the cholera, proposed that there should be paid to the Institution a sovereign on account of each such child whom I had received. This sum was especially remarkable to me as a fresh proof of the numberless ways which God has at his command for providing me with means.

I also cannot help noticing the remarkable coincidence that, at the time that God visited this land with the cholera, in 1849, I had so much room for the reception of orphans. The Lord was pleased to allow me the joy and sweet privilege of receiving altogether twenty-six children, from ten months old and upward, who lost their parents in the cholera at that time, and many besides, since then, who were bereaved of their parents through this fearful malady. At the time when I last referred to the progress of the new Orphan House, it was being built. A part of it was already roofed in, and the remainder was to be roofed not many weeks afterwards. But how much did there yet remain to be done in other respects! A building so considerable as to contain about three hundred large windows would require, even after it was finished, an immense amount of labor to be fitted up and furnished for three hundred and thirty persons. Then, after this was done, the settling in of the orphans and their teachers, and other overseers, needed still more abundant help. Further, the obtaining of suitable helpers for this part of the work was indeed no small matter. Lastly, though the Lord had been pleased to give me already above eleven thousand pounds for the new Orphan House, yet I needed several thousand pounds more, in order to bring the whole into such a state as might render the building fit for the reception of the orphans. And now, in looking back, and finding that I not only was helped in all these matters, but also in every one of them far beyond my largest expectations, does it not become me to say to those who love the Lord Jesus, and into whose hands this account may fall: "O magnify the Lord with me, and let us exalt his name together!" Each one of the foregoing difficulties which still existed on the 26th of May, 1848, was so great, that if only one of them had remained, and I had not been helped, what would have been the result? But while the prospect before me would have been overwhelming had I looked at it naturally, I was never, even for once, permitted to question what would be the end. For as, from the beginning, I was sure that it was the will of God that I should go to the work of building for him this large Orphan House, so also, from the beginning, I was as certain that the whole would be finished as if the building had been already before my natural eyes, and as if the house had been already filled with three hundred destitute orphans. I was therefore of good courage in the midst of an overwhelming pressure of work yet to be done, and very many difficulties yet to be overcome, and thousands of pounds yet needed; and I gave myself still further to prayer, and sought still further to exercise faith on the promises of God. And now the work is done, the difficulties are

overcome, all the money that was needed has been obtained, and even more than I needed; and, as to helpers in the work, I have obtained even beyond my expectations and prayers. Nearly seven years have passed away (1856) since the new Orphan House was opened, and about three hundred and thirty persons sit down in it day by day to their meals.

Up to May 26, 1848, I had received altogether towards meeting the expenses connected with the building of the new Orphan House the sum of eleven thousand and sixty-two pounds four shillings elevenpence halfpenny.

Aug. 19. It is this day a twelvemonth since the foundation stone of the new Orphan House was laid, and now the building is up, and almost entirely roofed in. Also part of the inside plastering is already done. How can my soul sufficiently magnify the Lord for all the help which he has been pleased to give since this day twelvemonth! As we are now so far advanced, I have been increasingly entreating God that he would be pleased to give me the means which are yet requisite for fitting up the furnishing the house; for even now I am completely depending upon him for considerable sums to accomplish this. But while much is still needed, I have never had by God's grace, the least misgiving as to his willingness to give me all I need; on the contrary, I have been assured that, when I actually required the money for the fittings and the furniture, it would come. And now this day the Lord has again proved to me how willing he is to act according to my faith; for there was given to me this morning eight hundred and eighty-seven pounds, under the kind condition that I should take of it twenty pounds for my own personal expenses, and the rest might be used for the building fund, or the present need of the various objects of the Institution, as it appeared best to me.

Nov. 9. To-day the Lord has helped still more abundantly. I have received a donation of one thousand pounds, to be used for the building fund and the present necessities of the work generally, as the various objects of the Institution might require it.

Jan. 17, 1849. The time is now near when further steps are to be taken to fit up and furnish the house, as more than two thirds of the rooms are all but ready. Under these circumstances I have prayed the more earnestly, day by day, that the Lord would be pleased to give me the means which are yet needed; and as my heart has been assured from the beginning, and all through these three years and two months, since I first began to pray about this subject, that God would in every way help me in this work, so I have also been particularly satisfied that he would be pleased to provide the means which may be required to meet all the heavy expenses which yet remain to be met. Now, to-day I have had again a precious answer to my daily supplications with reference to this work; for I received this evening six hundred pounds, concerning which it was desired that brother Craik and myself should each take of it fifty pounds for ourselves; the remaining five hundred pounds was left entirely to my disposal; yet an especial reference was made to the heavy expenses connected with fitting up and furnishing the new Orphan House towards which I might either in part or entirely, take this sum.

Feb. 12. The new Orphan House is now almost entirely finished. In six weeks, with the help of God, all will be completed. On this account I have been during the last fortnight much occupied in making the necessary arrangements for fitting it up and furnishing it; but the more I have been occupied about this, the more I have seen how large a sum the whole of the fittings and the furniture will require; and this consideration has led me still more earnestly of late to entreat the

Lord that he would be pleased to give me the means which may yet be needed for the completion of the whole. Under these circumstances a brother in the Lord came to me this morning, and after a few minutes' conversation gave me two thousand pounds, concerning which sum he kindly gave me permission to use it for the fitting up and furnishing of the new Orphan House, or for anything else needed in connection with the orphans. I have placed the whole of this sum, at least for the present, to the building fund. Now, dear reader, place yourself in my position. Eleven hundred and ninety-five days it is since I began asking the Lord for means for the building and fitting up of an Orphan House. Day by day have I, by his grace, since that time, continued to bring this matter before him. Without one moment's doubt, or misgiving, or wavering, have I been enabled to trust in God for the means. From the beginning, after I had once ascertained the will of God concerning this work, have I been assured that he would bring it about; yea, as sure have I been from the beginning that he would do so, as if I had already had all the means in hand for it, or as if the house had been actually before me, occupied by the children. But though to faith even three years ago the whole work was accomplished, to sight there remained many and great difficulties to be overcome. And even at the commencement of this day there remained many difficulties in the way of means, as well as in other respects; and therefore I was on the point of giving myself again especially to prayer, at the very moment when I was informed that the donor of the above-mentioned two thousand pounds had called to see me. Now I have the means, as far as I can see, which will enable me to meet all the expenses; and in all probability I shall have even several hundred pounds more than are needed. Thus the Lord shows that he can and will not only give as much as is absolutely needed for his work, but also that he can and will give abundantly. It is impossible to describe the real joy I had in God when I received this sum. I was calm, not in the least excited, able to go on immediately with other work that came upon me at once after I had received the donation; but inexpressible was the delight which I had in God, who had thus given me the full answer to my thousands of prayers, during these eleven hundred and ninety-five days.

I have thus given a few out of the hundreds of donations, varying from one farthing to two thousand pounds, as specimens, to show how the Lord was pleased to furnish me with the means. The total amount which came in for the building fund was fifteen thousand seven hundred and eighty-four pounds eighteen shillings tenpence.

After all the expenses had been met for the purchase of the land, the conveyance of the same, the enrolment of the trust-deeds in chancery, the building, fitting up, and furnishing of the new Orphan House, there remained a balance of seven hundred and seventy-six pounds fourteen shillings threepence three farthings, affording a manifest proof that the Lord cannot only supply us with all we need in his service, simply in answer to prayer, but that he can also give us even more than we need.

During the whole of the two years ending May 26, 1850, five day schools, with 329 children in them, were entirely supported by the funds of this Institution; and some pecuniary assistance was rendered to four other day schools. Also a Sunday school, with 168 children, was entirely supported, and another was occasionally assisted. Lastly, an adult school, with 106 adult scholars, was supported during this period. There was expended on these various schools £851, 1s. 5½d., during these two years. The number of all the children that were taught in the day schools, through the medium of this Institution, from March 5, 1834, to May 26, 1850, amounted to 5,114; the number of those in the Sunday schools amounted to 2,200; and the number of persons in the adult

school to 1,737. In all, 9,051. From May 26, 1848, to May 26, 1850, were circulated 719 Bibles, and 239 New Testaments. There was expended on this object, during this period, of the funds of the Institution, £104, 15s. 11d. There were circulated altogether from March 5, 1834 to May 26, 1850, 6,465 Bibles, and 3,999 New Testaments. From May 26, 1848, to May 26, 1850, were spent £2,574, 16s. 6d. of the funds of the Institution for missionary objects, whereby forty preachers of the gospel in British Guiana, the East Indies, Switzerland, France, Germany, Canada, Scotland, Ireland, and England, were assisted. The reader will notice how greatly this object of the Institution was increased during the last four years previous to May 26, 1850. This arose from the fact that, in the early part of 1846, the need of certain brethren who labored in the word and doctrine came before me, and God laid them on my heart to labor for them in prayer, in order that I might obtain means from him for such brethren to a greater extent than I had done before. Ever since then the Lord has been pleased increasingly to use me in this way. For from May 16 1846, to May 26, 1848, there was spent for that object nearly three times as much as during any former period of the same length; and during the period from May 26, 1848, to May 26, 1850, I was not only allowed to do as much as before, but to expend even £1,016, 5s. more than during the former period, notwithstanding all the many heavy additional expenses for the various other objects of the Institution.

It is my sweet privilege to state that the labors of many of these forty servants of the Lord, whom I assisted, were especially owned of God during these two years. There took place very many conversions through their instrumentality. From May 26, 1848, to May 26, 1850, the sum of £184, 9s. 4½d. was expended on the circulation of tracts. There were circulated during this period 130,464 tracts. The total number which was circulated from Nov. 19, 1840, up to May 26, 1850, amounted to 294,128. From July 24, 1849, up to May 26, 1850, altogether 170 orphans were received, from ten months old and upwards. On May 26, 1850, there were, therefore, 275 orphans in the new Orphan House; and with the teachers, overseers, nurses, and in-door servants, etc., the whole number of persons connected with the establishment was 308. The total number of orphans who were under our care from April, 1836, up to May 26, 1850, was 443.

Without any one having been personally applied to for anything by me, the sum of £33,868, 11s. 1¼d. was given to me for the orphans, as the result of prayer to God, from the commencement of the work up to May 26, 1850. It may also be interesting to the reader to know that the total amount which was given as free contributions, for the other objects, from the commencement of the work up to May 26, 1850, amounted to £10,531, 3s. 3¾d.; and that which came in by the sale of Bibles and tracts, and by the payments of the children in the schools, up to May 26, 1850 amounted to £2,707, 9s. 3½d. The total of the current expenses for the orphans from May 26, 1848, to May 26, 1849, was £1,559, 6s. 9d., and the total of the current expenses for them from May 26, 1849, to May 26, 1850, was only £2,665, 13s. 2¾d., i.e. only about £1,100 more than the previous year. As to matters connected with my own personal affairs, from May 26, 1848, to May 26, 1850:—

Dec. 31, 1848. During this year the Lord was pleased to give me £474, 17s. 7d. To this is again to be added, for this year also, as before stated, the free education of my daughter at a boarding-school, worth at least £50.

Dec. 31, 1849. The Lord sent me, during the past year, £413, 2s. 4d.

## 04.20. Chapter 20 - A New Victory of Faith

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CHAPTER 20 A New Victory of Faith.

1850 - 1851.

PAST MERCIES AN ENCOURAGEMENT TO NEW UNDERTAKINGS—A HOUSE FOR SEVEN HUNDRED ORPHANS PROPOSED—WALKING BY FAITH—COUNSEL SOUGHT FROM GOD—THE PURPOSE FORMED—DELIGHT IN THE MAGNITUDE AND DIFFICULTY OF THE DESIGN.

DECEMBER 5, 1850. It is now sixteen years and nine months this evening since I began the Scriptural Knowledge Institution for Home and Abroad. This Institution was in its beginning exceedingly small. Now it is so large that I have not only disbursed, since its commencement, about fifty thousand pounds sterling, but that also the current expenses, after the rate of the last months, amount to above six thousand pounds a year. I did "open my mouth wide," this very evening fifteen years ago, and the Lord has filled it. The new Orphan House is now inhabited by three hundred orphans; and there are altogether three hundred and thirty-five persons connected with it. My labor is abundant. The separation from my dear wife and child is great, on account of my being the greater part of the day at the new Orphan House; sometimes also by night. But notwithstanding all this, I have again and again thought about laboring more than ever in serving poor orphans. Within the last ten days this matter has much occupied my mind, and for the last five days I have had much prayer about it. It has passed through my mind to build another Orphan House, large enough for seven hundred orphans, so that I might be able to care for one thousand altogether. The points which have led me to this thought are: 1. The many distressing cases of children, bereaved of both parents, who have no helper. I have received two hundred and seven orphans within the last sixteen months, and have now seventy-eight waiting for admission, without having vacancies for any. I had about sixty children waiting for admission about sixteen months since, so about two hundred and thirty children have been applied for within these sixteen months. But, humanly speaking, for the next sixteen months the number of applications will be far greater, as the work is now so much more widely known; except it be that persons may hear that the new Orphan House is quite full, and on that account may consider it useless to apply. 2. The constitution of most other charitable institutions for orphans makes the admission of a really destitute orphan, i.e. a child bereaved of both parents, and without an influential friend, very difficult, if not hopeless; for the admission by means of the votes of the donors precludes really poor persons from having, in most instances, the benefit of these institutions, as they cannot give the time nor expend the money necessary for obtaining such votes. I have myself seen that certain candidates had several thousand votes. The necessity of this arrangement being continued may be much regretted by many who are connected with such institutions, but they have no power to alter it. In our case, nothing is needed but application to me; and the very poorest person, without influence, without friends, without any expense, no matter where he lives, or of whatever religious denomination, who applies for children born in lawful wedlock, bereaved of both parents, and in

destitute circumstances, may procure their admission. Now, as the new poor-law is against giving relief to relatives for orphan children out of the poor-houses; and as there is such a difficulty for really poor people to get their orphan relatives admitted into ordinary orphan establishments; I feel myself particularly called upon to be the friend of the orphan, by making an easy way for admission, provided it is really a destitute case. 3. The confidence which God has caused thousands of his children to repose in me calls upon me to make use of it to the utmost of my power, and to seek yet more largely to be their almoner. 4. The experience which I have had in this service now for fifteen years, during which time I have gone from the smallest commencement of the work to the having at present three hundred orphans under my care, calls upon me to make use of this my experience to the utmost of my power. No member of a committee, no president of a society, could possibly have the same experience, except he himself had practically been engaged in such a work for a number of years, as I have been. 5. This very experience makes things light to me, under God's help, which were difficult to me formerly, and which would be very difficult now to many: might I not therefore proceed still further? 6. If seven hundred more young souls could be brought under regular godly training (and their number would be renewed from time to time), what blessed service for the kingdom of Christ, and what profitable expenditure of labor, too, with the blessing of God, even for this realm, in a civil and moral point of view! 7. But that which outweighs every one of these six reasons is, lastly, this: I began this orphan work fifteen years ago for the very purpose of illustrating to the world and to the church that there is verily a God in heaven who hears prayer; that God is the living God. Now, this last object is more and more fully accomplished the larger the work is, provided I am helped in obtaining the means simply through prayer and faith. But whilst such like thoughts have passed through my mind, there are others of another character. For instance: 1. I have already an abundance of work. 2. My dear wife has already an abundance of work. Her whole time, with little intermission (except for prayer and reading of the Word of God), is occupied, directly or indirectly, about the orphans. 3. Am I not undertaking too much for my bodily strength and my mental powers, by thinking about another Orphan House? 4. Am I not going beyond the measure of my faith in thinking about enlarging the work so as to double or treble it? 5. Is not this a delusion of Satan, an attempt to cast me down altogether from my sphere of usefulness, by making me to go beyond my measure? 6. Is it not also, perhaps, a snare to puff me up, in attempting to build a very large Orphan House?

Under these circumstances I can only pray that the Lord in his tender mercy would not allow Satan to gain an advantage over me. By the grace of God my heart says,—Lord, if I could be sure that it is thy will that I should go forward in this matter, I would do so cheerfully; and, on the other hand, if I could be sure that these are vain, foolish, proud thoughts, that they are not from thee, I would, by thy grace, hate them, and entirely put them aside. My hope is in God; he will help me and teach me. Judging, however, from his former dealings with me, it would not be a strange thing to me, nor surprising, if he called me to labor yet still more largely in this way. The thoughts about enlarging the orphan work have not arisen on account of an abundance of money having lately come in; for I have had of late to wait for about seven weeks upon God, whilst little, very little comparatively, came in, i.e. about four times as much was going out as came in; and, had not the Lord previously sent me large sums, we should have been distressed indeed.

Lord, how can thy servant know thy will in this matter? Wilt thou be pleased to teach him?

Dec. 11. During the last six days, since writing the above, I have been, day after day, waiting upon God concerning this matter. It has generally been more or less all the day on my heart. When I have been awaking at night, it has not been far from my thoughts. Yet all this night, it has not been far from my thoughts. Yet all this without the least excitement. I am perfectly calm and quiet respecting it. My soul would be rejoiced to go forward in this service, could I be sure that the Lord would have me to do so; for then notwithstanding the numberless difficulties, all would be well, and his name would be magnified. On the other hand, were I assured that the Lord would have me to be satisfied with my present sphere of service, and that I should not pray about enlarging the work, by his grace I could, without an effort, cheerfully yield to it; for he has brought me into such a state of heart that I only desire to please him in this matter. Moreover, hitherto I have not spoken about this thing even to my beloved wife, the sharer of my joys and sorrows and labors for more than twenty years; nor is it likely that I shall do so for some time to come; for I prefer quietly waiting on the Lord, without conversing on this subject, in order that thus I may be kept the more easily, by his blessing, from being influenced by things from without. The burden of my prayer concerning this matter is, that the Lord would not allow me to make a mistake, and that he would teach me his will. As to outward things, I have had nothing to encourage me during these six days, but the very reverse; for the income for the various objects of the Scriptural Knowledge Institution for Home and Abroad has been unusually small, only six pounds fourteen shillings altogether, while the outgoings have been one hundred and thirty-three pounds eleven shillings sevenpence. But all this would not weight the least with me, could I be quite sure that the Lord would have me to go forward. The especial burden of my prayer, therefore, is, that God would be pleased to teach me his will. My mind has also been especially pondering how I could know his will satisfactorily concerning this particular. Sure I am that I shall be taught. I therefore desire to patiently wait for the Lord's time, when he shall be pleased to shine on my path concerning this point.

Dec. 26. Fifteen days have elapsed since I wrote the preceding paragraph. Every day since then I have continued to pray about this matter, and that with a goodly measure of earnestness, by the help of God. There has passed away scarcely an hour during these days in which, whilst awake, this matter has not been more or less before me; but all without even a shadow of excitement. I converse with no one about it. Hitherto have I not even done so with my dear wife. From this I refrain still, and deal with God alone about the matter, in order that no outward influence and no outward excitement may keep me from attaining unto a clear discovery of his will. I have the fullest and most peaceful assurance that he will clearly show me his will. This evening I have had again an especial solemn season for prayer, to seek to know the will of God. But whilst I continue to entreat and beseech the Lord that he would not allow me to be deluded in this business, I may say that I have scarcely any doubt remaining on my mind as to what will be the issue, even that I should go forward in this matter. As this, however, is one of the most momentous steps that I have ever taken, I judge that I cannot go about this matter with too much caution, prayerfulness, and deliberation. I am in no hurry about it. I could wait for years, by God's grace, were this his will, before even taking one single step towards this thing, or even speaking to any one about it; and, on the other hand, I would set to work to-morrow, were the Lord to bid me do so. This calmness of mind, this having no will of my own in the matter, this only wishing to please my heavenly Father in it, this only seeking his and not my honor in it; this state of heart, I say, is the fullest assurance to me that my heart is not under a fleshly excitement, and that if I am helped thus to go on I shall know the will of God to the full. But, while I write thus, I cannot but add, at the same time, that I do

crave the honor and the glorious privilege to be more and more used by the Lord. I have served Satan much in my younger years, and I desire now with all my might to serve God during the remaining days of my earthly pilgrimage. I am forty-five years and three months old. Every day decreases the number of days that I have to stay on earth. I therefore desire with all my might to work. There are vast multitudes of orphans to be provided for. About five years ago a brother in the Lord told me that he had seen, in an official report, that there were at that time six thousand young orphans in the prisons of England. My heart longs to be instrumental in preventing such young orphans from having to go to prison. I desire to be used by the Lord as an instrument in providing all the necessary temporal supplies, not only for the three hundred now under my care, but for seven hundred more. I desire to alleviate yet further the sufferings of poor dying widows, when looking on their helpless orphans about to be left behind. I desire yet further to assist poor persons to whom destitute orphans are left, and who are unable to provide for them. I desire to be allowed to provide scriptural instruction for a thousand orphans, instead of doing so for three hundred. I desire to expound the Holy Scriptures regularly to a thousand orphans, instead of doing so to three hundred. I desire that thus it may be yet more abundantly manifest that God is still the hearer and answerer of prayer, and that he is the living God now, as he ever was and ever will be, when he shall, simply in answer to prayer, have condescended to provide me with a house for seven hundred orphans, and with means to support them. This last consideration is the most important point in my mind. The Lord's honor is the principal point with me in this whole matter; and just because that is the case, if he would be more glorified by my not going forward in this business, I should, by his grace, be perfectly content to give up all thoughts about another Orphan House. Surely, in such a state of mind, obtained by thy Holy Spirit, thou, O my heavenly Father, wilt not suffer thy child to be mistaken, much less to be deluded! By the help of God I shall continue further, day by day, to wait upon him in prayer concerning this thing till he shall bid me act.

January 2, 1851. A week ago I wrote the preceding paragraph. During this week I have still been helped, day by day, and more than once every day, to seek the guidance of the Lord about another Orphan House. The burden of my prayer has still been, that he in his great mercy would keep me from making a mistake. During the last week the book of Proverbs has come in the course of my Scripture reading, and my heart has been refreshed, in reference to this subject, by the following passages: "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." Pro\_3:5-6. By the grace of God I do acknowledge the Lord in my ways, and in this thing in particular; I have therefore the comfortable assurance that he will direct my paths concerning this part of my service, as to whether I shall be occupied in it or not. Further: "The integrity of the upright shall preserve them; but the perverseness of fools shall destroy them." Pro\_11:3. By the grace of God I am upright in this business. My honest purpose is to get glory to God. Therefore I expect to be guided aright. Further: "Commit thy works unto the Lord, and thy thoughts shall be established." Pro\_16:3. I do commit my works unto the Lord; I therefore expect that my thoughts will be established. My heart is more and more coming to a calm, quiet, and settled assurance that the end will be that the Lord will condescend to use me yet further in the orphan work. Here, Lord, is thy servant!

Jan. 14. Twelve days have passed away since I wrote the last paragraph. I have still day by day been enabled to wait upon the Lord with reference to my enlarging the orphan work. I have been

during the whole of this period also in perfect peace, which is the result of seeking in this thing only the Lord's honor and the temporal and spiritual benefit of my fellow-men. Without an effort could I, by his grace, put aside all thoughts about this whole affair, could I be only assured that it is the will of God that I should do so; and, on the other hand, at once would I go forward, if he would have it to be so. I have still kept this matter entirely to myself. Though it is now about seven weeks since day by day, more or less, my mind has been exercised about it, and since I have daily prayed concerning it, yet not one human being knows of it. As yet I have not mentioned it even to my dear wife, in order that thus, by quietly waiting upon the Lord, I might not be influenced by what might be said to me on the subject. This evening I have particularly set apart for prayer, beseeching the Lord once more not to allow me to be mistaken in this thing, and much less to be deluded by the devil. I have also sought to let all the reasons against building another Orphan House, and all the reasons for doing so, pass before my mind; and I now, for the sake of clearness and definiteness, write them down.

Reasons AGAINST establishing another Orphan House for Seven Hundred Orphans.—1. Would not this be going beyond my measure spiritually? According to that word: "For I say, through the grace given unto me, that 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." Rom\_12:3. 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 various objects of the Scriptural Knowledge Institution for Home and Abroad would be enough to overwhelm me; but whilst he is pleased to sustain me, I am able day by day to pass on peacefully, and am carried through one difficulty after another: and thus, by God's help, even with my present measure of faith, if continued to me, I should be enabled to bear up under other difficulties and trials; but I look for an increase of faith with every fresh difficulty through which the Lord is pleased to help me.

2. Would it not be going beyond my measure naturally, with reference to mental and bodily strength? Answer: Of all the objections against establishing another Orphan House, there is none that weighs more with me than this one; I might say, it is the only real difficulty. This, however, too, I am enabled to put aside and to overcome thus: By husbanding my strength, by great order, by regular habits, by lightening the work as much as possible, by using every help that I can, I have been enabled to get through a vast quantity of work. My immense correspondence of about three thousand letters a year I have been enabled to accomplish without a secretary. The whole management and direction and the whole vast correspondence of the Scriptural Knowledge Institution has devolved upon myself alone these sixteen years and ten months, and I have been thinking that, by seeking for an efficient secretary, and an efficient clerk, and an inspector of the schools, I might, with God's help, accomplish yet more, though much of what I have been doing hitherto would need to be done by others. There have been several other arrangements brought before my mind, since I have been exercised about this matter, whereby, with the blessing of God, the work might be lightened. I should certainly need efficient helpers to carry out the plans before me; but with such, I, as director, might be enabled, by God's help, to 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 Scriptural Knowledge Institution were to be the limit, I would at once lay aside this thing; but I am not sure that I am come as yet to God's limit. All these sixteen years and ten months the work has been constantly progressing, and the Lord has helped me continually;

and now my mind is just in the same way exercised as when, fifteen years ago, I began the orphan work, and as when, thirteen years ago, I enlarged the orphan work, and as when, seven years and nine months since, I still further enlarged the orphan work, and as when, five years and two months since, I was led to decide on building the new Orphan House. Under these circumstances. Having been helped through all these difficulties, and seeing such a vast field of usefulness before me, and as I have so many applications for the admission of very destitute orphans, I long to be used still further, and cannot say that as yet the Lord has brought me to his limit.

4. Is it not like “tempting God,” to think of building another Orphan House for seven hundred more orphans? Answer: “Tempting God” means, according to the Holy Scriptures, to limit him in any of his attributes; I, by his grace, do not wish to limit his power or his willingness to give to me, his poor servant, simply in answer to prayer, all the means and every other help and blessing which I shall need to build another Orphan House.

5. You will not get the means for building and fitting up so large an Orphan House; and, even if you did, how will you, at the same time, get the means for carrying on the work which already exists? Answer: Looking at the matter naturally, this is indeed a weighty objection. The new Orphan House, with its three hundred orphans only, cost about fifteen thousand pounds to build and to fit up and furnish, and still the expenses are not all met even now. It will, in all probability, cost several hundred pounds yet. And this large sum was needed, though the style of the building is most simple, and though the field in which it was built was comparatively cheap. After this rate, a building to accommodate seven hundred orphans, with the necessary ground attached to it for the cultivation of the vegetables used in the Institution, could not be less than thirty-five thousand pounds. Now, looking at it naturally, where is this great sum to come from? Though I looked at all my friends who have given hitherto, and several have done so very liberally, yet I should have no natural prospect whatever that I should receive this amount; especially if it be kept in mind that I should need six or seven thousand pounds besides, every year, for carrying on that which is already in existence. I might, therefore, well tremble, looking at the matter naturally, and say, I shall never have the money for this intended Orphan House for seven hundred children; for where is this large sum of thirty-five thousand pounds to come from? And even if I were to get the money, will not persons, in giving means for such a building fund, take it away from what they might have given me for carrying on the work which exists already? But whilst thus, naturally, I have no hope of succeeding, I am not in the least discouraged spiritually; for by faith in the living God I say this: He has the power to give me this thirty-five thousand pounds, and much more were it needed; and he has the power, in the mean time, to give me also all the large sums required, week after week, for meeting the current expenses for the present state of the work. Moreover, I delight in the greatness of the difficulty as it respects the large sum needed for building and fitting up such an establishment; for I desire to be most fully assured, from the very outset, that I go forward in this matter according to the Lord’s bidding. If so, he will give me the means; if not, I shall not have them. Nor do I mean to apply to any one personally for pecuniary help, but purpose to give myself to prayer for means, as heretofore.

6. Suppose, now, you were even to succeed in getting this large Orphan House built, how will you be able to provide for seven hundred other orphans? Answer: There is much weight in this objection, looking at it naturally. I am too much a man of business, and too much a person of calm, quiet, cool calculation, not to feel its force. And indeed, were I only to look at the thing naturally, I

should at once be ready to own that I am going too far; for the increase of expenditure for the support of these seven hundred other orphans could not be less than eight thousand pounds a year more, so that the current expenses of the Scriptural Knowledge Institution, reckoning its present state, and including those eight thousand pounds, would be about fifteen thousand pounds a year. Now I am free to own that I have no human prospect of obtaining such a sum year by year. But while matters stand thus, looking at them naturally, I see no difficulty at all in them spiritually. If according to the will of God I am enabled to go about this intended second Orphan House; and if, under his help, I shall be enabled to finish it; he will surely provide for those who are gathered together in it as long as he shall be pleased to enable me to trust in him for supplies. And here I look back upon the way in which the Lord has led me and dealt with me. When, about seventeen years ago, I took up, in dependence upon the living God for means, two charity schools, with which the Scriptural Knowledge Institution commenced (and this involved an expense of less than one hundred pounds a year), I had no certain prospect of being able to meet even that small sum; but God so helped me that I had shortly six charity schools. He helped me then, also, and enabled me to meet all their expenses. When, fifteen years ago, I began the orphan work, which was connected with far heavier expenses, I had still less prospect, according to natural reason, of being able to meet them; but I trusted in God, and he helped me, and he not only enabled me to meet the current expenses of thirty orphans in the first house rented for them, but enabled me also soon to open another for thirty-six more, and I was also enabled to meet all those expenses; for as I had begun in faith in the living God, and not in putting my trust in my brethren in Christ, so I was not confounded. After I had gone on some time with these orphans in the two rented houses, about thirteen years ago the Lord was pleased greatly to encourage me and to increase my faith by a donation of five hundred pounds for the orphans; for up to that period I had never received more than one hundred pounds at once. But this kind donor, a stranger to me up to that time, suggested to me the propriety of investing this sum and using only the interest of it, as I could not expect to have the orphans supported for a continuance in the way they had been till then; for that such institutions must depend upon regular subscriptions or funded property, otherwise they could not go on. As, however, this was only a friendly hint, and no condition under which the money was given, I took this five hundred pounds towards fitting up a third house, for the reception of thirty more orphans. From that time the work has been increasing more and more, till it has come to what it is at present. Now, suppose I had said, seventeen years ago, looking at matters according to natural reason, "The two charity schools are enough, I must not go any further;" then the work would have stopped there. Or, if I had had a little more trust in my exertions or my friends, I might have taken at the utmost one or two steps further. Instead of this, however, I looked in no degree whatever at things according to my natural fallen reason, and I trusted not in the circle of my Christian friends, but in the living God; and the result has been that there have been since 1834 ten thousand souls under our instruction in the various day schools, Sunday schools, and adult schools; several hundred orphans have been brought up, and many of them from their very tenderest infancy; several hundred thousand tracts and many thousand copies of the Word of God have been circulated; about forty preachers of the gospel at home and abroad have been, for several years, assisted in connection with the Scriptural Knowledge Institution; and a house has been built and fitted up for the accommodation of three hundred destitute orphans, each of whom has neither father nor mother. How blessed therefore is it to trust in God, and in him alone, and not in circumstances nor friends! There is, however, one thing which I must record

here, because it has taken place since I last wrote in my journal on this subject, on January 2. It is this. During these twelve days I have received for the various objects of the Scriptural Knowledge Institution, in smaller donations, sixty-four pounds fifteen shillings sixpence two farthings, also a donation of one hundred and fifty pounds, and one of three thousand pounds. Is not this a plain proof that God is both able and willing to help simply in answer to prayer? Is not human reason confounded by such instances? When I first began to write these exercises of my mind about another Orphan House, I knew not that on January 4, I should receive a donation of three thousand pounds; yet I was fully assured that God was able to support one thousand orphans as easily as he did the thirty whom I first received in a rented house. Does he not, however, tell me by all this,—Go forward, my servant, and I will help thee?

7. But, it might be said, suppose you were able by prayer to obtain this large sum for building a house for seven hundred other orphans; and suppose you were able to provide for them during your lifetime,—what would become of this Institution after your death? Answer: I am quite familiar with this objection. I have heard it many times as a reason against the way of obtaining the means for the Scriptural Knowledge Institution, simply by trusting in God, without any funded property, and without looking to regular subscribers; but my reply is this. My business is, with all my might to serve my own generation; in doing so I shall best serve the next generation should the Lord Jesus tarry. Soon he may come again; but if he tarry, and I have to fall asleep before his return, I shall not have been altogether without profit to the generation to come, were the Lord only to enable me to serve my own generation. Suppose this objection were a sound one, I ought never to have commenced the orphan work at all for fear of what might become of it after my death, and thus all the hundreds of destitute children without father and mother, whom the Lord has allowed me to care for during the last fifteen years, would not have been taken up by me. The same argument was again and again used to Franké, my esteemed countryman, who at Hallé, in Prussia, commenced about A.D. 1696, the largest charitable establishment for poor children that, as far as I know, exists in the world. He trusted in God alone. He went on trusting in God alone. And God helped him throughout abundantly. Simply by trust in the living God, the Institutions, resembling a large street rather than a house, were erected, and about two thousand children instructed in them. For about thirty years all was going on under his own eye, until 1727, when it pleased God to take his servant to himself. At his death these Institutions were directed by his truly pious son-in-law. It is true that, at the latter part of the last century, and during the first part of the present, there was little real vital godliness in these Institutions; still, they were a temporal blessing to many tens of thousands of young persons even then. So then for several tens of years they were carried on in a truly godly way, after Franké's death, and when afterwards there was but little real, vital godliness found in these schools, yet tens of thousands of children were benefited at least for this life. Now these Institutions have existed already one hundred and fifty years, and are in existence still; and, if the Lord Jesus tarry, are likely, humanly speaking, to exist hereafter, as they have existed hitherto. Suppose, then, that dear man of God, A. H. Franké, had listened to the suggestions of unbelief, and said, I must not undertake this work, for what will become of it after my death?—then all the blessing which spiritually resulted from it to thousands, and all the temporal benefits which have resulted from it to hundreds of thousands, would have been lost. I add, however, this. The new Orphan House has been placed in the hands of eleven trustees, and has been properly enrolled in chancery, and so also, should God condescend to honor me further in building for him this intended house for seven hundred orphans, it would likewise be placed in

the hands of trustees and enrolled in chancery. I say one word in conclusion on this subject: let every one take heed lest, in caring about what will become of the next generation, he forgot to serve his own generation. The latter, each one should seek to do with his might, and thus it should be with each succeeding generation; then, though we be dead, yet should we be speaking. A. H. Franké is long since gone to his rest, but he spoke to my soul in 1826, and he is speaking to my soul now; and to his example I am greatly indebted in having been stirred up to care about poor children in general, and about poor orphans in particular.

8. The last objection which has occurred to my own mind is, that, by building another Orphan House, I should be in danger of being lifted up. Answer: I should be in danger of it indeed; and so I am in great danger, even were I not in the least degree to go forward. Yea, the tenth part of the honor which the Lord has condescended to bestow upon me, and the tenth part of service with which he has been pleased to intrust me, would be enough, if I were left to myself, exceedingly to puff me up. I cannot say that hitherto the Lord has kept me humble; but I can say that hitherto he has given me a hearty desire to give to him all the glory, and to consider it a great condescension on his part that he has been pleased to use me as an instrument in his service. I do not see, therefore, that fear of being lifted up ought to keep me from going forward in this work; but that I have rather to beseech the Lord that he would be pleased to give me a lowly mind, and never suffer me to rob him of the glory which is due to him alone.

Reasons FOR establishing another Orphan House for Seven Hundred Orphans.—1. The many applications for the admission of destitute orphans which continue to be made, I consider as a call from God upon me to do all that is in my power to provide a home and scriptural education for a still greater number of orphans. Nothing but positive inability to go forward ought to keep me standing still, whilst I have almost daily fresh entreaties to receive orphans. Since I began writing on this subject in my journal, thirty more orphans have been applied for, from two years old and upward. I cannot refuse to help, as long as I see a door open, and opened by God, as I consider, to help them.

2. The moral state of the poor-houses greatly influences me to go forward. I have heard it again and again, from good authority, that children, placed at the Unions, are corrupted, on account of the children of vagrants, and other very bad young people, who are in such places; so that many poor relatives of orphans, though unable to provide for them, cannot bear the idea of their going there, lest they should be corrupted. I therefore judge that, even for the sake of keeping orphans of poor yet respectable people from being obliged to mix with the children of vagabonds, I ought to do, to my utmost power, all I can to help them. For this reason, then, I purpose, in dependence upon the living God, to go forward and to establish another Orphan House for seven hundred destitute children, who are bereaved of both parents. When I write thus about the poor-houses, I do not wish to be understood in the way of reproof: for I know not how these matters could be altered; but I simply state the fact that thus it is.

3. In this my purpose I am the more confirmed, since I know it to be a fact that the Orphan Houses already in existence in the kingdom are by no means sufficient to admit even the most deserving and distressing cases, and far less all that it would be well to provide for. 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, so that really needy persons

have neither time nor money to obtain them. Does not the fact that there were six thousand young orphans in the prisons of England about five years ago call aloud for an extension of orphan institutions? By God's help I will try to do what I can to keep poor orphans from prison.

4. In this purpose I am still further encouraged by the great help which the Lord has hitherto given me in this blessed service. When I look at the small beginning, and consider how the Lord has helped me now for more than fifteen years in the orphan work; and when I consider how he has been pleased to help me through one great difficulty after another; and when I consider, especially, how, as with an unseen hand, I might say almost against my will and former desires and thoughts, he has led me on from one step to another, and has enlarged the work more and more,—I say, when I review all this, and compare with it my present exercise of mind, I find the great help, the uninterrupted help which the Lord has given me for more than fifteen years, a great reason for going forward in this work. And this, trusting in him, I am resolved to do.

5. A further reason for going forward in this service I see in the experience which I have had in it. From the smallest commencement up to the present state of the establishment, with its three hundred orphans, all has gone through my own hands. In the work itself I obtained the experience. It has grown with the work. I have been the sole director of the work, under God, from its smallest commencement. Now this is not an every-day case. No committee member of a society, no president or vice-president of an institution, except they had been situated as myself, could have this experience. Coupled with this is the measure of gift which the Lord has been pleased to give me for such work, and for the exercise of which I am responsible to him. These things, in connection with the former reasons, it appears to me, are a call from God to go forward in a greater degree than ever in this work.

6. The spiritual benefit of still more orphans is another especial reason with me why I feel called to go forward. The orphans who have been under my care hitherto were almost all the children of parents who were naturally weak in body, if not consumptive. The very fact of a child being deprived of both parents when four, five, six, or seven years old, shows that, except the parents lost their lives by casualty, they were constitutionally weak. On this account young orphans, generally speaking require particular care as to their health. In this respect I desire to care for them; but there is more than that to be attended to. I further heartily desire to keep them from the corrupting and demoralizing effect of the lowest sort of children in the streets and courts and Unions. But I desire more for them than merely decency and morality; 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; and we bring them up therefore in habits of industry, and seek to instruct them in those things which are useful for the life that now is. But I desire more than this for the orphans. I cannot be satisfied with anything concerning them short of this, that their souls be won for the Lord. For this reason I long to have them from their early days, yea, the younger the better, under my care, that thus, under the care of godly nurses and teachers, they may be brought up from their earliest days in the fear of the Lord. Now, as this is the chief and primary aim concerning the dear orphans, even the salvation of their souls through faith in the Lord Jesus, I long to be more extensively used than hitherto, even that I may have a thousand of them instead of three hundred under my care.

7. But there is one point which weighs more strongly with me than even the last-mentioned one. It is this: When I began the orphan work more than fifteen years ago, it was for the definite and especial purpose that, by means of it, the unconverted might see, through the answers of prayer that I received in connection with it, that there is verily reality in the things of God; and that the children of God might have their faith strengthened by means of it, and might be encouraged, in all simplicity, to deal with God under every circumstance, and trust in him at all times. But if this would be answered in a measure by the state in which the orphan work has been in former times, and more so by what it has been since the erection of the new Orphan House, it would be still more so, by the blessing of God, by my going forward in it to a far greater degree than before. This point, even the glory of God in the manifestation of his readiness to hear prayer, has weighed especially and supremely with me in purposing to enlarge the orphan work.

8. Lastly, I am peaceful and happy, spiritually, in the prospect of enlarging the work, as on former occasions which I had to do so. This weighs particularly with me as a reason for going forward. After all the calm, quiet, prayerful consideration of the subject for about eight weeks, I am peaceful and happy, spiritually, in the purpose of enlarging the field. This, after all the heart-searching which I have had, and the daily prayer to be kept from delusion and mistake in this thing, and the betaking myself to the word of God, would not be the case, I judge, had not the Lord purposed to condescend to use me more than ever in this service.

I therefore, on the ground of the objections answered, and these eight reasons FOR enlarging the work, come to the conclusion that it is the will of the blessed God that his poor and most unworthy servant should yet more extensively serve him in this work, which he is quite willing to do.

Up to this day, Jan. 25, 1851, I have not spoken to one human being about it. As yet even my dear wife knows not about it. I purpose to keep the matter still for some time entirely to myself, dealing with God alone about it, in order that no outward excitement may be in the least degree a stimulus to me. I still pray to be kept from mistake and delusion in this thing; not that I think I am mistaken or deluded, quite the reverse, but yet I would distrust myself and cling to God, to be kept from mistakes and delusions.

Jan. 31. For several weeks past I have now had no doubt that the Lord would have me to serve him in the erection and fitting up of another Orphan House for seven hundred orphans, and I am quite decided on doing so, under his help; and I am now quiet about it, not because I have the least misgiving in my own mind, but because I know that it is most suitable that I should still for some time continue to deal quietly with God alone about it.

March 5. Nearly five weeks have passed away since I wrote the last paragraph, and my mind has not been once during this time, even for a moment, in uncertainty as to what I ought to do. It is now about fifteen weeks since I have been especially praying about this subject, and three months since I began first to write on the subject in my journal, and about ten weeks since I have had any doubt as to what is the will of the Lord concerning this service. I believe that, altogether unworthy though I am of this great honor, he will condescend to use me further and more extensively than before in caring for destitute children who are bereaved of both parents. And this I purpose to do.

May 24. From the time that I began to write down the exercises of my mind on Dec. 5, 1850, till this day, ninety-two more orphans have been applied for, and seventy-eight were already waiting for admission before. But this number increases rapidly as the work becomes more and more

known. On the ground of what has been recorded above, I purpose to go forward in this service, and to seek to build, to the praise and honor of the living God, another Orphan House, large enough to accommodate seven hundred orphans. When I published these exercises of mind, and made known my purpose respecting the intended Orphan House for seven hundred orphans, in the Twelfth Report of the Scriptural Knowledge Institution, the following particulars were added to what has been stated:—

1. All this time, though now six months have elapsed since I first began to be exercised about this matter, I have never once been led to ask the Lord for means for this work, but have only continued day by day to seek guidance from him as to whether I should undertake it or not.

2. The means requisite to accomplish the building and fitting up of a house which shall be really suitable for my intended purposes, though the building be quite simple, cannot be less than thirty-five thousand pounds, including fifteen or twenty acres of land round the building for cultivation by the spade, in order to obtain out of our own grounds all the vegetables which are so important to the health of the children.

3. I do not mean to begin the building until I have the means requisite in hand, just as was the case with regard to the new Orphan House. If God will condescend to use me in building for him another Orphan House (as I judge he will), he will give me the means for it. Now, though I have not on my own mind any doubt left that it is his will that I should do so, which has been stated again and again in the preceding pages; yet there is one point still wanting for confirmation, and that is, that he will also furnish me, without personal application to any one, with all the means requisite for this new part of my service. I am the more needing also to my own soul this last of all the proofs that I have not been mistaken (as I firmly believe I have not been), in order to have unquestionable assurance that, whatever trials hereafter might be allowed to befall me in connection with this work, I did not at my own bidding and according to my own natural desire undertake it, but that it was under the guidance of God. The greatness of the sum required affords me a kind of secret joy; for the greater the difficulty to be overcome, the more will it be seen, to the glory of God, how much can be done by prayer and faith; and also because, when God himself overcomes our difficulties for us, we have, in this very fact, the assurance that we are engaged in his work, and not in our own.

## 04.21. Chapter 21 - Unvarying Prosperity

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### CHAPTER 21 Unvarying Prosperity.

1850 - 1852.

DESIRES FOR MORE ENLARGED USEFULNESS GRATIFIED—A LARGE DONATION ANTICIPATED AND RECEIVED—REVIEW OF 1851—PERSONAL EXPERIENCE—BUILDING FUND FOR THE SECOND NEW ORPHAN HOUSE—DOUBT RESISTED—WAITING ON GOD NOT IN VAIN—REVIEW OF 1852. AT the commencement of the year beginning with May, 1850, it was my purpose to seek help from the Lord that I might be able, in a still greater degree than before, to assist brethren who labor in the gospel at home and abroad, in dependence upon God for their temporal supplies, and to labor more than ever in the circulation of the Holy Scriptures, and of simple gospel tracts.

June 11. By the sums which came in within the first fifteen days of this period I was able to begin to carry out the purpose I had formed; and as the Lord enabled me, without anxious reckoning, to go on giving out as he was pleased to intrust me with means, so again he sent further supplies before all was gone. It is a point of great importance in the divine life not to be anxiously reckoning about the morrow, nor dealing out sparingly on account of possible future wants which never may come; but to consider that the present moment to serve the Lord only is ours and that the morrow may never come to us.

April 20, 1851. During the whole of the current year, up to this date, the Lord has so abundantly supplied me with means that there came not one single case before me in which it would have been desirable to help, according to the measure of light given to me, or to extend the work, without my having at the same time ample means for doing so. In the midst of the great depression of the times, which was so generally felt, and on account of which, humanly speaking, I also might have been exceedingly tried for want of means, I, on the contrary, at no period of the work for the seventeen years previous had a greater abundance of means. I do on purpose lay stress upon this because I desire that it may become increasingly known that there is no easier, no better, and no happier way in the end than God's way, and this in particular also with regard to the obtaining of means simply in answer to prayer, without personal application to any one. At the beginning of the year I had more in hand for the orphans than for many years before, under similar circumstances, the balance for current expenses on May 26, 1850, being one hundred and fifty pounds seven shillings tenpence. Yet, much as this was in comparison with what the balance had generally been before, how small was the amount in reality! About three hundred persons were connected with the new Orphan House, who day by day were to be provided with all they needed, besides several apprentices who also were still to be supported. On this account the one hundred and fifty pounds in hand would only furnish that which was needed for about fifteen days as the average expenses of the orphan work alone were about ten pounds daily. Place yourself, therefore, dear reader, in my position. Three hundred persons daily at table and one hundred and fifty pounds in hand! Looking at it naturally, it is enough to make one tremble; but trusting in the

living God, as by his grace I was enabled to do, I had not the least trial of mind, and was assured that God would as certainly help me as he had done fourteen years before, when the number of the orphans was only the tenth part as large.

Nov. 27. For seven weeks the income has been very small, in comparison with what has been expended, both for the orphans and for the various other objects of the Scriptural Knowledge Institution. There has come in for the orphans £187, 16s. 2¾d., and for the other objects £62, 11s. 1d.; and the expenditure has been for the orphans during these seven weeks £477, 2s. 11d., and for the various other objects £394, 9s. 8d. Therefore altogether £871, 12s. 7d. has been expended, whilst the income altogether has been only £250, 7s. 3¾d. We have, of course, not gone into debt, as we never order anything except we have the means in hand for it. Nor has there been even the least difficulty experienced with regard to means, as the Lord in his kindness had sent in considerable sums just before this season now sit down to their meals in the new Orphan House, day by day, and the expenses for the orphans alone are about ten pounds daily, and those for the other parts of the work are also about ten pounds daily so that I need to receive after the rate of twenty pounds a day, in order to go on with the work; but during these forty-nine days there has been only one single day that I have received about twenty pounds, and for the greater part of the time only a few pounds daily, and sometimes even only a few shillings. But what was to be done under these circumstances? I gave myself to prayer. God, whom I have now been enabled to make my refuge, and my only refuge, for more than twenty years, I have besought day by day. And when now day by day I still have received only small sums, and sometimes nothing or scarcely anything at all, the only effect that it has had upon me has been to pray the more earnestly. My confidence in God is not at all shaken. I have never had a thought that he would not help me: nor had I even once been allowed to look upon these seven weeks in any other way than that the Lord, for the trial of my faith, has ordered it thus that only so little should come in. I am sure that, when he has tried me sufficiently, there will come in again larger sums. In the mean time, how good has the Lord been, not only to have given all I have needed, but I have even now money in hand! And as to our stores in the new Orphan House, they are as full as usual. We have at least one hundred and fifty sacks of potatoes in the house, twenty sacks of four, thirty-three barrels of oatmeal, each containing about two hundred pounds, about three hundred pairs of new shoes (besides about nine hundred pairs in use), about ten tons of coals, a large quantity of soap and rice; and so all other parts of the stores in proportion. Indeed, while there has been little coming in, I have just ordered articles in the wholesale way as formerly, when our income was perhaps four or five times as much during the same period. My judgment is, that it will now soon please the Lord again to send in larger sums, as he has been pleased to exercise my faith for some time in this way. Let me see the result!

Jan 4, 1851. This very day the Lord has given me a most precious proof that he delights in our having large expectations from him. I have received this evening the sum of three thousand pounds, being the largest donation which I have had as yet. I now write again that I expect far larger sums still, in order that it may be yet more and more manifest that there is no happier, no easier, and no better way of obtaining pecuniary means for the work of the Lord than the one in which I have been led. How great my joy in God is, on account of this donation, cannot be described; but it is not in the least coupled with excitement. I take this donation out of the hands of the living God; I continually look for his help, and am perfectly assured that I shall have it, and

therefore is my soul calm and peaceful, without any excitement, though the donation is so large. This donation is, however, like a voice from heaven speaking to me concerning a most deeply important matter respecting which I am seeking guidance from the Lord, the building of another Orphan House. May 26. I am brought to the close of this period. The work is more and more enlarging. During the last month I have paid out for the orphans more than four hundred and fifty pounds, and for the other objects more than five hundred pounds, being nearly one thousand pounds during one month; and yet I have a greater balance left in hand, through the Lord's kindness, than at the close of any of the previous periods. From May 26, 1850, to May 26, 1851, there were four day schools in Bristol, with 286 children in them, entirely supported by the funds of the Institution; and three others in Devonshire, Gloucestershire, and Norfolk, with 180 children in them, were assisted. Further, one Sunday school in Bristol, with 184 children, was entirely supported, and two others in Devonshire and Gloucestershire, with 213 children, were assisted. Lastly, an adult school in Bristol, with 90 persons in it, was entirely supported. The expenses connected with all these various schools were during this period, £379, 17s. From the formation of the Institution on March 5, 1834, up to May 26, 1851, there were 5,343 children in various day schools in Bristol alone, 2,379 in the Sunday school, and 1,896 persons in the adult school, besides the thousands in the schools out of Bristol which were assisted.

There was expended during this period, out of the funds of the Institution, on the circulation of the Holy Scriptures £150, 16s. 5d. There were 345 Bibles sold, and 899 given away; and 30 New Testaments sold, and 413 given away, during this period. From March 5, 1834, to May 26, 1851, there were circulated 7,709 Bibles and 4,442 New Testaments.

During this year was spent of the funds of the Institution, for missionary objects, the sum of £2,000, 11s. 1d. By this sum forty-five laborers in the word and doctrine in various parts of the world were to a greater or less degree assisted. The total amount of £2,000 was sent to these forty-five servants of the Lord Jesus in 264 different sums.

During this period £358, 7s. 3d. was expended on the circulation of tracts, and 303,098 tracts and little books were circulated. I was permitted to send out more tracts than during the whole of the previous ten years taken together. Nor must it be withheld from the reader, as matter for thankfulness, that the Lord was pleased to allow me to hear again and again of instances of conversion, by means of the distribution of these tracts during this period. On May 26, 1850, there were 275 orphans in the new Orphan House on Ashley Down, Bristol. On May 26, 1851, there were 300 orphans in the new Orphan House. The total number of orphans who were under our care from April, 1836, to May 26, 1851, is 488. There came in altogether during this year £4,102, 14s. 9¼d. for the support of the orphans, and £3,640, 9s. 1¼d. for the other objects; and, after having met to the full every demand with reference to the orphans, the balance of £970, 13s. 11¾d. remained in hand. Also, after having entered into every door which the Lord was pleased to set before me respecting the other objects, and to do far more than during any one year previously, the balance of £809, 10s. 6d. remained in hand on May 26, 1851. Verily we do not trust in the Lord in vain!

Without any one having been personally applied to for anything by me, the sum of £38,018, 4s. 6½d. was given to me for the orphans as the result of prayer to God from the commencement of the work to May 26, 1851. It may be also interesting to the reader to know that the total amount

which was given as free contributions for the other objects from the commencement of the work to May 26, 1851, amounted to £13,988, 11s. 9¼d.; and that which came in by the sale of Bibles and tracts, and by the payments of the children in the day schools, amounted to £2,890, 9s. 11¼d.

It pleased the Lord greatly to gladden our hearts by the working of his Holy Spirit among the orphans during this period.

Dec. 31, 1850. During this year there have been received into fellowship 57, and altogether, from the time that brother Craik and I began to labor in Bristol, 1,313. The Lord has been pleased to give me, for my personal expenses, £402, 4s. 5d. May 26, 1851. The reader will remember that I stated in a previous chapter that I purposed, not in dependence upon any Christian friends, nor in dependence upon former donors, but alone in dependence upon the living God, to enlarge the orphan work. Before I brought before the public what I purposed to do, I gave the record of the exercises of my mind on this subject to a valued Christian friend to read, the only one who, besides my family, knew anything of this my intention before it came before the public. I did this particularly in order that, after I had been waiting for several months in secret upon God for guidance and direction concerning it, I might also have the counsel of a prayerful, judicious, and cautious man of God. When this brother returned the manuscript, he spoke to me words of encouragement concerning this purpose, and gave me a half sovereign toward the building fund for this house for seven hundred destitute orphans. This was the first donation, which I received on May 13, 1851, and which, I confess, was a great refreshment and encouragement to me, the more so as it came from so cautious a brother, and after I had been for several months, through secret prayer, assured that I should go forward. On May 28, 1851, my intention became publicly known, and in the evening of May 29 I received from a Christian lady a sovereign towards the building fund.

June 1. A brother in the Lord, who gives his donations with the letter "P.," gave me ten shillings. I also received a sovereign. This evening I received still further four half crowns, with very encouraging words and expressions of joy that I have been led to this purpose of building another Orphan House for seven hundred more orphans. There came to hand, also anonymously, three shillings. Also from a Christian servant in Clifton two shillings sixpence.

June 21. Twenty-four days have now passed away since I have been enabled, day by day, to wait with a goodly measure of earnestness and in faith upon the Lord for means; but as yet only a little above twenty-eight pounds has come in. But I am not discouraged. The less there comes in, the more earnestly I pray, the more I look out for answers, and the more assured I am that the Lord, in his own time, after he has tried my faith, will send me larger sums, and, at last, all I need.

Aug. 12. Day by day I am waiting upon the Lord for means for this object, and generally more than once a day am I bowing my knees before God with reference to it. Moreover, of late I have been enabled, with increasing earnestness, to beseech the Lord that he would be pleased to send in means for the building fund. My soul has been all along at peace, though only so little, as yet, comparatively, has come in (in all, one hundred and twenty-seven pounds nineteen shillings ninepence); and though Satan has in the most subtle way sought to shake my confidence, and to lead me to question whether, after all, I had not been mistaken concerning this whole matter. Yet, though he has aimed after this, to the praise of God I have to confess that he has not been allowed to triumph, I have especially besought the Lord of late that he would be pleased to refresh my spirit

by sending in some large donation for this part of the work. Under these circumstances I received this morning five hundred pounds for the new building. I was not in the least excited. I look out for means. Even that very moment, when I received this donation, I was looking out for means, for large donations; and I should not have been surprised if five thousand pounds had come in, or more. The Lord be praised for this precious encouragement, which has still further quickened me for prayer!

Sept. 13. Patience and faith are still called for, and, by God's grace, my desire is to "let patience have her perfect work." Not one penny has come in to-day for the building fund, but five more orphans have been applied for, so that now forty in less than one single month have been brought before me, all bereaved of both parents, and all very destitute. Under these circumstances, how can I but fervently labor in prayer that the Lord would be pleased to intrust me with means for the building another Orphan House for seven hundred orphans. The more I look at things according to natural appearances and prospects, the less likely is it that I should have the sum which is needed; but I have faith in God, and my expectation is from him alone. From the beginning I depended upon him only concerning this proposed enlargement of the work, and therefore have I not been disappointed, though as yet only the fortieth part of what is needed has come in (eight hundred and eighty-two pounds eighteen shillings sevenpence halfpenny). But how soon, how very soon can the Lord alter the aspect of things. Even this very evening, while I am writing, he could give me many thousand pounds. I continue, therefore, to wait upon God, and seek to encourage my heart by his holy word, and, while he delays giving me answers, to be occupied in his blessed service. Of this, however, my soul has not the least doubt, that, when the Lord shall have been pleased to exercise my soul by the trial of faith and patience, he will make bare his arm, and send help. The fact that the applications for the admission of destitute orphans are so many, does both quicken me to prayer, and is also a great encouragement to see that the Lord will give me the desire of my heart, to provide another home for these destitute, fatherless and motherless children.

March 17, 1852. Day by day I am waiting upon God for means. With full confidence, both as to the power of the Lord to give me the means, and likewise his willingness, I am enabled to continue to wait. But he is pleased to exercise my faith and patience, and especially has this been the case of late. Not more than twenty-seven pounds eleven shillings has come in during the last four weeks for the building fund. Yet, amid it all, by the help of God, my heart has been kept looking to the Lord, and expecting help from him. Now to-day my heart has been greatly refreshed by a donation of nine hundred and ninety-nine pounds thirteen shillings fivepence. I cannot describe to any one how refreshing this donation is to my spirit. After having been for weeks, day by day, waiting upon the Lord, and receiving so little comparatively, either for current expenses or for the building fund, this answer to many prayers is exceedingly sweet to my spirit. May 20. There remained in hand from the former building fund the balance of £776, 14s. 4<sup>3</sup>/<sub>4</sub>d., which I add to the present building fund, so that on the evening of May 26, 1852, I had altogether £3,530, 9s. 0<sup>1</sup>/<sub>4</sub>d.

Supplies for the School, Bible, Missionary, and Tract Fund, send in answer to paper from May 26, 1851, to May 26, 1852.—At no time during the past eighteen years did I begin a new period with so much money in hand as was the case at the commencement of this. There was a balance of £809, 10s. 6d. left for these objects. Long before this balance was expended, however, the Lord was pleased to send in further supplies; so that during all the year there did not come before me

one single instance in which, according to my judgment, it would have been desirable to help forward schools or missionary objects, or the circulation of the Holy Scriptures and tracts, but I had always the means in hand for doing so.

Supplies for the Support of the Orphans sent in answer to prayer from May 26, 1851, to May 26, 1852.—When this period commenced, I had in hand for the current expenses for the orphans £970, 13s. 11<sup>3</sup>/<sub>4</sub>d. We had never had so large a balance for the other objects at the commencement of any new period as was the case at the commencement of this, and so it was also with regard to the orphan work. But though there was this large balance to begin with, dependence upon God was still required day by day, as the pecuniary help is only a very small part of that which is needed; and even as to means, this sum would not have lasted long, had the Lord not sent in further supplies. This, however, he did; and thus it was that while there were together trials, varied and many, yet, as to means, we experienced scarcely any difficulty at all.

During the period from May 26, 1851, to May 26, 1852, there were entirely supported by the funds of the Institution four day schools in Bristol, with 248 poor children in them, and three others in Devonshire, Monmouthshire, and Norfolk, were assisted. Further, one Sunday school in Bristol, with 243 children, was entirely supported, and two others in Devonshire and Gloucestershire, with 230 children were assisted. Lastly, one adult school in Bristol, with 120 adult scholars, was entirely supported during this period. From March 5, 1834, up to May 26, 1852 there were 5,525 children in the day schools in Bristol, 2,600 in the Sunday school, and 2,033 grown-up persons in the adult school. There was expended of the funds of the Institution, for these various schools, during this period, £360, 1s. 9d.

During this period there was expended of the funds of the Institution £207, 3s. 1d. for the purpose of circulating the Holy Scriptures, especially among the very poorest of the poor. There were issued during this period 1,101 Bibles and 409 New Testaments. There were altogether circulated from March 5, 1834, up to May 26, 1852, 8,810 Bibles, and 4,851 New Testaments.

During this year there was spent of the funds of the Institution, for missionary objects, the sum of £2,005, 7s. 5d. By this sum fifty-one laborers in the word and doctrine, in various parts of the world, were a greater or less degree assisted.

There was laid out for the circulation of tracts, from May 26, 1851, to May 26, 1852, the sum of £356, 11s. 3<sup>1</sup>/<sub>2</sub>d. There were circulated during the year 489,136 tracts. The total number of tracts which were circulated from the beginning up to May 26, 1852, was 1,086,366. On May 26, 1851, there were 300 orphans in the new Orphan House on Ashley Down, Bristol. From that day up to May 26, 1852, there were admitted into it 27 orphans. The total of the expenses connected with the support of the orphans, from May 26, 1851, to May 26, 1852, was £3,035, 3s. 4d. The total number of orphans who were under our care from April, 1836, to May 26, 1852, was 515.

Without any one having been personally applied to for anything by me, the sum of £42,970, 17s. 6d. was given to me for the orphans as a result of prayer to God from the commencement of the work up to May 26, 1852. It may be also interesting to the reader to know that the total amount which was given as free contributions, for the other objects, from the commencement of the work up to May 26, 1852, amounted to £15,976, 10s. 6<sup>1</sup>/<sub>4</sub>d.; and that which came in by the sale of Bibles and tracts, and by the payments of the children in the day schools, amounted to £3,073, 1s. 9<sup>3</sup>/<sub>4</sub>d.

Besides this, also, a great variety and number of articles of clothing, furniture, provisions, etc., were given for the use of the orphans.

Several of the orphans who left the establishment during this year went away as believers, having been converted some time before they left; one also who died gave very decided evidence of a true change of heart by faith in our Lord Jesus; several who in former years were under our care, as we heard during this year, took their stand openly on the Lord's side, and dated their first impressions to the instructions received whilst under our care; and, lastly, of those under our care, there were not a few whose spiritual state gave us joy and comfort. Thus, amidst many difficulties and trials and some discouragements, we had abundant cause to praise God for his goodness, and to go forward in the strength of the Lord.

Dec. 31, 1851. During this year the Lord was pleased to give me, for my personal expenses, £465, 13s, 1¾d.

## 04.22. Chapter 22 - Reaping in Joy

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### CHAPTER 22

Reaping in Joy.

1852 - 1854.

EXPECTING GREAT THINGS FROM GOD—MUNIFICENT DONATION—INCREASING USEFULNESS OF THE SCRIPTURAL KNOWLEDGE INSTITUTION—ACCESS TO GOD THROUGH FAITH IN CHRIST—A VOICE FROM MOUNT LEBANON—BENEFIT OF WAITING GOD'S TIME—CAREFUL STEWARDSHIP—FAITH, THE ONLY RELIANCE—"THIS POOR WIDOW HATH CAST IN MORE THAN THEY ALL"—GREATER ACHIEVEMENTS OF FAITH ANTICIPATED—COUNSEL TO TRACT DISTRIBUTORS—A NEW AND SEVERE TRIAL OF FAITH. ON May 26, 1852, there was in hand toward the erection of the second new Orphan House three thousand five hundred and thirty pounds nine shillings sixpence and one farthing. Donations varying in amount from three hundred pounds to fourpence continued to be received in answer to prayer. On the 4th of Jan. 1853, Mr. M. writes:— From London two shillings sixpence. Day by day I have now been waiting upon God for means for the building fund for more than nineteen months, and almost daily I have received something in answer to prayer. These donations have been, for the most part, small, in comparison with the amount which will be required for the completion of this object; nevertheless, they have shown that the Lord, for the sake of his dear Son, listens to my supplications, and to those of my fellow-laborers and helpers in the work; and they have been precious encouragements to me to continue to wait upon God. I have been for many months assured that the Lord, in his own time, would give larger sums for this work; and for this I have been more and more earnestly entreating him during the last months. Now at last he has abundantly refreshed my spirit, and answered my request. I received to-day the promise that, as the joint donation of several Christians, there should be paid me a donation of eight thousand and one hundred pounds, for the work of the Lord in my hands.

It is impossible to describe the spiritual refreshment which my heart received through this donation. Day by day, for nineteen months, I had been looking out for more abundant help than I had had. I was fully assured that God would help me with larger sums; yet the delay was long. See how precious it is to wait upon God! See how those who do so are not confounded! Their faith and patience may long and sharply be tried; but in the end it will most assuredly be seen that those who honor God he will honor, and will not suffer them to be put to shame. The largeness of the donation, whilst it exceeding refreshed my spirit, did not in the least surprise me; for I expect GREAT things from God. Have I been boasting in God in vain? Is it not manifest that it is most precious in every way to depend upon God? Do I serve God for naught? Is it not obvious that the principles on which I labor are not only applicable to the work of God on a small scale, but also, but also, as I have so many times affirmed during the past nineteen years, for the most extensive operations for God?

During the year ending May 26, 1853, nine thousand and one pounds three shillings was received toward the building fund, making the present amount of that fund twelve thousand five hundred and thirty-one pounds twelve shillings one farthing. For the various objects of the Scriptural Knowledge Institution, viz. for school, missionary, Bible, and tract purposes, I had to expend during the year from May, 1852, to May, 1853, about six hundred pounds per month, or above seven thousand pounds in all; but I had sufficient to meet every demand; and over and above I was helped by the Lord to increase the building fund nine thousand pounds. The current expenses of the Institution were never so great during the previous nineteen years; but the extent of its operations, and the means which the Lord was pleased to send in, were also never so great.

You see, dear reader, that we are richly recompensed for our waiting upon God. You perceive the readiness of his heart to listen to the supplications of his children who put their trust in him. If you have never made trial of it, do so now. But in order to have your prayers answered, you need to make your requests upon God on the ground of the merits and worthiness of the Lord Jesus. You must not depend upon your own worthiness and merits, but solely on the Lord Jesus, as the ground of acceptance before God, for your person, for your prayer, for your labors, and for everything else. Do you really believe in Jesus? Do you verily depend upon him alone for the salvation of your soul? See to it well, that not the least degree of your own righteousness is presented unto God as a ground of acceptance. But then, if you believe in the Lord Jesus, it is further necessary, in order that your prayers may be answered, that the things which you ask God should be of such a kind that God can give them to you, because they are for this honor and your real good. If the obtaining of your requests were not for your real good, or were not tending to the honor of God, you might pray for a long time without obtaining what you desire. The glory of God should be always before the children of God, in what they desire at his hands; and their own spiritual profit, being so intimately connected with the honor of God, should never be lost sight of in their petitions. But now, suppose we are believers in the Lord Jesus, and suppose we make our requests unto God, depending alone on the Lord Jesus as the ground of having them granted; suppose also, that, so far as we are able honestly and uprightly to judge, the obtaining of our requests would be for our real spiritual good, and for the honor of God; we yet need, lastly, to continue in prayer until the blessing is granted unto us. It is not enough to begin to prayer, nor to pray aright; nor is it enough to continue for a time to pray; but we must patiently, believingly continue in prayer until we obtain an answer; and, further, we have not only to continue in prayer unto the end, but we have also to believe that God does hear us, and will answer our prayers. Most frequently we fail in not continuing in prayer until the blessing is obtained, and in not expecting the blessing. As assuredly as in any individual these various points are found united together, so assuredly will answers be granted to his requests.

During the year 1852-53, the expense of the support of the orphans was fully met by unsolicited donations. Two or three particulars only will be given.

June 29, 1852. To-day I received one of the most remarkable donations which I ever had. I give the whole account, without the name of the donor.

LYONS, JUNE 24, 1852, DEAR BROTHER IN CHRIST:

It is now several years that I read with great interest, and I hope with some benefit to my soul, the account of your labors and experiences. 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 as read it in Syria, on Mount Lebanon, where he is for commercial business; and, whilst praying for you and your dear orphans, the Lord put it in his head to send you two pounds, to which my husband added two others; and we beg you to accept that small offering in the name of the Lord. If you have published anything of the Lord's dealing with you since the year 1844, we shall be very happy to receive it. You could forward it to Messrs. \* \* \* \*, London, for \* \* \* \* Lyons. And now, dear brother, may the grace and peace of the Lord rest on you and your dear home's inhabitants.

Affectionately yours in the Lord,

\* \* \* \*

I have had donations from Australia, the East Indies, the West Indies, the United States, Canada, from the Cape of Good Hope, from France, Switzerland, Germany, Italy, etc.; and now comes also this donation from Mount Lebanon, with the prayer of a Christian brother whose name I never heard nor know even now. See, dear reader, this is the way in which the Lord has helped me in this precious service for twenty-two years. With my fellow-laborers, or without them, and they without me, our prayers are offered up unto the Lord for help, and he is pleased, for Jesus' sake, to listen to our supplications, and to influence the hearts of some of his children, known to us or not, to send us help. The donors may be rich or poor; they may live near, or at a distance of more than ten thousand miles; they may give much or little; they may have often given before, or never; they may be well known to us, or not at all: in these and many other things there may be constant variations; but God continually helps us; we are never confounded. And why not? Simply because we are enabled by the grace of God to put our trust in him for what we need.

Oct. 9. This morning Luke 7:1-50 came in the course of my reading before breakfast. While reading the account about the centurion and the raising from death of the widow's son at Nain, I lifted up my heart to the Lord Jesus 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; also one shilling. This two hundred and thirty pounds fifteen shillings was left at my disposal, as most needed. I took one half of it for the current expenses for the orphans, and the other half for the other objects. I am now amply provided for meeting the demands of this day. The joy which such answers to prayer afford cannot be described. I was determined to wait upon God only, and not to work an unscriptural deliverance for myself. I have thousands of pounds for the building fund; but I would not take of it, because it was once set apart for that object. There is also a legacy of one hundred pounds for the orphans two months overdue, in the prospect of the payment of which the heart might be naturally inclined to use some money from the building fund, to be replaced by the legacy money, when it comes in; but I would not thus step out of God's way of obtaining help. At the very time when this donation arrived, I had packed up one hundred pounds which I happened to have in hand, received for the building fund, in order to take it to the bank, as I was determined not to touch it, but to wait upon God. My soul does magnify the Lord for his goodness! This last paragraph is copied out of my journal, written down at the time. I add a few words more to the last sentences. The natural mind is ever prone to reason, when we ought to believe; to be at work, when we ought to be quiet; to go our own way, when we ought steadily to walk on in God's ways, however trying to nature. When I was first converted, I should have said, What harm can there be to take some of

the money which has been put by for the building fund? God will help me again after some time with means for the orphans, and then I can replace it. Or, there is this money due for the legacy of one hundred pounds. This money is quite sure; may I not, therefore, on the strength of it, take some of the money from the building fund, and, when the legacy is paid, replace the money which I have taken? From what I have seen of believers, I know that many would act thus. But how does it work, when we thus anticipate God, by going our own way? We bring, in many instances, guilt on our conscience; but if not, we certainly weaken faith instead of increasing it; and each time we work thus a deliverance of our own we find it more and more difficult to trust God, till at last we give way entirely to our natural fallen reason, and unbelief prevails. How different, if one is enabled to wait God's own time, and to look alone to him for help and deliverance! When at last help comes, after many seasons of prayer it may be, and after much exercise of faith and patience it may be, how sweet it is, and what a present recompense does the soul at once receive for trusting in God, and waiting patiently for his deliverance! Dear Christian reader, if you have never walked in this path of obedience before, do so now, and you will then know experimentally the sweetness of the joy which results from it.

Oct. 12. By sale of rags and bones twelve shillings sixpence. I copy literally from the receipt book. We seek to make the best of everything. As a steward of public money, I feel it right that even these articles should be turned into money; nor could we expect answers to our prayers if knowingly there were any waste allowed in connection with this work. For just because the money is received from God, simply in answer to prayer only, therefore it becomes us the more to be careful in the use of it. From Dec. 20, 1852, to Jan 4, 1853, we had nothing in advance of our wants. Means came in only as they were required for pressing needs. But on the 4th January, we received, as stated under another head, the largest donation I ever had, of which I took six hundred pounds for the support of the orphans. These facts I state, in order to give a practical illustration that those are entirely mistaken who suppose that the work is now no longer a work of faith, as it used to be in former years. It is true, we have now a larger income than we used to have in the years 1838, 1839, and 1840; but it is also true that our expenses are three times as great. We have no regular income now, even as we had not then. We ask no human being now for help; even as we did not then. We depend alone upon God, by his grace; even as we did then. Who is there in the whole world who will state that I ever asked him for help in this orphan work, from its commencement, on Dec. 9, 1835, up till now? Now, as we have no funds to live upon; as we have no regular subscribers or donors upon whom we could depend; as we never ask help from man, but God alone; and as, finally, we never did go into debt for this work, nor do we now: why is it not now a work of faith, as formerly? Will those who say it is not, place themselves in the position in which I was, when, at the close of the year 1852, I had not two pounds left, and about three hundred and thirty persons were day by day to be provided for, with all they need, and prove whether it is now anything else than a work of faith? But perhaps I have said too much about this. For every one, except those who are determined not to see, will have no difficulty in perceiving that now, as formerly, one could only be kept from being overwhelmed in such a position by looking day by day to the Lord, and that not merely for pecuniary supplies, but for help under the numberless difficulties which continually are met with in such a work.

How can I sufficiently praise, and adore, and magnify the Lord for his love and faithfulness in carrying me thus from year to year through this his service, supplying me with all I need in the way

of means, fellow-laborers, mental strength, and, above all, spiritual support! But for his help and support I should be completely overpowered in a very short time; yet, by his help I go on, and am very happy, spiritually, in my service; nor am I now generally worse in health than I was twenty years ago, but rather better.

During the year 1852-53, there were four day schools, with 235 children in them, entirely supported by the funds of the Institution. Further, one Sunday school in Bristol, with 150 children, was entirely supported, and three others in Devonshire, Somersetshire, and Gloucestershire, with 280 children, were assisted. Lastly, one adult school, with 103 adult scholars, was entirely supported by the funds of the Institution. There were under our care, from March 5, 1834, to May 26, 1853, in various day schools 5,686 children, in the Sunday schools 2,673 children, and in the adult school 2,132 persons. There was expended of the funds of the Institution during this year, for the various schools £349, 12s. 11d.

During this year there was laid out of the funds of the Institution, on the circulation of the Holy Scriptures, £431, 5s. 1½d., and there were circulated 1,666 Bibles and 1,210 New Testaments. There were circulated from March 5, 1834, up to May 26, 1853, 10,476 Bibles, and 6,061 New Testaments. For several years past this part of the work has appeared more and more important to me on account of the fearful attempts which have been made by the powers of darkness to rob the church of Christ of the Holy Scriptures. I have on this account sought to embrace every opportunity to circulate the Holy Scriptures in England, Ireland, Canada, British Guiana, the East Indies, China, Australia, etc. Every open door which the Lord was pleased to set before me in these or other parts of the world, I have joyfully entered; yea, I have counted it a privilege, indeed, to be permitted of God to send forth his Holy Word. Many servants of Christ, in various parts of the world, have assisted me in this service, through whose instrumentality copies of the Holy Scriptures have been circulated.

During this year there was spent of the funds of the Institution for missionary objects £2,234, 2s. 6d. By this sum fifty-four laborers in the word and doctrine, in various parts of the world, were to a greater or less degree assisted.

There was laid out for the circulation of tracts, from May 26, 1852, to May 26, 1853, the sum of £555, 16s. 7½d.; and there were circulated within this year 733,674 tracts. The total number of tracts which were circulated up to May 26, 1853, was 1,820,040. From Nov. 19, 1840, to May 10, 1842, the first period that the circulation of tracts was in operation in connection with the Scriptural Knowledge Institution for Home and Abroad, there were circulated 19,609; from May 26, 1851, to May 26, 1852, 489,136; and during this period 733,674. At the beginning of this period there were 300 orphans in the new Orphan House on Ashley Down, Bristol. During the year there were admitted into it 13 orphans, making 313 in all. The total number of orphans who were under our care from April, 1836, to May 26, 1853, was 528.

Without any one having been personally applied to for anything by me, the sum of £55,408, 17s. 5¾d. was given to me for the orphans, as the result of prayer to God, from the commencement of the work up to May 26, 1853. It may be also interesting to the reader to know that the total amount which was given for the other objects, from the commencement of the work up to May 26, 1853, amounted to £19,163, 14s. 1½d.; and that which came in by the sale of Bibles and tracts, and by the payments of the children in the day schools, amounted to £3,490, 7s. 1¾d. Besides this, also,

a great variety and number of articles of clothing, furniture, provisions, etc., were given for the use of the orphans. The expenses in connection with the support of the 300 orphans and the apprentices during this year were £3,453, 15s. 1½d.

December 31, 1852. During this year there have been received into fellowship 35 believers. The Lord has been pleased to give unto me £445, 8s. 8½d. My brother-in-law, Mr. A. N. Groves, of whom mention has been made in the first part of this Narrative, as having been helpful to me by his example when I began my labors in England in 1829, in that he, without any visible support, and without being connected with any missionary society, went with his wife and children to Bagdad, as a missionary, after having given up a lucrative practice of about one thousand five hundred pounds per year, returned in autumn 1852, from the East Indies, a third time, being exceedingly ill. He lived, however, till May 20, 1853, when, after a most blessed testimony for the Lord, he fell asleep in Jesus in my house.

I have already stated that on May 26, 1853, I had on hand toward building premises large enough for the accommodation of 700 children, the sum of £12,531, 12s. 0¼d. A single circumstance will illustrate the widely diverse sources from which donations are received, as well as the great disparity in amount.

Jan. 17, 1854. From S. R. and E. R., two poor factory girls, near Stroud, 1s. 7d. This day I also received the promise that there should be paid to me, for the work of the Lord in my hands, £5,207, to be disposed of as I might consider best. The whole amount received for the Orphan House, during the year closing May 26, 1854, was £5,285, 17s. 5d., which made the total of £17,816, 19s. 5¼d. in hand on May 26, 1854.

During this year the current expenses for the various objects of the Scriptural Knowledge Institution for Home and Abroad amounted to £7,507, 0s. 11½d., being £471, 8s. 11d. more than during any previous year; yet the Lord not only enabled me to meet them all, but add to the sum of £5,285, 7s. 5d. to the building fund.

There is yet a large sum required before I shall be enabled to build another house for 700 orphans; nor have I now any more than at the first, any natural prospect of obtaining what is yet needed; but my hope is in the living God. When I came to the conclusion that it was the will of God that I should build another Orphan House, I had not only no natural prospect of obtaining the £35,000 which be needed for this object, but also I had no natural prospect of being able to provide for the necessities of the three hundred orphans already under my care. Three years have elapsed since then, and I have had all I needed for them, amounting to about £10,500; and £17,816, 19s. 5¼d. I have received for the building fund. May I not well trust in the Lord for what is yet needed for the building fund? By his grace I will do so, and delight in doing so; for I know what at last all my prayers will be turned into praises concerning this part of the service.

There is one point which is particularly in encouragement to me to go on waiting upon the Lord for the remaining day of the means which are required, viz: applications for the admission of orphans continue to be made. On May 26, 1853, there were 480 orphans waiting for admission. Since then 181 more have been applied for, making in all 661. These children are from three months old and upwards, and all bereaved of both parents by death.

During the year now under review I received the following donation for the missionary laborers, under circumstance of particular interest. On Aug. 9, 1853, I received a letter from a Christian brother, accompanied with an order for eighty-eight pounds two shillings sixpence on his bankers, of which three pounds two shillings sixpence were the proceeds of an orphan box in a meeting-place of believers, and eighty-five pounds from a poor widow who had sold her little house, being all her property, and who had put ninety pounds, the total amount of what she had received, into that orphan box two months before, on June 9, 1853. In this box the money had been for some time, without its being known, till the orphan box was opened, and the ninety pounds with a few lines without name were found in it. As, however, the fact of her intending to sell the little house, and her intention of sending me the money for the Lord's work, had been known to the brother who sent me the money, he did not feel free to send it to me without remonstrating with her through two brethren, whom he sent with the money, offering it again to her; for he knew her to be very poor, and feared that this might be an act of excitement and therefore be regretted afterwards. These brethren could not prevail on her to receive back the money, but they did persuade her to receive back five pounds of the amount, and then the brother referred to felt no longer free to keep the money from me, and hence sent me the eighty-five pounds. On the receipt of this, I wrote at once to the poor godly widow, offering her the travelling expenses for coming to Bristol, that I might have personal intercourse with her; for I feared lest this should be an act of excitement, and the more so, as she had received back five pounds of the sum. This sister in the Lord, a widow of about sixty years of age came to Bristol, and told me in all simplicity how that ten years before, in the year 1843, she had purposed that if ever she should come into the possession of the little house in which she lived with her husband, she would sell it, and give the proceeds of it to the Lord. About five years afterwards her husband died, and she, having no children, nor any one having particular claim upon her, then sought to dispose of her little property, as had been her mind all those years before. However, one difficulty after another prevented her being able to effect a sale. At last she felt in particular difficulty on account of her inability to pay the yearly ground-rent of the little house and garden, and she asked the Lord to enable her to sell the property, in order that she might be able to carry out her desire which she had had for ten years, to give to him the proceeds of this her possession. He now helped her. The house was sold, the money paid, and she put the whole ninety pounds into the orphan box for me, being assured that the Lord would direct me how best the money might be used for him. I still questioned her again and again, to find out whether it was not excitement which had led her to act as she had done; but I not only saw that her mind had been fully decided about this act for ten years before, but that she also was able to answer from the word of God all the objections which I purposely made, in order to probe her, whether she had intelligently and from right motives acted in what she had done. At last I was fully satisfied that it was not from impulse, nor under excitement, that she had given the money. I next stated to her something like this: "You are poor, and you are about sixty years old, therefore decreasing in strength, and may you not therefore keep this money for yourself?" Her reply was, as nearly as I remember, something like this: "God has always provided for me, and I have no doubt he will do so in future also. I am able to work and to earn my bread as well as others, and am willing to work as a nurse, or in any other way." What could I say against this? This is just what a child of God would say, and should say. But the greatest of all the difficulties to the accepting of the eighty-five pounds remained in my mind, and I state it, as I relate the whole for the profit of the reader. It was this. The house had been sold for ninety pounds. The whole amount

had been put into the box, but, on the persuasion of those two brethren who were requested to remonstrate with this widow, she had been induced to take back five pounds out of the ninety pounds. I therefore said to myself, might she not be willing, after a time, to take back the whole ninety pounds; how, therefore, can I feel happy in accepting this money? On this account I particularly laid stress upon this point, and told her that I feared she might regret her act altogether after some time, as she had taken back this five pounds. I now learned the circumstances under which she had been induced to take back this five pounds. The two brethren who had called on her for the purpose of pointing out to her the propriety of receiving back again the ninety pounds, or part of it, told her that Barnabas sold his land, but afterwards lived with others on that which he and others had thrown into the common stock, and that, therefore, she might receive at least part of the ninety pounds back again, if she would not take the whole. She then said to herself that, "as a child of God, she might take the children's portion," and, as she had given to God this ninety pounds, she might receive five pounds back again. She told me that she considered the brethren had shown her from the Holy Scriptures what she might do, and therefore she had taken this five pounds. I did not myself agree with the judgment of those brethren who had said this (as there is no evidence that Barnabas ever was supported out of the common stock, the proceeds of the sale of houses and lands, out of which the poor were supported); but I purposely said nothing to the widow, lest she should at once be induced to give me this five pounds also. She had, however, this five pounds untouched, and showed it to me; and before she left she would make me take one pound of it for the benefit of the orphans, which I did not refuse, as I had no intention of keeping the eighty-five pounds. She also gave me a sixpence for the orphans, which some one had given her for herself, a few days before.

I now asked her, as this matter concerning the retaining of the five pounds was satisfactorily explained, as far as it respected her own state of heart, what she wished me to do with the money, in case I saw it right to keep it. Her reply was that she would leave that with me, that God would direct me concerning it; but that, if she said any thing at all about it, she should most like it to be used for the support of brethren who labor in the word without any salary, and who hazard their lives for the name of Christ. She wished me to have a part of the money; but this I flatly refused, lest I should be evil spoken of in this matter. I then offered to pay her travelling expenses, as she had come to me, which she would not accept, as she did not stand in need of it. In conclusion, I told her that I would now further pray respecting this matter, and consider what to do concerning it. I then prayed with this dear, godly woman, commended her to God, separated from her, and have not seen her since.

I waited from Aug. 9, 1853, to March 7, 1854, when I wrote to her offering her back again the whole eighty-five pounds, or a part of it. On March 9, 1854, just seven months after I had received the money, and just nine months after she had actually given it, and ten years and nine months after she had made the resolution to give her house and garden to God, I heard from her, stating that she was of the same mind as she had been for years. I therefore disposed of the money, to aid such foreign missionary brethren as, according to the best of my knowledge, resembled most the class of men whom she wished to assist. The reasons why I have so minutely dwelt upon this circumstance are: 1. If, as a steward of the bounties of the children of God, I should be blamed for receiving from a poor widow almost literally her all, it may be seen in what manner I did so. To have refused on March 9, 1854, also, would be going beyond what I should be warranted to do. 2.

I desired, also, to give a practical illustration that I only desire donations in God's way. It is not the money only I desire; but the money received in answer to prayer, in God's order. 3. This circumstance illustrates how God helps me often in the most unexpected manner. 4. I have also related this instance that there may be a fresh proof that even in these last days the love of Christ is of constraining power, and may work mightily, as in the days of the apostles. I have witnessed many such instances as this, in the twenty years during which I have been occupied in this my service. Let us give thanks to God for such cases, and let us seek for grace rather to imitate such godly men and women, than think that they are going too far.

I cannot, however, dismiss this subject, without commending this poor widow to the prayers of all who love our Lord Jesus, that she may be kept humble, lest, thinking highly of herself, on account of what she has been enabled to do, by the grace of God, she should not only lose blessing in her own soul, but this circumstance should become a snare to her. Pray also, believing reader, that she may never be allowed to regret what she has done for the Lord.

After giving in detail the sources and manner of supply for the maintenance of the orphans during twenty-four days, Mr. M. adds:— The particular end why I have been so minute, is, to show that the work is now, as much as ever, a work carried on entirely in dependence upon the living God, who alone is our hope, and to whom alone we look for help, and who never has forsaken us in our hour of need. There is, however, one thing different with reference to this year, when compared with former years, and that is, that, while our trials of faith during this year were just as great as in previous years, the amount needed in former times was never so great as during this year, especially as the bread during the greater part of this year was about twice as dear as for several years before. But then, it may be said, If you have had this trial of faith, with these three hundred orphans, why do you seek to build another Orphan House for seven hundred more, and thus have a thousand to care for? Will you not have still greater trials of faith? My reply is: 1. God has never failed me all the twenty years of this my service. 2. I am going on as easily now, with three hundred orphans, as with thirty, the number with which I commenced. Their number is ten times as large as it was at the first; but God has always helped me. 3. Trials of faith were anticipated, yea, were one chief end of the work, for the profit of the church of Christ at large. 4. I had courage given me to go forward, solely in dependence upon God, being assured that he would help me; yet I waited in secret upon him for six months before I made this my intention known, in order that I might not take a hasty step; and I have never regretted my having gone forward. 5. But it needs to be added that the very abundance which the Lord gave me at the time, when my mind was exercised about this matter, was a great confirmation to me that I had not mistaken his mind. And even during this year, how great has been his help; for the income for the work altogether has been twelve thousand seven hundred and eighty-five pounds fifteen shillings sevenpence halfpenny. I am, therefore, assured that the Lord will, in his own time, not only allow me to build another Orphan House, but that he will also, when he shall have been pleased to fill it, find the means to provide for these children.

During this year four day schools, with 202 children, were entirely supported by the funds of the Institution. Further, one Sunday school in Bristol, with 137 children, was entirely supported, and three others in Devonshire, Somersetshire, and Gloucestershire, with 300 children, were assisted. Lastly, one adult school, with 154 adult scholars, was entirely supported. The total amount which was spent during this year in connection with these schools was £359, 15s. 10½d. The number of

all the children who were under our care merely in the schools which were entirely supported by this Institution, from March 5, 1834, to May 26, 1854, was 5,817 in the day schools, 2,748 in the Sunday schools, and 2,315 persons in the adult school.

During this year was expended on the circulation of the Holy Scriptures, of the funds of the Institution, £433, 2s. 9d. There were circulated during this year 1,890 Bibles and 1,288 New Testaments; and from the commencement of the work up to May 26, 1854, 12,366 Bibles and 7,349 Testaments.

During this year there was spent of the funds of the Institution, for missionary objects, the sum of £2,249, 10s. 8½d. By this sum fifty-six laborers in the word and doctrine, in various parts of the world, were to a greater or less degree assisted.

During this year, the Lord was pleased to bless again abundantly the labors of many of those servants of Christ who were assisted through the funds of this Institution, and this has been the case in foreign countries as well as at home.

There was laid out for the circulation of tracts, from May 26, 1853, to May 26, 1854, the sum of £563, 5s. 0½d.; and there were circulated 869,636 tracts. The total number of all the tracts which were circulated from the beginning up to May 26, 1854, was 2,689,676.

We desire to be grateful to the Lord that during no period previously we were enabled to circulate more tracts, and more copies of the Holy Scriptures, and to aid to a greater degree missionary labors, than during this period; yet we would not rest in that. It is the blessing of the Lord upon our labors which we need, which we desire, and which by his grace we also seek.

If any of the Christian reader are in the habit of circulating tracts, and yet have never seen fruit, may I suggest to them the following hints for their prayerful consideration. 1. Seek for such a state of heart, through prayer and meditation on the Holy Scriptures, as that you are willing to let God have all the honor, if any good is accomplished by your service. If you desire for yourself the honor, yea, though it were in part only, you oblige the Lord, so to speak, to put you as yet aside as a vessel not meet for the Master's use. One of the greatest qualifications for usefulness in the service of the Lord is a heart truly desirous of getting honor for him. 2. Precede all your labors with earnest, diligent prayer; go to them in a prayerful spirit; and follow them by prayer. Do not rest on the number of tracts you have given. A million of tracts may not be the means of converting one single soul; and yet how great, beyond calculation, may be the blessing which results from one single tract. Thus it is also with regard to the circulation of the Holy Scriptures, and the ministry of the word itself. Expect, then, everything from the blessing of the Lord, and nothing at all from your own exertions. 3. And yet, at the same time, labor, press into every open door, be instant in season and out of season, as if everything depended upon your labors. This, as has been stated before, is one of the great secrets in connection with successful service for the Lord: to work, as if everything depended upon our diligence, and yet not to rest in the least upon our exertions, but upon the blessing of the Lord. 4. This blessing of the Lord, however, should not merely be sought in prayer, but it should also be expected, looked for, continually looked for; and the result will be that we shall surely have it. 5. But suppose that, for the trial of our faith, this blessing were for a long time withheld from our sight, or suppose, even, that we should have to fall asleep before we see much good resulting from our labors; yet will our labors, if carried on in such a way and spirit

as has been stated, be at last abundantly owned, and we shall have rich harvest in the day of Christ. At the beginning of this period there were 300 orphans in the new Orphan House on Ashley Down, Bristol. During the year there were admitted into it 30 orphans, making 330 in all. The total number of orphans who were under our care from April, 1836, to May 26, 1854, was 558. The expenses during this year for the support of the orphans were £3,897, 2s. 0½d.

Without any one having been personally applied to for anything by me, the sum of £64,591, 6s. 11¼d. was given to me for the orphans, as the result of prayer to God, from the commencement of the work up to May 26, 1854. It may be also interesting to the reader to know that the total amount which was given for the other objects from the commencement of the work up to May 26, 1854, amounted to £22,268, 2s. 11¼d.; and that which came in by the sale of Bibles and tracts, and by the payments of the children in the day schools, from the commencement up to May 26, 1854, amounted to £3,989, 4s. 5¾d. Our labors continued to be blessed among the orphans. We saw also again fruit of our labors during this year, with regard to orphans who formerly were under our care. In July, 1853, it pleased the Lord to try my faith in a way in which before it had not been tried. My beloved daughter, an only child, and a believer since the commencement of the year 1846, was taken ill on June 20. This illness, at first a low fever, turned to typhus. On July 3 there seemed no hope of her recovery. Now was the trial of faith. But faith triumphed. My beloved wife and I were enabled to give her up into the hands of the Lord. He sustained us both exceedingly. But I will only speak about myself. Though my only and beloved child was brought near the grave, yet was my soul in perfect peace, satisfied with the will of my heavenly Father, being assured that he would only do that for her and her parents which in the end would be the best. She continued very ill till about July 10, when restoration began. On Aug. 18 she was so far restored that she could be removed to Clevedon, for change of air, though exceedingly weak. It was then fifty-nine days since she was first taken ill.

While I was in this affliction, this great affliction, besides being at peace, as far as the Lord's dispensation was concerned, I also felt perfectly at peace with regard to the cause of the affliction. When in August, 1831, the hand of the Lord was heavily laid on me in my family, as related in the first part of this Narrative, I had not the least hesitation in knowing that it was the Father's rod, applied in infinite wisdom and love for the restoration of my soul from a state of lukewarmness. At this time, however, I had no such feeling. Conscious as I was of my manifold weaknesses, failings, and shortcomings, so that I too would be ready to say with the Apostle Paul, "O wretched man that I am!" yet I was assured that this affliction was not upon me in the way of the fatherly rod, but for the trial of my faith. Persons often have, no doubt, the ideal respecting me, that all my trials of faith regard matters connected with money, though the reverse has been stated by me very frequently; now, however, the Lord would try my faith concerning one of my dearest earthly treasures, yea, next to my beloved wife, the dearest of all my earthly possessions. Parents know what an only child, a beloved child, is, and what to believing parents an only child, a believing child, must be. Well, the Father in heaven said, as it were, by this his dispensation, Art thou willing to give up this child to me? My heart responded, As it seems good to thee, my heavenly Father. Thy will be done. But as our hearts were made willing to give back our beloved child to him who had given her to us; so he was ready to leave her to us, and she lived. "Delight thyself also in the Lord; and he shall give thee the desires of thine heart." Psa\_37:4. The desires of my heart were, to retain the beloved daughter, if it were the will of God; the means to return her were, to be satisfied with the will of the

Lord. Of all the trials of faith that as yet I have had to pass through, this was the greatest; and, by God's abundant mercy, I own it to his praise, I was enabled to delight myself in the will of God; for I felt perfectly sure that if the Lord took this beloved daughter, it would be best for her parents, best for herself, and more for the glory of God than if she lived: this better part I was satisfied with; and thus my heart had peace, perfect peace, and I had not a moment's anxiety. Thus would it be under all circumstances, however painful, were the believer exercising faith.

Dec. 31, 1853. During this year the Lord was pleased to give me £638, 11s. 8½d.

## 04.23. Chapter 23 - Three Years of Prosperity

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CHAPTER 23 Three Years of Prosperity.

1854 - 1857. THE SITE SELECTED—SIX THOUSAND ORPHANS IN PRISON—HOW TO ASK FOR DAILY BREAD—REVIEW OF TWENTY-FOUR YEARS—"TAKE NO THOUGHT FOR THE MORROW"—INSURANCE AGAINST BAD DEBTS.

DURING the year ending May 26, 1855, Mr. M. received toward the erection of the second new Orphan House five thousand two hundred and forty-two pounds eighteen shillings threepence, and the whole sum on hand for this object amounted to twenty-three thousand and fifty-nine pounds seventeen shillings eightpence one farthing. After recording the amount thus obtained, he adds:—

I judged that, though I had not such an amount of means in hand as I considered necessary before being warranted to begin to build, yet that I might make inquiries respecting land. Accordingly, I applied in the beginning of February for the purchase of two fields which join the land on which the new Orphan House is built. On these two fields I had had my eye for years, and had purposed to endeavor to purchase them whenever I might be in such a position, as to means for the building fund, that it would be suitable to do so. I found, however, that, according to the will of the late owner of these fields, they could not be sold now. Thus my prospects were blighted. When I obtained this information, though naturally tried by it and disappointed, I said, by God's grace, to myself, "The Lord has something better to give me, instead of these two fields;" thus my heart was kept in peace. But when now the matter was fully decided that I could not obtain those fields, which had appeared to me so desirable for the object, the question arose, what I was to do for the obtaining of land. Under these circumstances some of my Christian friends again asked, as they had done before, why I did not build on the ground which we have around the new Orphan House. My reply was, as before, that it could not be done: 1. Because it would throw the new Orphan House for nearly two years into disorder, on account of the building going on round about it. 2. There would not be sufficient room without shutting in the present house to a great extent. 3. That, as the new Orphan House stands in the centre of our ground, there would not be sufficient room on any of the sides for the erection of a building so large as would be required. I was, however, led to consider whether there was any way whereby we could accomplish the building on the ground belonging to the new Orphan House. In doing so, I found that,—1. By having a high temporary boundary made of old boards, the building ground could be entirely distinct from the present establishment. 2. By building on an entirely different plan from that of the present house, we should not only have room enough; but that, also, 3. The present house would not be so inclosed that the health of the inmates of the establishment would thereby be injured. But there was in connection with this another point which now came under consideration in addition to the particulars already mentioned: it was this. Though for four years past I had never had a doubt as to its being the will of God that I should build accommodation for seven hundred more orphans; yet, at the same time, I had for a long time seen the desirableness of having two houses instead of one, for the seven hundred orphans. This previously formed judgment of having two houses for

three hundred and fifty orphans in each, or four hundred in the one, and three hundred in the other, led me now to see whether there could be another house built on each side of the present new Orphan House; and I judged, from measuring the ground, that there was no objection to this plan. I then called in the aid of architects, to survey the ground, and to make a rough plan of two houses, one on each side, and it was found that it could be accomplished. Having arrived thus far, I soon saw that we should not only save expense by this plan in various ways, but especially that thus the direction and inspection of the whole establishment would be much more easy and simple, as the buildings would be so near together. This, indeed, on being further considered, soon appeared to be a matter of such importance, that if even land could be had but a quarter of a mile off, the difficulties would be greatly increased thereby. At the same time I found that we still should retain so much land for cultivation by the spade as would furnish some out-door employment for many boys, and would produce such kind of vegetables as are the most important for young children to be had fresh out of the ground; or that we could easily rent a piece of ground near for that purpose, though it could not be bought. The result, then, to which I have arrived at present is this: that having seen what could be accomplished on the ground which we have already, I decided to build, without any further delay than was necessary for preparing the plans, at the south side of the new Orphan House, another house for four hundred children. The plans are now ready, and in a very short time, God willing, i.e. as soon as all the necessary preliminary arrangements can be made, the building will commence, which I think will be in the early part of July of the present year (i.e. 1855). This house is intended for our hundred female orphans, bereaved of both parents, from their earliest days until they can be placed out in service. With regard to the other house for three hundred orphans, to be built at the north side of the new Orphan House, nothing definitely can be stated at present. There is enough money in hand to build, fit up, and furnish the house for four hundred orphans, and it is expected that something will be left; but there is not sufficient money in hand, at present, to warrant the commencement of the building of both. As soon, however, as there is, I shall be delighted to take active measures with regard to that for three hundred orphans also. I do not ask persons to help me with their means. I speak to the Lord about my need in prayer, and I do not wait upon him in vain. At the same time I feel it right to state that there is a loud and an abundant call for caring for destitute orphans. On May 26, 1854, I had six hundred and two waiting for admission, each bereaved of both parents by death. Since then one hundred and ninety-seven more have been applied for, making in all seven hundred and ninety-nine. Of these I have been able to receive only thirty-nine during the past year, and forty-five who were waiting for admission have been otherwise provided for, or have died since application was made for them; so that still seven hundred and fifteen orphans are waiting for admission, from three months old and upward. But this number, I state unhesitatingly, would be much larger, had not very many persons refrained from making application in because they judged it would be of no use, as there are already so many waiting for admission. Indeed, there is every reason to believe that there are many tens of thousands of destitute orphans in this country. And what provision is there in the way of orphan establishments it may be asked. At the last census, in 1851, there were in England and Wales thirty-nine orphan establishments, and the total number of orphans, provided for through them, amounted only to three thousand seven hundred and sixty-four; but at the time the new Orphan House was being built there were about six thousand young orphans in the prisons of England. To prevent their going to prison, to prevent their being brought up in sin and vice, yea, to be the honored instrument to win their souls for God,

I desire, by his help, to enlarge the present establishment so as to be able to receive one thousand orphans; and individuals who have purposed not to live for time but for eternity, and to look on their means as in the light of eternity, will thus have an opportunity of helping me to care for these children. It is a great honor to be allowed to do anything for the Lord; therefore I do not press this matter. We can only give to him of his own; for all we have is his. When the day of recompense comes, the regret will only be that we have done so little for him, not that we have done too much.

During the year from May, 1854, to May, 1855, ample means were provided, in answer to prayer only, for the maintenance of the orphans, and for the various purposes of the Scriptural Knowledge Institution. The following statement exhibits the results of Mr. Müller's labors during the year under review:—

During this year four day schools in Bristol, with 184 children in them, were entirely supported by the funds of the Institution; and several other day schools in Devonshire, Cornwall, Suffolk, Ireland, and Scotland, were assisted with copies of the Holy Scriptures. Further, one Sunday school in Bristol, with 158 children, was entirely supported, and seven others in Cornwall, Devonshire, Somersetshire, and Gloucestershire, with about 400 children in them were assisted. Lastly, one adult school, with 133 adults was entirely supported during this year. The amount expended during this year, on these various schools, was £338, 2s. 5d. In connection with all these various schools, I would suggest the following important matter for prayer. From March, 1834, to May 26, 1855, there were 5,956 children in the day schools. In the adult schools there were 2,459 persons. Number of the Sunday-school children amounted to 2,817. Thus, without reckoning the orphans, 11,232 souls were brought under habitual instruction in the things of God in these various schools; besides the many thousands in the schools in various parts of England, Ireland, Scotland, British Guiana, the West Indies, the East Indies, etc., which were to a greater or less degree assisted. The total sum which was expended during the twenty-one years, from March 5, 1834, to May 26, 1855, in connection with the schools, which were either entirely or in part supported by the funds of this Institution, amounted to £7,204, 12s. 8¼d. The number of Bibles, New Testaments, and portions of the Holy Scriptures, which were circulated from May 16, 1854, to May 26, 1855, is as follows:—

Bibles sold, 693. Bibles given away, 890. Testaments sold, 950. Testaments given away, 748. Copies of the Psalms sold, 82. Other small portions of the Holy Scriptures sold, 136.

There were circulated from March 5, 1834, to May 26, 1855, through the medium of this Institution, 13,949 Bibles, 9,047 New Testaments, 188 copies of the Psalms, and 789 other small portions of the Holy Scriptures. The total amount of the funds of this Institution spent on the circulation of the Holy Scriptures, from March 5, 1834, to May 26, 1855, is £3,389, 10s. 1d. The amount spent during this year, £476, 12s. 3d.

During this year there was spent of the funds of the Institution, for missionary objects, the sum of £2,081, 3s. 2d. By this sum fifty-seven laborers in the word and doctrine, in various parts of the world, were to a greater or less degree assisted. The total amount of the funds of the Institution spent on missionary operations, from March 5, 1834, to May 26, 1855, was £16,155, 0s. 5½d.

There was laid out for tracts, from May 26, 1854, to May 26, 1855, the sum of £624, 8s. 4d.; and there were circulated within this year 895,034 tracts and books. The total number of all the tracts and books which were circulated from the beginning up to May 26, 1855, was 3,584,710. The total amount of means expended on this object, from Nov. 19, 1840, to May 26, 1855, was £2,868, 15s. 6¾d. At the commencement of this period there were 298 orphans in the new Orphan House on Ashley Down, Bristol. During the year there were admitted into it 39 orphans. The expenses for the orphans during this year were £4,304, 4s. 7½d.

Without any one having been personally applied to for anything by me, the sum of £74,132, 6s. 10¾d. was given to me for the orphans, as the result of prayer to God, from the commencement of the work up to May 26, 1855, which sum includes the £15,055, 3s. 2¼d. which was the cost of the building, fitting up and furnishing of the present new Orphan House, and the £23,059, 17s. 8¼d., which was in hand on the 26th May, 1855, for the building fund, and the £116, 17s. 8½d., the balance for the current expenses. It may also be interesting to the reader to know that the total sum which was given for the other objects, from the commencement of the work up to May 26, 1855, amounted to £25,239, 8s. 10¾d.; and that which came in by the sale of Bibles and tracts, and by the payments of the children in the day schools, from the commencement, amounted to £4,531, 12s. 10¾d. Besides this also a great variety and number of articles of clothing, furniture, provisions, etc., were given for the use of the orphans.

I have the joy of being able to state that we have great cause for thankfulness in that in the midst of many difficulties our labors among the orphans continue to be blessed, and that especially again and again instances now come before us in which those who were formerly under our care declare themselves on the Lord's side.

Besides being able to meet the expenses for the orphans and the other objects, amounting altogether to £7,832, 7s. 0½d., during this year I was able to add to the building fund £5,242, 18s. 3d. The total income during the year was £13,054, 14s. 4d.

Dec. 31, 1854. During this year there have been received into fellowship 61. The Lord has been pleased to give me during this year £697, 11s. 5d.

One or the other of my readers may be ready to exclaim, six hundred and ninety-seven pounds eleven shillings fivepence! What a large sum! Not one out of a hundred ministers has such a large salary, nor one out of twenty clergymen such a good living! Should you, esteemed reader, say so, my reply is: Indeed, mine is a happy way for the obtaining of my temporal supplies; but if any one desires to go this way, he must,—

1. Not merely say that he trusts in God, but must really do so. Often individuals profess to trust in God, but they embrace every opportunity where they may directly or indirectly be able to expose their need, and thus seek to induce persons to help them. I do not say it is wrong to make known our wants; but I do say 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 in him, he will try whether we really do so, or only profess to do so; and if indeed we trust in him, we are satisfied to stand with him alone.

2. The individual who desires to go this way must be willing to be rich or poor, as the Lord pleases. He must be willing to know what it is to have an abundance or scarcely anything. He must be

willing to leave this world without any possessions.

3. He must be willing to take the money in God's way, to merely in large sums, but in small. Again and again have I had a single shilling given or set to me. To have refused such tokens of Christian love would have been ungracious.

4. He must be 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 which the Lord gives to him, but hoard it up, or if he would live up to his income, as it is called, then the Lord, who influences the hearts of his children to help him with means, would soon cause those channels to be dried up. How it came that my already good income still more increased so as to come to what it is, I have stated in the early part of this volume; it was when I determined that, 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 intrust me with means for my own purse.

Various reasons might have kept me from publishing these accounts; but I have for my object in writing the glory of God, and therefore I delight in thus showing what a loving Master I serve, and how bountifully he supplies my necessities; and I write for the comfort and encouragement of my fellow-believers, that they may be led to trust in God more and more, and therefore I feel it due to them to state how, even with regard to this life, I am amply provided for, though that is not what I seek after.

Up to May 26, 1856, the total income for the building fund was £29,297, 18s. 11½d., so that only about £5,700 more will be required, as far as I am able to see, in order to accomplish to the full my purpose respecting the accommodation for 700 more orphans.

During the year 1855-1856, the wants of the orphans, as well as the demands of the missionary, Bible, tract, and school work, were supplied more amply than ever before, and a blessing rested upon all these departments of labor, as will appear from the following statement:—

During this year four day schools, with 203 children, were entirely supported by the funds of the Institution; and nine day schools were assisted with copies of the Holy Scriptures. Further, one Sunday school, with 158 children, was entirely supported, and eight others were assisted. Lastly, one adult school, with 158 adult scholars, was entirely supported, and two other adult schools, in Kent and Norfolk, were assisted with books. The amount which was spent during this year, in connection with these schools, was £348, 5s. 11¼d.; and the sum total expended during the last twenty-two years, in connection with the schools which were either entirely or in part supported by the funds of this Institution, amounts to £7,552, 18s. 7½d. The number of all the children who were under our care, merely in the schools which were entirely supported by this Institution, from March 5, 1834, to May 26, 1856, was 6,104 in the day schools, 2,911 in the Sunday schools, and 2,611 persons in the adult school. Thus, without reckoning the orphans, 11,626 have been brought under habitual instruction in the things of God in these various schools; besides the many thousands in the schools in various parts of England, Ireland, Scotland, British Guiana, the East Indies, etc., which have been to a greater or less degree assisted.

During this year was expended on the circulation of the Holy Scriptures, of the funds of this Institution, £496, 10s. There were circulated during this year 2,175 Bibles, 1,233 New Testaments, 119 copies of the Psalms, and 155 other small portions of the Holy Scriptures. There have been

circulated since March 5, 1834, through the medium of this Institution, 16,124 Bibles, 10,280 New Testaments, 307 copies of the Psalms, and 944 other small portions of the Holy Scriptures, since March 5, 1834, is £3,886, 0s. 1d.

During this year there was spent, of the funds of the Institution, for missionary objects, £2,501, 9s. 1d. By this sum sixty-one laborers in the word and doctrine, in various parts of the world, were to a greater or less degree assisted. The sum total which has been expended on missionary operations, of the funds of the Institution, since March 5, 1834, is £18,616, 9s. 6½d.

There was laid out for the circulation of tracts, from May 26, 1855, to May 26, 1856, the sum of £791, 1s. 0½d. and there were circulated 812,970 tracts and books. The sum total which has been expended on this object since Nov. 19, 1840, amounts to £3,659, 16s. 7¼d. The total number of all the tracts and books which have been circulated since Nov. 19, 1840, is 4,397,680. At the beginning of this period there were 297 orphans in the new Orphan House. During the past year there have been admitted into it 25 orphans. The total number of orphans who have been under our care since April, 1836, is 622.

Without any one having been personally applied to for anything by me, the sum of £84,441, 6s. 3¼d. has been given to me for the orphans, as the result of prayer to God, since the commencement of the work, which sum includes the £15,055, 3s. 2¼d. which was the cost of the building, fitting up, and furnishing of the present new Orphan House, and the £29,297, 18s. 11½d. received up to May 26, 1856, for the building fund, and the £167, 18s. 11¼d., the balance of the current expenses. The total sum which has been given for the other objects since the commencement of the work amounts to £28,904, 11s. 3¾d.; and that which has come in by the sale of Bibles and tracts, and by the payments of the children in the day schools, from the commencement up to May 26, 1856, amounts to £5,145, 17s.

Dec. 31, 1855. During this year the Lord has been pleased to give me £726, 16s. 2¼d. May 26, 1856. Yesterday evening it was twenty-four years since I came to labor in Bristol. In looking back upon this period, as it regards the Lord's goodness to my family and myself, the Scriptural Knowledge Institution, and the saints among whom I seek to serve him, I exclaim, What has God wrought! I marvel at his kindness, and yet I do not; for such is his manner; and, if it please him that I remain longer on earth, I expect, not fewer manifestations of his love, but more and more.

Since my beloved friend and fellow-laborer and I first came to Bristol, 1,586 believers have been received into fellowship, which number, with the 68 we found in communion, makes 1,654. But out of that number 252 have fallen asleep, 53 have been separated from fellowship, 145 have left us, some, however, merely through circumstances and in love, and 510 have left Bristol; so that there are only 694 remaining in communion. By the contributions received during the year 1856-7, the whole amount on hand for the new building was raised to thirty-one thousand eight hundred seventeen pounds one shilling and elevenpence. For the Bible, tract, and missionary work, and for schools, Mr. M. had the pleasure of receiving and of expending eight hundred and twenty-nine pounds more than in the previous year. For the support of the orphans all means were so abundantly provided that at the end of the year there was on hand a balance of one thousand four hundred and eighty-nine pounds. The following incident illustrates the author's reliance upon God for his own future support. On Oct. 12, 1856, was sent to me a check for one hundred pounds, with the request of the donor to receive this for myself, as the beginning of raising a fund for my support

when advanced in years, and for that of my family. This very kind and well-intended proposal by the donor, who since has died, appeared to me as a subtle temptation laid for me, though far from being intended so by him, to depart from the principles on which I had been acting for twenty-six years previously, both regarding myself and the orphan work. I give the account of this circumstance fully, as it may be profitable to one or other of the readers.

\* \* \* \* OCT. 11, 1856 DEAR SIR:— In admiration of the services which you have rendered to poor orphans and mankind in general, I think it right that some provision should be made for yourself. I think it right to 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 and your labors, as he has hitherto done everything connected with your Institutions.

I am, dear Sir,

\* \* \* \* By God's grace I had not a moment's hesitation as to what to do. While I most fully 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 I therefore sent the following letter in reply:—

BRISTOL, OCT. 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 as minister of the gospel for the last twenty-six years, nor as the director of the Orphan House and the other objects of the Scriptural Knowledge Institution for Home and Abroad. When I am in need of anything, I fall on my knees, and ask God that he would be pleased to give me what I need; and he puts it into the heart of some one or other 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 years, are of the same mind with me. Of this blessed way of living none of us are tired, but become 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 which God had given me, 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; for so I understand your letter. Any gift given to me, unasked for, by those who have it in their heart to help me to supply my personal and family expenses, I thankfully accept; or any donation given to me for the work of God in which I am engaged, I also thankfully accept, as a steward for the orphans, etc.; but your kind gift seems to me especially given to make a provision for myself, which I think would be displeasing to my heavenly Father, who has so bountifully given me my daily bread hitherto. But should I have

misunderstood the meaning of your letter, be pleased to let me know it. 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,

I am, dear Sir, 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, for which object I gladly accepted this sum. The day after that I received another one hundred pounds from the same donor, and four days after that one hundred pounds more, all for the support of the orphans and all from an individual whom I have never seen. In the following words is contained a useful lesson to persons engaged in business:—

Feb. 24, 1857. Received five pounds as a thank-offering to the Lord for preservation from making bad debts the past year. Has it ever occurred to the reader that the Lord only can preserve any one engaged in business from making bad debts? Has it also occurred to the reader that often the Lord is obliged, because we do not use for him, as good stewards, that with which he has been pleased to intrust us, to allow bad debts to be made? Consider these things, dear Christian reader, you who are engaged in business. If you were engaged in mercantile affairs, connected with hundreds of thousands of pounds, you may by the help of God, be preserved year after year from making bad debts, though several millions of pounds should be turned in the course of a few years, provided you keep before you that you are the Lord's steward, and carry on business for him; whilst, on the other hand, thousands of pounds may be lost in one single year, out of only a comparatively small business, because he who carries it on "withholds more than is meet, and therefore it tends to poverty," the Lord being obliged by bad debts (as they are called), which he uses as one of his rods, to deprive his servants of that which was not used aright. The review of the year ending May, 1857, presents us with the following results:—

There have been during this period four day schools entirely supported by the funds of this Institution. There are at present in these four day schools 181 children. In addition to the entire support of these four day schools, six schools were assisted with money, or books, or copies of the Holy Scriptures, or both money and books.

There was one Sunday school, in which there were 175 children, entirely supported by the funds of this Institution; and six others were assisted.

There has been, since the formation of the Institution, one adult school connected with it, the expenses of which have been entirely borne by the Institution, and in which, since March 5, 1834, altogether 2,699 adults have been instructed. The number at present on the books is 72.

There were also two other adult schools assisted during the past year. The total amount of means which has been expended during the last twenty-three years in connection with the schools, which have been either entirely or in part supported by the funds of this Institution, amounts to £7,938, 13s. 4d. The number of Bibles, Testaments, and portions of the Holy Scriptures, which have been circulated since May 26 1856, is as follows:—

Bibles sold, 601. Bibles given away, 1,476. Testaments sold, 829. Testaments given away, 393. Copies of the Psalms sold, 151. Other small portions of the Holy Scriptures sold, 316.

There have been circulated since March 5, 1834, through the medium of this Institution, 18,201 Bibles, 11,502 Testaments, 458 copies of the Psalms, and 1,260 other small portions of the Holy Scriptures. The total amount of the funds of this Institution spent on the circulation of the Holy Scriptures, since March 5, 1834, is £4,407, 7s. 2½d. The amount spent during the past year, £521, 7s. 1½d.

Some time since a brother in the Lord wrote to me that he had it in his heart to visit from house to house, in a large manufacturing town in Yorkshire, and, if possible, to supply each house with a tract, and to seek out persons who were destitute of copies of the Holy Scriptures. I supplied him, therefore, with 10,000 gospel tracts and 30 bibles, and subsequently with 127 more bibles, and finally with 10,000 more tracts and 74 Bibles. The third object of this Institution is, to aid missionary efforts.

During the past year has been spent of the funds of the Institution for this object, the sum or £3,177, 17s. 11½d. By this sum seventy-four laborers in the word and doctrine, in various parts of the world, have been to a greater or less degree assisted. The year before last, I had been enabled to spend on this part of the work more than during any previous year; but the last year I was, by God's help, enabled not only to disburse for this object as much as during the previous year, but £676, 8s. 10½d. more. For this privilege I feel grateful; yet I long to be permitted by the Lord to do much more still. But whilst it has been a source of joy to me to be able to assist seventy-four servants of Christ in many parts of the world, that which was far more than this a cause of thankfulness, was, that almost week by week, and often repeatedly in the same week, I had refreshing intelligence from the brethren whom I sought to help. The letters of these brethren exhibit the fact that the aid conveyed through Mr. M. was most timely, coming often in the hour of sore need. They also give assurance that their labors had been singularly blessed to the conversion of the heathen, and of the ignorant and deluded among whom they preached. The total amount of the funds of the Institution which has been spent on missionary operations, since March 5, 1834, is £21,794, 7s. 6d.

There has been laid out for tracts, from May 26, 1856, to May 26, 1857, the sum of £975, 18s. 7½d.; and there have been circulated within the last year 1,313,301 tracts and books. The sum total which has been expended on this object, since Nov. 19, 1840, amounts to £4,635, 15s. 2¾d. The total number of all the tracts and books which have been circulated since Nov. 19, 1840, is 5,710,981.

Letters from those to whom tracts were sent for distribution, convey the intelligence that in very many instances the tracts were blessed to the conversion of sinners. At the commencement of the last period there were 299 orphans in the new Orphan House on Ashley Down, Bristol. During the past year there were admitted into it 30 orphans, making 329 in all. When the last Report was published, there were 847 orphans waiting for admission. Since then 231 more destitute orphans, bereaved of both parents by death, and some only a few weeks old, have been applied for to be admitted, making 1,078 in all. Of these 1,078 we were only able to receive 30, as has been stated, and 58 either died or were otherwise provided for, as their relatives or friends have informed us, so that there are still 990 waiting for admission. Christian reader, think of these 990 destitute orphans, bereaved of both parents! I have now, however, before me the most pleasant prospect, if the Lord permit, of being able to receive 400 of them in about three months, and also of being permitted to

build the third house of 300 more.

Without any one having been personally applied to for anything by me, the sum of £92,175, 4s. 2½d. has been given to me for the orphans, as the result of prayer to God, since the commencement of the work, which sum includes the £15, 055, 3s. 2¼d. which was the cost of the building, fitting up, and furnishing of the present new Orphan House, and the £31,817, 1s. 11d., which had been received up to May 26, 1857, for the building fund, and the £1,489, 7s. 9d., the balance of the current expenses. It may also be interesting to the reader to know that the total amount which has been given for the other objects, since the commencement of the work, amounts to £33,293, 9s. 10¼d.; and that which has come in by the sale of Bibles, since the commencement, amounts to £2,080, 9s. 10½d.; by sale of tracts, £1,778, 2s. 5d.; and by the payments of the children in the day schools, from the commencement, £2,066, 13s. 4½d. 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 still again and again of cases in which those who were formerly under our care, have been led to declare themselves openly for the Lord, besides those in whom we saw the work of grace manifestly begun before they left the Orphan House.

## 04.24. Chapter 24 - Conclusion

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### CHAPTER 24

#### Conclusion.

1857 - 1860. THE HOUSE FOR FOUR HUNDRED OPENED—PRAYER MORE THAN ANSWERED—THE RESORT IN TROUBLE—AN OUTPOURING OF THE SPIRIT ON THE ORPHANS—LAND FOR A NEW BUILDING PURCHASED—“BUT ONE LIFE TO SPEND FOR GOD”—“SCATTERING, YET INCREASING”—A MEMORABLE YEAR—THE GERM OF THE IRISH REVIVAL—LETTER FROM AN ORPHAN—THE FRUIT OF SIX MONTHS’ PRAYER—THE RESULTS OF THE WORK—REVIVAL AMONG THE ORPHANS.

UNDER date of Nov. 12, 1857, Mr. M. writes:— The long looked-for and long prayed-for day had now 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 things were so far advanced as that the new house was ready for use; and a few days after we began to receive the children into it. How previous this was to me such will be able to enter into, who, having day by day prayed for a blessing for seven years, and often repeatedly on the same day, at last obtain the desire of our heart. Yet this blessing came not unexpectedly to me, but had been looked for, and had, in the full assurance of faith, been expected to be obtained in God’s own time.

Feb. 17, 1858. As far as I am able to judge, I have now all I require in the way of pecuniary means for the third house also, so that I am able to accomplish the full enlargement of the orphan work to one thousand orphans. By the conclusion of the year under consideration, Mr. M. had received, from all sources, thirty-five thousand three hundred and thirty-five pounds nine shillings threepence toward the new Orphan Houses, “being actually three hundred and thirty-five pounds nine shillings threepence more than I had been from the commencement praying for.” The following circumstance, connected with the maintenance and care of the orphans, exhibits the reliance placed upon prayer and faith for relief in every exigency:—

Towards the end of November, 1857, I was most unexpectedly informed that the boiler of our heating apparatus at the new Orphan House, No. 1, leaked very considerably, so that it was impossible to go through the winter with such a leak. Our heating apparatus consists of a large cylinder boiler, inside of which the fire is kept, and with which boiler the water pipes which warm the rooms are connected. Hot air is also connected with this apparatus. This now was my position. The boiler had been considered suited for the work of the winter; the having had ground to suspect its being worn out, and not to have done anything towards its being replaced by a new one, and to have said I will trust in God regarding it, would be careless presumption, but not faith in God. It would be the counterfeit of faith. The boiler is entirely surrounded by brickwork; its state, therefore, could not be known without taking down the brickwork; this, if needless, would be rather injurious to the boiler than otherwise; and as, year after year, for eight winters, we had had no difficulty in

this way, we had not anticipated it now. But suddenly and most unexpectedly, at the commencement of the winter, this difficulty occurred. What then was to be done? For the children, especially the younger infants, I felt deeply concerned that they might not suffer through want of warmth. But how were we to obtain warmth? The introduction of a new boiler would, in all probability, take many weeks. The repairing of the boiler was a questionable matter, on account of the greatness of the leak; but, if not, nothing could be said of it, till the brick-chamber in which the boiler, with Hazard's patent heating apparatus, is inclosed, was, at least in part, removed; but that would, at least as far as we could judge, take days, and what was to be done in the mean time to find warm rooms for three hundred children? It naturally occurred to me to introduce temporary gas stoves, but, on further weighing the matter, it was found that we should be unable to heat our very large rooms with gas except we had very many stoves, which we could not introduce, as we had not a sufficient quantity of gas to spare from our lighting apparatus. Moreover, for each of these stoves we needed a small chimney, to carry off the impure air. This mode of heating, therefore, though applicable to a hall, a staircase, or a shop, would not suit our purposes. I also thought of the temporary introduction of Arnott's stoves; but they would be unsuitable, as we needed chimneys, long chimneys, for them, as they would have been of a temporary kind, and therefore must go out of the windows. On this account, the uncertainty of its answering in our case, the disfigurement of the rooms almost permanently, led me to see it needful to give up this plan also. But what was to be done? Gladly would I have paid one hundred pounds if thereby the difficulty could have been overcome, and the children not be exposed to suffer for many days from being in cold rooms. At last I determined on falling entirely into the hands of God, who is very merciful and of tender compassion, and I decided on having, at all events, the brick-chamber opened, to see the extent of the damage, and to see whether the boiler might be repaired, so as to carry us through the winter. The day was fixed when the workmen were to come, and all the necessary arrangements were made. The fire, of course, had to be let out while the repairs were going on. But now see. After the day was fixed for the repairs, a bleak north wind set in. It began to blow either on Thursday or Friday before the Wednesday afternoon when the fire was to be let out. Now came the first really cold weather which we had in the beginning of last winter, during the first days of December. What was to be done? The repairs could not be put off. I now asked the Lord for two things, viz. that he would be pleased to change the north wind into a south wind, and that he would give to the workmen "a mind to work;" for I remembered how much Nehemiah accomplished in fifty-two days, whilst building the walls of Jerusalem, because "the people had a mind to work." Well, the memorable day came. The evening before, the bleak north wind blew still; but on the Wednesday the south wind blew: exactly as I had prayed. The weather was so mild that no fire was needed. The brickwork is removed, the leak is found out very soon, the boiler-makers began to repair in good earnest. About half-past eight in the evening, when I was going to leave the new Orphan House for my home, I was informed at the lodge that the acting principal of the firm whence the boiler-makers came was arrived, to see how the work was going on, and whether he could in any way speed the matter. I went immediately into the cellar, therefore, to see him with the men, to seek to expedite the business. In speaking to the principal of this, he said in their hearing, "the men will work late this evening, and come very early again to-morrow." "We would rather, sir," said the leader, "work all night." Then remembered I the second part of my prayer, that God would give the men "a mind to work." Thus it was: by the morning the repair of the boiler was accomplished, the leak was stopped, though with great difficulty, and within about thirty hours the

brickwork was up again and the fire in the boiler; and all the time the south wind blew so mildly that there was not the least need of a fire.

Here, then, is one of our difficulties which was overcome by prayer and faith. For nearly three months all went well; but at the end of February another leak appeared, which was worse than the previous one. But over this also we were helped through prayer, so that without any real inconvenience the repairs were accomplished within about thirty hours. From that time the Lord has not tried us any further in this way. While I am writing this it is fine warm weather, and I have ordered in both houses the fires to be discontinued in the heating apparatuses, and, the Lord willing, a new boiler will of course be substituted.

Feb. 2, 1858. "From Newton" one pound. To-day I took the first active steps towards the building of the third house, when immediately afterwards I was informed by letter that a lady in London, an entire stranger to me, had ordered her bankers to send me three hundred pounds for the support of the orphans. I was also further informed in the evening that in two weeks eight hundred pounds shall be paid to me for the work of the Lord. The three hundred pounds was sent the next day, and the eight hundred pounds a fortnight after. See how, with enlargement of the work, the Lord keeps pace with the expenses, helping when help is really needed, often also giving beforehand.

During the year 1857-8, twenty-four schools were supported or assisted out of the funds of the Institution, three thousand nine hundred and sixty-three Bibles and portions of Scripture were circulated, and three thousand five hundred and thirty-one pounds expended for the aid of eighty-two laborers in various parts of the world. From these men Mr. Müller received letters containing the delightful intelligence that their labor had been blessed of the Lord. After giving copious extracts from these letters, Mr. M. adds:—

Such extracts might be greatly multiplied, and, as I said before, a large volume might easily be written; but space forbids me giving any more. I feel it, however, due to the Christian reader to state that there is good reason to believe that many hundreds of souls have been brought to the knowledge of the Lord through the instrumentality of these brethren within the last year; and may we not hope that even that which is known is not nearly all that the Lord has been pleased to accomplish through them? How seasonably, often, the help for which I had labored in prayer has come to these dear servants of Christ, the following extracts from letters may show, though hundreds of similar letters have been received by me within the last twenty years. May 19, 1858. "I gratefully acknowledge the Lord's goodness in the receipt of your check for ten pounds. Being brought low, my dear wife and myself, when specially waiting on him last evening, pleaded with the Lord that he would graciously send a supply this morning; and again we have the proof of his love by your letter and its contents. Bless the Lord, O my soul! With many thanks to you, in which my dear wife unites, I am," etc.

Feb. 27, 1858. "O, how my heart goes out towards you for your affectionate remembrance of us in our low estate! Not a shilling had we in the house, nor any human prospect of any money, when your remittance of five pounds reached us." A laborer on the Continent writes on Dec. 17, 1857: "We received yesterday your kind note inclosing eight pounds. The very day you sent your letter to the post-office, the 12th instant, was a day set apart for prayer, with fasting, to ask the Lord for means."

There were also circulated during the year 1,334,791 tracts and books. Letters received from the persons who distributed them show that they were greatly blessed in awakening and converting souls. At the commencement of the last period there were 299 orphans in the new Orphan House on Ashley Down, Bristol. During the past year there were admitted into it, and into the new house for 400, altogether 219 orphans. The total number of orphans who have been under our care since April 11, 1836, is 871. The opening of the new house for 400 orphans, which is not a wing of the house that has been before in existence, but an entirely distinct establishment, and larger than the former, has made it needful to distinguish between these two houses in this way, that the house which was opened on June 18, 1849, is now called the new Orphan House No. 1, and the one which was opened on Nov. 12, 1857, is called the new Orphan House No. 2. The new Orphan House No. 1 is fitted up for the accommodation of 140 orphan girls above seven years of age, 80 orphan boys above seven years, and 80 male and female orphans from their earliest days, till they are about seven or eight years of age. The infants, after having passed the age of seven or eight years, are removed into different departments for older boys and girls. The new Orphan House No. 2 is fitted up for 200 female infant orphans, and for 200 elder female orphans.

Without any one having been personally applied to for anything by me, the sum of £102,714, 9s. 6d. has been given to me for the orphans, as the result of prayer to God, since the commencement of the work, which sum includes the amount received for the building fund for the houses already built and the one to be built. It may also be interesting to the reader to know that the total amount which has been given for the other objects, since the commencement of the work, amounts to £38,297, 12s. 11½d.; and that which has come in by the sale of Bibles since the commencement amounts to £2,222, 4s. 3½d., by the sale of tracts, £2,294, 6s. 11½d., and by the payments of children in the day schools, from the commencement, £2,138, 11s. 4¼d.

During the past twenty-two years the Spirit of God has been again and again working among the orphans who were under our care, so that very many of them have been brought to the knowledge of the Lord; but we never had so great a work, and at the same time one so satisfactory, with so short a time, as during the past year. I will enter somewhat into details for the benefit of the reader. There are one hundred and forty elder girls in the new Orphan House No. 1, of whom, at the beginning of the last period, ten were considered to be believers. On May 26, 1857, the death of an orphan, Caroline Bailey, took place. The death of this beloved girl, who had known the Lord several months before she fell asleep, seems to have been used by the Lord as a means of answering in a goodly measure our daily prayers for the conversion of the orphans. It pleased God at the beginning of the last period mightily to work among the orphans, so that all at once, within a few days, without any apparent cause, except it be the peaceful end of the beloved Caroline Bailey, more than fifty of these girls were brought to be under concern about their souls, and some with deep conviction of sin accompanying it, so that they were exceedingly distressed. And how is it now? my readers may ask; for young persons are often apparently much concerned about the things of God, but these impressions pass away. True, dear reader, I have seen this myself, having had to do with many thousands of children and young persons within the last thirty years. Had, therefore, this work among the orphans begun within the last few days, or even weeks, I should have passed it over in silence; but more than a year has now elapsed since it commenced, and it will, therefore, give joy to the godly reader to hear that in addition to those ten who were previously believers, and of whom one has been sent to service, there are twenty-three girls

respecting whom for several months there has been no doubt as to their being believers; two died in the faith within the year; and there are thirty-eight more who are awakened and under concern about their souls, but respecting whom we cannot speak as yet so decidedly. All this regards only one branch of the Orphan Establishment, the elder girls of the House No. 1. In addition to this, I am glad also to be able to state that among the other girls in the New House No. 2, and among the boys also, some are interested about the things of God; yea, our labors begin already to be blessed to the hearts of some of the new received orphans.

Continuing the narrative of the progress of the new Orphan Houses, Mr. M. writes under date of Oct. 29, 1858:— In the last Report I stated that I was looking out for land for the third house. Regarding this, I waited day by day upon God. But for many months it pleased him to exercise my faith and patience. When, more than once I seemed to have obtained my desire, I again appeared further from it than ever. However, I continued to pray and to exercise faith, being fully assured that the Lord's time was not yet come, and that, when it was, he would help. And so it proved. At last, in September, 1858, I obtained eleven and a half acres of land, quite close to the new Orphan Houses No. 1 and No. 2, and only separated from them by the road. On these eleven and a half acres of land a house is built. The price for the house and land was three thousand six hundred and thirty-one pounds fifteen shillings, being more money than I should have seen it right to expend on the site, had it not been of the utmost importance that the third house should be quite near the other two, to facilitate the superintendence and direction of the establishment. Thus, at last, this prayer also was answered, concerning which I had been waiting upon God for so many months, and concerning which the difficulties as to sight and reason seemed so great, but respecting which my mind was continually at peace; for I was sure that, as I was doing God's work, he would, in his own time, help me in this particular also. The longer I go on in this service, the more I find that prayer and faith can overcome every difficulty.

Having now obtained land, and so much, my desire was to make the best use of it, and to build for four hundred orphans, instead of for three hundred, as I had previously purposed to do. After having had several meetings with the architects, and finding that it was possible to accommodate, with comparatively little more expense, four hundred and fifty orphans, instead of four hundred, I finally determined on that number, so as to have eventually one thousand one hundred and fifty orphans under my care, instead of one thousand, as for several years previously had been contemplated. The greatness of the number of destitute children bereaved of both parents by death,—together with the greatness of the Lord's blessing, which has during all these many years rested upon my service in this way,—and the greatness of the Lord's help in giving me assistants and helpers in the work as well as means,—and above all, the deep realization that I have but one life to spend for God on earth, and that that one life is but a brief life;—these were the reasons which led me to this further enlargement. To this determination of a still further enlargement I came solely in dependence upon the living God for help, though the increase of expense for the building fund, on account of the purchase of the land, and accommodation to be built for the additional one hundred and fifty orphans more than had been from the beginning contemplated, would not be less than from six thousand to seven thousand five hundred pounds more than I had originally expected the total of the premises, which were to be erected, would cost; and though, in addition to this, the yearly additional expenditure for the maintenance of these one hundred and fifty orphans, beyond the intended number of one thousand, could not be less than one thousand eight

hundred pounds a year. But none of these difficulties discouraged me.

Nov. 27. It is this day a twelvemonth since we began to receive fresh children into the new Orphan House No. 2. Since then the mercies of the Lord have been very many, and his help has been very great. There have been received from Nov. 27, 1857, to Nov. 27, 2858, altogether three hundred and eight orphans. Such a year I never spent in this service,—one so full of help and blessing in every way.

Jan. 4, 1859. Received seven thousand pounds, which was entirely left at my disposal, as the work of God in which I am engaged might more especially require it. When I decided at the end of October, 1858, to build for four hundred and fifty orphans, instead of three hundred, I needed several thousand pounds more, and was fully assured that God would give me the required means, because in reliance upon him, and for the honor of his name, I had determined on this enlargement; and now see, esteemed reader, how the Lord honored this my faith in him!

Jan. 12. From Westerham, in eighty-eight small donations, £4, 8s. 6d. Without my knowledge these eighty-eight small donations had been contributed, and were sent to me. May 26. During the year now closing, four thousand one hundred and forty-nine pounds seventeen shillings fivepence was expended in aid of ninety-one brethren laboring in England, Scotland, Ireland, Belgium, France, Switzerland, Sardinia, Canada, Nova Scotia, East Indies, China, and British Guiana. Also, during the past year 1,885,401 tracts and books have been circulated. At the commencement of the last period there were four hundred and ninety-nine orphans in the new Orphan Houses No. 1 and No. 2. On May 26, 1859, there were six hundred and seventy-two orphans in the two houses, i.e. in No. 1, 299, and in No. 2, 373. The total of orphans who have been under our care since April 11, 1836, is 1,083.

Though during the past year we have not had so great and so sudden a work of the Spirit of God going on among the orphans as during the previous year, when, within a few days, above fifty out of one department of one hundred and forty girls were suddenly brought under deep concern about their souls; yet, the blessing of the Lord has not been withheld even spiritually. There are already many caring about the things of God among the four hundred and twenty-four orphans who were received within the last eighteen months, and who ask it, as a privilege, to be allowed, in the summer, to take their Bibles with them to bed, so that, should they awake in the morning before the bell is rung, they may be able to read it. Out of the thirteen girls who were sent to service, nine had been believers for some time before they left the establishment. When I began the orphan work, one of the especial objects which I had in view was to benefit the church of Christ at large; by the accounts which I might be enabled to write in connection with this service; for I expected, from the beginning, to have many answers to prayer granted to me, and I confidentially anticipated that the recording of them would be beneficial to believers, in leading them to look for answers to their own prayers, and in encouraging them to bring all their own necessities before God in prayer. I likewise firmly believed that many unconverted persons would, by means of such writings, be led to see the reality of the things of God. As I expected, so it has been. In very many instances the reading of the Reports of this Institution, or the "Narrative of the Lord's Dealings" with me, has been blessed by God to the conversion of those who knew not our Lord Jesus. In thousands of instances, likewise, believers have been benefited through them, being thereby comforted, encouraged, led more simply to the Holy Scriptures, led more fully to trust in God for

everything; in a word, led, in a greater or less degree, to walk in the same path of faith in which the writer, by the help of God, is walking. The thousands of instances of blessing which have been brought before me during the past twenty-four years (for almost daily I have heard of fresh cases, and often of several on the same day), have only still further led me to earnestness in prayer, that the Lord would condescend to use these publications still more, and make them a blessing to many tens of thousands of his children, and to many tens of thousands of the unconverted. And now the reader will rejoice with me, when he reads what follows. I am the more led to relate the following, that the godly reader more than ever may be encouraged to prayer, and, also, that an accurate<sup>1</sup> statement may be given of this fact, which has been already referred to in many public places in connection with revival-meetings, and which likewise has been several times stated in print.

1 Rev. Dr. Sawtell, in a letter to Dr. Wayland, remarks: "So scrupulous was Mr. Müller about stating the facts correctly, and so solicitous lest a wrong impression should be conveyed, or lest any statement of importance should be made on insufficient authority, that he sent to Ireland for Mr. McQuilkin, who, at his request, came to Bristol. Mr. Müller there examined personally into the facts, and only on becoming satisfied of its verity did he insert in his annual Report for 1860 the statement in regard to the connection between his Narrative and the commencement of the Irish Revival."

It is interesting to find that Mr. Müller's account of the origin of the revival accords with the statements contained in Prof. Gibson's admirable work, "THE YEAR OF GRACE," in which he details the events of the recent wonderful work of grace in Ireland. (See Chaps. III—VIII.)—ED. In November, 1856, a young Irishman, Mr. James McQuilkin, was brought to the knowledge of the Lord. Soon after his conversion he saw my Narrative advertised. He had a great desire to read it, and procured it accordingly, about January 1857. God blessed it greatly to his soul, especially in showing to him what could be obtained by prayer. He said to himself something like this: See what Mr. Müller obtains simply by prayer. Thus I may obtain blessing by prayer. He now set himself to pray that the Lord would give him a spiritual companion one who knew the Lord. Soon after, he became acquainted with a young man who knew the Lord. These two began a prayer meeting in one of the Sunday schools in the parish of Connor. Having his prayer answered in obtaining a spiritual companion, Mr. James McQuilkin asked the Lord to lead him to become acquainted with some more of his hidden ones. Soon after, the Lord gave him two more young men, who knew the Lord previously, as far as he could judge. In autumn, 1857, Mr. James McQuilkin stated to these three young men, given him in answer to believing prayer, what blessing he had derived from my Narrative,—how it had led him to see the power of believing prayer; and he proposed that they should meet for prayer, to seek the Lord's blessing upon their various labors in the Sunday schools, prayer meetings, and preachings of the gospel. Accordingly, in autumn, 1857, these four young men met together for prayer in a small schoolhouse near the village of Kells, in the parish of Connor, every Friday evening. On January 1, 1858, the Lord gave them the first remarkable answer to prayer in the conversion of a farm servant. He was taken into the number, and thus there were five who gave themselves to prayer. Shortly after, another young man, about twenty years old, was converted; there were now six. This greatly encouraged the other three who first had met with Mr. James McQuilkin. Others now were converted, who were also taken into the number; but only believers were admitted to these fellowship meetings, in which they read,

prayed, and offered to each other a few 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 most quietly, though many souls were converted. There were no physical prostrations, as afterwards. About Christmas, 1858, a young man from Ahoghill, who had come to live at Connor, and who had been converted through this little company of believers, went to see his friends at Ahoghill, and spoke to them about their own souls and the work of God at Connor. His friends desired to see some of these converts. Accordingly, Mr. James McQuilkin, with two of the first who met for prayer, went, on February 2, 1859, and held a meeting at Ahoghill in one of the Presbyterian churches. Some believed, some mocked, and others thought there was a great deal of presumption in these young converts; yet many wished to have another meeting. This was held by the same three young men, on February 16 1859; and now the Spirit of God began to work, and to work mightily. Souls were converted, and from that time conversions multiplied rapidly. Some of these converts went to other places, and carried the spiritual fire, so to speak, with them. The blessed work of the Spirit of God spread in many places. On April 5, 1859, Mr. James McQuilkin went to Ballymena, held a meeting there in one of the Presbyterian churches, and on April 11 held another meeting in another of the Presbyterian churches. Several were convinced of sin, and the work of the Spirit of God went forward in Ballymena. On May 28, 1859, he went to Belfast. During the first week, there were meetings held in five different Presbyterian churches, and from that time the blessed work commenced at Belfast. In all these visits he was accompanied and helped by Mr. Jeremiah Meneely, one of the three young men who first met with him after the reading of my Narrative. From this time the work of the Holy Ghost spread further and further; for the young converts were used by the Lord to carry the truth from one place to another.

Such was the beginning of that might work of the Holy Spirit, which has led to the conversion of many tens of thousands, and which is still going on even in Ireland, and the blessed results of which are still felt in Scotland, England, and other countries. It is almost needless to add, that in no degree the honor is due to the instruments, but to the Holy Spirit alone, yet these facts are stated in order that it may be seen what delight God has in answering abundantly the believing prayers of his children.

Seeing, then how greatly he has condescended to own these records regarding his willingness to listen to prayer, made to him in the name of the Lord Jesus, I am delighted, at the close of another year, in connection with this Institution, to recount a few of the very many instances in which God has been pleased to answer our prayers, and to grant blessing to rest upon the various objects of this Institution; yea, blessing greater far than during any part of the past twenty-six years, while it has been in operation.

Up to May 26, 1850, Mr. M. received for the building fund the sum of £45,113, 14s. 4½d. In May, 1859, I had in hand for the Bible, school, tract and missionary funds, £2,009, 11s. 2½d., a balance far greater than I ever had had before. This arose not from the fact of unwillingness to spend the means which the Lord had been pleased to intrust me with, but chiefly from the fact that some large donations had come in during the last part of the previous year; and I had not, as a steward who desires to act in the fear of God, had opportunities brought before me to spend all. But much as the balance was, all the various schools, directly or indirectly connected with the Institution, required means; the circulation of the Holy Scriptures and tracts, which objects increase more and more, needed much, in order to enter every suitable open door; and lastly, and especially, the

ninety-one preachers of the gospel in various parts of the world, on my list on May 26, 1859, required a large sum to aid them. All these various objects, therefore, needed so much, that the balance, large as it was, would have lasted but a short time, had not the living God, who has been my helper from the beginning, and to whom I have looked, and looked alone, opened, in answer to our prayers, his bountiful hands, and sent in more before the balance was expended; so that, though without any human probability of meeting even one half of the probable expenses in connection with these objects, not only have I been able to meet the whole, but also, so bountifully has God helped, that though the expenses were £1,584, 7s. 3¼d. more than during the preceding year, I had not only enough, but even a larger balance was left than at the end of the previous year.

Jan. 31, 1860. On this day I received a donation of three thousand pounds, of which I took for these objects two thousand pounds. Day by day, during this period also, I had been asking the Lord for means for these objects; and day by day I had been entreating him that he would be pleased to enable me to accomplish during this period as much as during the former one in the way of circulating the Holy Scriptures and tracts, and in aiding missionary operations, though I had no natural prospect whatever of being able to do so. My eyes were alone directed to the living God, who year after year for many years past had allowed me to increase the operations of these three objects, notwithstanding the continual increase of expense in connection with the orphan work; and thus I expected, fully expected, though all appearance was against it, that during this period also I should be again helped by God, the living God. Think, then, Christian reader, how great my spiritual refreshment, when, by this one donation in a great measure, I saw these my daily prayers being again answered. In like manner may you, in your sphere of service, in your family affairs, in your business, in your profession, in your various temporal or spiritual necessities, have your prayers answered.

Dec. 9, 1859. To-day it is twenty-four years since the orphan work commenced. What has God wrought! There have been received since then altogether 1,129 orphans, and during the last two years and two months alone 469, so greatly has the work increased of late. We have now 700 orphans under our care.

Dec. 10. The following letter was received to-day from an apprentice:—

MOST BELOVED SIR: With feelings of gratitude and great thankfulness to you for all the kindness I experienced whilst under your care, and for now apprenticing me to a suitable trade whereby I can earn my own living, I write you these few lines. I arrived at my destined abode in safety, and was kindly received by master and mistress. Dear sir, 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 when in that happy Orphan House; for it was there I was brought to know Jesus as my Saviour; and I hope to have him as my guide through all my difficulties, temptations, and trials in this world; and, having him for my guide, I hope to prosper in my trade, and thereby show my gratitude to you for all the kindness I have received. Please to accept my gratitude and thanks; and I hope you will be spared many, many more years, to care for poor destitute children like me. I am sure I shall often look back with pleasure and regret to the time I was in that happy home,—with pleasure that I lived there, and regret that I left it. Begging you to accept my grateful thanks, and with my kind love to Mr. L—, Mr. B—, Mr. W—, and Mr. S—,

I am, dear sir, Yours gratefully,

\* \* \* \* The Christian reader, I doubt not, in perusing such letters, will with us thank God for condescending to give such blessing, such abundant blessing, to our labors.

Feb. 14, 1860. Two pounds ten shilling sixpence, with the following letter:— MY DEAR BROTHER IN THE LORD JESUS CHRIST: Will you please accept an order for two pounds ten shillings sixpence by the same post, for the dear orphans under your care? The history of this small sum is as follows. About seven and a half years ago your Narrative was put into my hands, which the Lord very greatly 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 glorious cause. From that time to the present we had no claims upon any person for a single penny; nor have we made known our wants to any, 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, blessed be his name! My dear wife, as well as myself, from the very first had a strong desire to help you a little in your blessed work of love and labor of faith; but, for a long time, owing to the continued ill-health of my wife, and the growing expenses of our family, we never seemed to have any money to spare; so all we did was to wish, desire, and talk about it, and say how happy we should be if the Lord would enable us to do so. At length, we both felt we were acting wrong, and on the eighth of August last we solemnly decided we would give the Lord back a tenth of the money he was pleased to send us, though at that time we were very poor, I may add in deeper poverty than we had ever been before' yet, under those circumstances, we were enabled in the strength of the Lord to come to the above decision and act up to it that very morning; and the peace and joy we both felt it is in vain for me to attempt to describe. The Lord has kept us firm ever since, and instead of having less for our own use, we have had even more; so, dear sir, this sum is the fruit of six months' prayers. Pardon me for troubling you with so long an account of so trifling a sum; but I want you to bless our heavenly Father for his goodness to us his unworthy servants, and to remember us in your petitions at a throne of grace.

I am, my dear brother, Yours very affectionately and respectfully,

\* \* \* \*

During the year 1859-60 there have been received for the orphans 3,542 separate sums. Of these there were 1,494 under 5s. 560 above 5s. and not exceeding 10s., 614 above 10s. and not exceeding £1, 288 above £1 and not exceeding £2, 411 above £2 and not exceeding £5, 93 above £5 and not exceeding £10, 49 above £10 and not exceeding £20, 10 above £20 and under £50, 11 of £50, 1 of £59, 19s. 9d., 1 of £62, 17s., 1 of £89. 4s., 1 of £96, 12s. 3d., 5 of £100, 2 of £500, and 1 of £1,500. Among these donations were some from East India, Australia, Cape of Good Hope, Saxony, Holland, South America, United States, from vessels on the ocean, and from missionaries among the brethren.

During the year under consideration twenty-three schools in England were supported or aided by the funds of the Institution. In all these the teachers are persons of piety, and instruction is given not only in secular knowledge, but in the way of salvation. Without reckoning the orphans, 13,124 souls have been brought under habitual instruction in the things of God in these various schools; besides the many thousands in the schools in the various parts of England, Ireland, Scotland,

British Guiana, the West Indies, the East Indies, etc., which have been to a greater or less degree assisted. The total amount of means which has been expended during the last twenty-six years in connection with the schools, which have been either entirely or in part supported by the funds of this Institution, amounts to £9,275, 0s. 8½d. The number of Bibles, Testaments, and portions of the Holy Scriptures, which have been circulated since May 26, 1859, is as follows: Bibles sold, 579. Bibles given away, 1,120. Testaments sold, 409. Testaments given away, 725. Copies of the Psalms sold, 63. Other small portions of the Holy Scriptures sold, 248.

There have been circulated since March 5, 1834, through the medium of this Institution, 24,768 Bibles, 15,100 Testaments, 719 copies of the Psalms, and 1,876 other small portions of the Holy Scriptures. The amount of the funds of the Institution spent during the past year on the circulation of the Holy Scriptures is £398, 3s. 7d. The total amount spent since March 5, 1834, is £5,681, 13s. 3½d.

During the past year has been spent of the funds of the Institution, in aid of missionary efforts at home and abroad, the sum of £5,019, 6s. 1d. By this sum one hundred and one laborers in the word and doctrine, in various parts of the world, have been to a greater or less degree assisted. It is an interesting fact that these laborers are located in England, Scotland, Ireland, Belgium, France, Switzerland, Sardinia, Canada, Nova Scotia, East India, China, and British Guiana. The laborers aided by the Institution were peculiarly blessed during the year 1859-60. While the preaching of those laboring in foreign lands was very useful, the brethren preaching in Ireland and Scotland were signally favored with success, and were permitted to see in a wonderful measure the fruit of their prayers and toils. A single extract only can be given from the letter of a laborer in Scotland. A devoted servant of Christ has been laboring in a manufacturing town in Scotland, where, by means of schools, Bible classes, visiting from house to house, and preaching the gospel among thousands of the most wretched, most debased, and most ignorant, he seeks to win souls for the Lord. In this service he has been going on year after year. In a measure his labors had been blessed up to the period of the last Report, but far more abundantly since, as the following account, given by himself to me in a letter dated Oct. 28, 1859, will show:—

“This month, through which we have passed, has brought me to a point in my history which for years I have contemplated and looked forward to with deeper and more intense desire than to any anticipated event in my whole life. More than thirty years ago there sprang up in my soul a longing and craving for the effusion of the Holy Ghost on the church and on the world, such as would extend throughout the whole of Scotland. For this I have labored, and spoken, and prayed increasingly. As I grew older, the craving for this blessing grew stronger. To see it became the ruling passion of my soul, and, as years rolled away, my hope of seeing it realized strengthened apace. On this season of expected blessing we seem at length to have entered. The religious movement is creeping steadily along the whole of the west of Scotland. It has not acquired a sudden or very powerful momentum. We are, so far as I can judge, in the initiatory stage in all the points where the work has found a settlement. A sound has gone out as from the Lord; the rumor travels on, and in its course awakens the careless, opens the ear, quickens the attention, and everywhere is making preparation for something coming. This note of preparation is calling the people together. Their ear is open to listen. In every place this hearing is bringing faith in its train; men are turning to God; intensity is given to those silent cases of conviction where for months or years there has been concern ebbing and flowing with circumstances. Not a few of these have

come to light through their concern all at once ripening into deep distress. Forced out of the old ruts in which they have moved, they are forced to venture their all into the hands of Jesus, and are set at liberty. Such has been the process at work here. I am continually falling in with solitary cases, and a number of these have found peace. It would take far more time than I can spare to record their history, and how they obtained deliverance." The total amount of the funds of the Institution which has been spent on missionary operations since March 5, 1834, is £34,495, 3s. 4d.

There has been laid out for tracts and books, from May 26, 1859, to May 26, 1860, the sum of £1,650, 11s. 4¾d.; and there have been circulated within the last year 2,562,001 tracts and books. The sum total which has been expended on this object, since Nov. 19, 1840, amounts to £8,064, 12s. 6½d. The total number of all the tracts and books which have been circulated since Nov. 19, 1840, is 11,493,174.

During the past year there were again circulated 676,600 tracts and books more than during the year before. The great number of laborers for God who have been raised up for service within the last two years in various parts of the world, and the mighty working of the Spirit of God, which has created in multitudes a desire gladly to receive tracts and books, account for this. Nor is there in these two particulars a decrease, but a continual increase. So great has been the call for tracts that of late we have sent out repeatedly 100,000 in one week, for gratuitous circulation, and sometimes even more than this. When the mighty working of the Spirit of God commenced in Ireland, I sought from the beginning to send very large supplies of tracts to Belfast and elsewhere, in order that thus the holy flame might be fanned, as it were, and that in the very outset the simplicity of the gospel might be set before the young converts. About two millions of the tracts and books circulated during the past year were given away gratuitously. Hundreds of believers have been engaged in spreading them abroad, not merely in many parts of England, Scotland, and Ireland, but in various other parts of the world. At the commencement of the last period, there were 672 orphans in the new Orphan Houses No. 1 and No. 2. During the past year were admitted into the two houses 70 orphans. On May 26, 1860, there were just 700 orphans under our care, our full number in the two houses, i.e. in No. 1, 300, in No. 2, 400. The total number of orphans who have been under our care since April 11, 1836, is 1,153.

Without any one having been personally applied to for anything by me, the sum of £133,528, 14s. has been given to me for the orphans, as the result of prayer to God, since the commencement of the work, which sum includes the amount received for the building fund for the houses already built and the one to be built. It may also be interesting to the reader to know that the total amount which has been given for the other objects since the commencement of the work amounts to £51,777, 14s. 11d.; and that which has come in by the sale of Bibles, since the commencement, amounts to £2,530, 4s. 5½d.; by sale of tracts £3,546, 19s. 1¼d.; and by the payments of the children in the day schools, from the commencement, £2,304, 18s. 9d. Besides this, also, a great variety and number of articles of clothing, furniture, provisions, etc., have been given for the use of the orphans.

Day after day, and year after year, by the help of God, we labor in prayer for the spiritual benefit of the orphans under our care. These our supplications, which have been for twenty-four years brought before the Lord concerning them, have been abundantly answered in former years in the conversion of hundreds from among them. We have also had repeated seasons in which, within a

short time, or even all at once, many of the orphans were converted. Such a season we had about three years since, when within a few days about sixty were brought to believe in the Lord Jesus; and such seasons we have had again twice during the past year. The first was in July, 1859, when the Spirit of God wrought so mightily in one school of 120 girls, as that very many, yea, more than one half, were brought under deep concern about the salvation of their souls. This work, moreover, was not a mere momentary excitement; but, after more than eleven months have elapsed, there are 31 concerning whom there is full confidence as to their conversion, and 32 concerning whom there is likewise a goodly measure of confidence though not to the same amount as regarding the 31. There are therefore 63 out of the 120 orphans in that one school who are considered to have been converted in July, 1859. This blessed and mighty work of the Holy Spirit cannot be traced to any particular cause. It was, however, a most precious answer to prayer. As such we look upon it, and are encouraged by it to further waiting upon God. The second season of the mighty working of the Holy Spirit among the orphans, during the past year, was at the end of January and the beginning of February, 1860. The particulars of it are of the deepest interest. A very profitable pamphlet might be written on the subject. I have prayed again and again for guidance how to act, and have at last come to the decision not to relate the details, lest the dear children, who would recognize themselves in the description, should be injured; for my experience of laboring twenty-six years among children, and of having had to deal with so many very young believers, has led me to the full conviction that it is injurious to make them prominent. If God makes them prominent by using them as evidently he is using children in these days, we have only to admire and to praise; but this is very different from ourselves making them prominent. I must therefore content myself by stating that this great work of the Spirit of God in January and February, 1860, began among the younger class of the children under our care, little girls of about six, seven, eight, and nine years old; then extended to the older girls, and then to the boys; so that within about ten days above 200 of the orphans were stirred up to be anxious about their souls, and in many instances found peace immediately, through faith in our Lord Jesus. They at once requested to be allowed to hold prayer meetings among themselves, and have had these meetings ever since. Many of them also manifested a concern about the salvation of their companions and relations, and spoke or wrote to them about the way to be saved. Should the believing reader desire to know how it has been with these children since the end of January and the beginning of February, our reply is, we have, in most cases, cause for thankfulness. The present state of the 700 orphans, spiritually, is, that there are 118 under our care, regarding whose conversion we have full confidence; 89 regarding whom we have also confidence, though not to that full degree as concerning the 118; and 53 whom we consider in a hopeful state. To these 260 are to be added the 14 who were sent out as believers, and the three who died in the faith during the past year. It is to be remembered that very many of the children in the Orphan Houses are quite young, as we have received them from four months old and upward. During no year have we had greater cause for thanksgiving on account of the spiritual blessing among the children than during the last; AND YET WE LOOK FOR FURTHER AND GREATER BLESSING STILL.

## 04.25. Appendix 1

### APPENDIX 1

Mr. Müller is constantly receiving not only contributions in money, but a great variety of useful articles, which are regularly sent to a shop provided for their sale. The following list of such articles, given anonymously during the first six months of the year 1859-60, will not be without interest to the reader, as showing by what an endless diversity of means resources are furnished for the work in which Mr. Müller is engaged:—

June. A bead bag, a bouquet-holder, 6 gilt brooches, a gilt bracelet, a waist-buckle, and an agate heart.—5 pairs of knitted travelling shoes, a compass and thermometer, a court-plaster case, a guinea piece, 2 half franc pieces, a copper coin, 4 rings, a brooch, a gold pencil-case, a pair of earrings, top of a seal, and a gold waist-buckle.—A silver watch guard, a small brooch, a breastpin, and a ring.—12 pairs of garters.—A sofa tidy.—A small stereoscopic box. 6 frocks, 6 shirts, 4 pocket-handkerchiefs, 2 pairs of socks, 2 nightcaps, 12 kettle-holders, 2 pairs of wristlets, 4 thimbles, 2 brooches, steel slides, a bracelet, and waist-buckle. A bead mat, 2 bags, a penwiper, 3 book-marks, and a scent-bag.—A pencil, 2 pairs of spectacles, a smelling-bottle, a pocketbook, some gloves, stockings, combs, and various articles of clothing, etc., together with a half-sovereign.

July. An old silver watch, an old metal watch, and an old shilling.—2 coats, 1 jacket, one waistcoat, 1 pair of trousers, and 1 pair of gaiters. 6 dresses, a body, and 2 shillings.—9 penwipers, 4 babies' shirts, 9 mats, 1 pair of baby's boots, 2 nightcaps, 6 pinafores, 2 pairs of watch pockets, 1 ribbon mat, 1 pincushion, 2 needlebooks, and 3 book-markers.—2 dolls, 2 dolls' hats, a pair of bracelets, a pincushion, a needlebook, a shaving cloth, a sampler, 2 pairs of cuffs, a kettle-holder, a pen wiper, a pair of baby's shoes, a book-mark, a bag, a watch-guard, a pinafore, and a pamphlet.—2 buckles, a smelling-bottle, some mock pearls, 3 hair bracelets, a hair ring, and a wig.

August. Some fancy envelopes.—A ring, 2 shirt studs, and a watch-hook.—A pattern for a collar—A ring from Stroud.—12 new bonnets.—A brooch, a bracelet, a book-mark, some cuffs, a pattern for work, and some trimming.—A frame for ladies' work.—“From the friend at Devizes,” 2 skirts of dresses, a jacket, and a shawl.—Some pencil lead for polishing.—Some knitting and sewing cotton.—2 old wedding rings.—3 balls.—8 book-marks, 4 postage-stamp cases, and 6 pincushions.

September. A parcel containing some worsted, some brass thimbles, bodkins, and needles.—4 black ostrich feathers, 1 white ditto, 4 colored drawings.—3 pairs of socks, 6 pairs of stockings, and 2 waistcoats.—A pair of patent renovators (or flesh gloves).—A small work-bag of silk and straw. —A guinea piece, a lace habit shirt, a pair of lace sleeves, and a French cambric handkerchief.—3 collars, 1 pocket handkerchief, and 1 pair of sleeves.—2 flannel petticoats, a table cover, a silver wine-strainer, a silver marrow spoon, 1 sugar spoon, a punch ladle, 6 chemises, and 6 pinafores.—A small hamper of books.—1 alpaca coat, 1 check waistcoat, 1 pair

of trousers, 3 pairs of shoes, 1 travelling cap, 1 pair of spectacles in case, 2 pairs of boots, 2 muffetees, 1 pair of gaiters, 1 pair of boots, 8 copper pens, 1 pair of slippers, 1 black leather bag, 1 pair of new boots, 1 coat, 1 waistcoat, 5 pairs of gloves, 1 pair of braces, 1 necktie, a dressing box, 2 brushes, 3 razors, a stiletto, a pair of spectacles, and 2 pieces of teeth set in gold.—12 book covers, 7 small ditto, 1 small box, 4 ditto in one.—A large box of toys.—A collar.—A large tea chest, containing 160 articles of ladies' dress, etc.—A dress, 3 bodies, 3 berthas, a waistband, a pair of cuffs, a feather, an ornament for the hair, some artificial flowers, some whalebone, and some pieces of ribbon.—A cloth mantle, a velvet jacket, and a muslin ditto.

October. 3 pairs of crotchet ladies' slippers, and 1 pair of child's ditto.—A pair of gilt bracelets, a collar, a pair of cuffs, and a pair of worked sleeves.—2 paper mats, a bead ditto, a plaster case, 3 needlebooks, 5 small cushions, 4 pincushions, 2 penwipers, a book-mark, 2 little baskets, a little bag, a doll, a pair of candlestick ornaments, and 6 napkin rings. The parcel also contained 5s. from "Hephzibah."—An urn-stand, a bag, and a mat.—A collar.—6 pence purses.—3 dolls' bonnets.—"A Canadian lady's purse."—9 pairs of boots, 3 pairs of shoes, and a single boot, all new.

November. A box containing 5 bonnets, 2 muslin jackets, 1 silk ditto, 1 silk body, 3 muslin dresses, 1 silk ditto, 1 barege skirt, 18 pairs of fine stockings, 17 pairs of coarse ditto, 3 pairs of boots, 3 stockings, 10 chemises, 3 pairs of drawers, 5 nightdresses, some pieces of ribbon, and a few artificial flowers.—6 pairs of night socks.—A riding habit, a box, a silk body, some velvet trimming, some satin ditto, 2 waistbands, some fringe, some satin ribbon, a feather, a scarf, a veil, and a pair of woolen sleeves.—3 silver coins.—A silver tablespoon, some satin trimming, and a frill.—4 dresses, a skirt, a jacket, 3 children's skirts, and 2 frocks.—A small gold pencil-case, a gold breastpin, and a pair of small gold earrings.—A collar.—3 antimacassars, and a baby's cap.—2 silver coins, and a pair of silver shirt studs.—7 boys' shirts.—A jacket and a feather.—A jacket, a pair of drawers, 2 chemises, 2 nightcaps, 5 skirts, and 1 body.—4 pairs of new boots, and 2 pairs of new shoes.—A crumb scraper.

Mr. Müller, as a faithful steward, renders an annual account of all the sums intrusted to him. Appended (Appendix 2) is the "Auditor's Report" for 1859-60, showing the total amount in hand for the year, including the building fund, to have been £72,188, 16s. 5¾d.—almost three hundred and fifty thousand dollars. Mr. M. says:— The audited accounts, together with the books containing the income and expenses, may be inspected by the donors. I particularly state this, because I do not publish a list of the donors, nor do I mention their names otherwise, in order that there may not be held out the least temptation of giving for the sake of worldly applause; but, at the same time, as I do this work in the light, it can bear the light, and therefore any donor can satisfy himself, if he please, that his donation is accounted for. To avoid mistakes, delays, and other difficulties, I would request that all letters for me should be directed to my house, No. 21, Paul Street, Kingsdown, Bristol.

GEORGE MÜLLER BRISTOL, July 2, 1860

## 04.26. Appendix 2

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### APPENDIX 2

## 04.27. Appendix 3 - Dr. Sawtell's Letter

APPENDIX 3 DR. SAWTELL'S LETTER The following letter from Rev. Dr. Sawtell, chaplain to British and American seamen at Havre, France, a gentleman well known in this country, was received too late for insertion at the beginning of the work. Coming directly from the scenes to which it refers, and abundantly confining the statements already given by Mr. Müller himself, while it bears the impress of a warm and hearty appreciation of his work of faith and labor of love, this outside view is the fitting complement and completion of the volume. TO REV. FRANCIS WAYLAND, D.D. MY DEAR SIR: Your repeated inquest that I should furnish a brief statement of what I know personally of that extraordinary work of faith connected with the Orphan Houses at Ashley Down, near Bristol, England, is so in accordance with the expressed wish of thousands throughout the land, that, however sorely pressed with other duties, I do not feel at liberty to disregard it; and more especially as it is to introduce to American Christians "THE LORD'S DEALING WITH GEORGE MÜLLER,"—a book the intrinsic merits of which, in so far as it exemplifies the power of a living, active faith, and its peculiar adaptation to meet the wants of God's people in the present age, has, to my mind, no parallel out of the Bible. I rejoice in my heart that a new edition is so soon to be issued from the American press, in an abridged form.

I shall confine myself to a few simple facts, connected with my own personal knowledge, which serve only to confirm all that is stated in the Narrative. The facts themselves need no coloring, the more simply they are stated, the more eloquently do they speak to the head and the heart; the less they are varnished, the brighter they shine. And, as to Mr. Müller himself, anything in the shape of eulogy would be as foreign to good taste, as it would be offensive and painful to one whom the Lord delighteth to honor. Indeed, so sensitive is he on this point, that, if he hears any one speaking of the Orphan House as "Mr. Müller's Asylum," he repudiates the thought, and exclaims, "No, they are God's Orphan Houses." THE FACTS For the last five years my duties have called me frequently to England, Scotland, and Ireland, but I do not remember making one of these preaching tours without hearing more or less of what many called "A standing miracle at Bristol;"—A man sheltering, feeding, clothing, educating, and making comfortable and happy, hundreds of poor orphan children with no funds of his own, and no possible means of sustenance, save that which God send him in answer to prayer. Of course, such facts, coming from undoubted authority, and oft-repeated, could not fail to arrest my attention, and cause me to ponder deeply these things in my own heart, and every new fact that came to my ears served only to increase an irrepressible desire to "turn aside and see this great sight,"

I confess, on my first visit, in March, 1860, I had reserved to myself a wide margin for deductions and disappointment; but, after a few days of careful investigation, I left Bristol exclaiming, with the Queen of Sheba, "The half had not been told me." Here I saw, indeed, seven hundred orphan children fed and provided for, by the hand of God, in answer to prayer, as literally and truly as Elijah was fed by ravens with meat which the Lord provided. And now, after an absence of nine months, I am here again, moving about among these seven hundred children, examining their writing, and the progress they have made in the various branches of study, and their different

kinds of work,—listening to their sweet voices in songs of praise to the God of the orphans,—passing through all parts of these vast buildings, that have been erected for their accommodation,—conducting their family worship, and addressing four hundred of them at one time, and three hundred at another, assembled in their respective dining-halls, the most silent, attentive, and earnest listeners I ever addressed; then enjoying hours of sweet converse and prayer with Mr. Müller himself,—a privilege for which I shall ever thank God. O, it is good to be here! But to the Orphan Houses themselves. These are all built of stone, in the most complete and thorough manner. No pains have been spared in rendering them convenient, comfortable, and safe for children, and with special reference to warmth, light, ventilation, and cleanliness; and while all is in good taste, and exceedingly chaste and neat, it is all plain,—nothing for show or ornament. House No. 1 is fitted up for the accommodation of three hundred orphans, No. 2 for four hundred; both completely furnished and completely filled. No. 3, now in the course of erection, with its walls up, and partly under roof, is planned for the accommodation of four hundred and fifty orphans; and so rapidly are applications coming in that nearly four hundred are already registered on their books, so that no sooner will it be completed than, with God's blessing, it will be filled with helpless orphans. The entire cost of these buildings, and the manner of obtaining the funds, I will state in Mr. Müller's own words: "Without any one having been personally applied to for anything by me, the sum of £133,528, 14s. has been given to me for the orphans, as the result of prayer to God, since the commencement of the work, which sum includes the amount received for the building fund, for the houses already built, and the one now in progress." But if we would have correct views of the entire work, and understand what God is willing to do in answer to the prayer of faith, we must not confine our eyes or thoughts to the seven hundred orphans. There are here in Bristol four day schools for poor children, with three hundred and thirty-nine pupils, instructed by believers upon scriptural principles, and one Sunday school, such as we call, in the United States, "a Mission School," with one hundred and sixty children, besides an adult school in which Christian teachers are employed, two evenings in the week, to teach reading and writing; all these schools have been entirely supported out of the funds sent in in answer to prayer. In reference to this adult school, Mr. Müller says: "Those who teach them take the opportunity of speaking to the scholars about the way of salvation, and make remarks on portions of the word of God which may be read; and thus many have been led to care about their souls, and to go regularly to hear the gospel preached." In summing up the results in connection with all these various schools, Mr. Müller thus remarks: "Since March, 1834, there have been 6,945 children in the day schools, 2,952 in the adult schools, and 3,227 in the Sunday schools, making a total of 13,124 souls that have been brought under habitual instruction in the things of God, besides the many thousands in the schools in the various parts of England, Ireland, Scotland, British Guiana, the West Indies, and East Indies, which have been, to a greater or less degree, assisted;" and all too, let the reader remember, from funds sent to Mr. Müller in answer to prayer. Nor is this all. During the past year, and out of the same funds, sent in answer to prayer, there have been expended for the circulation of the Holy Scriptures the sum of £5,681, 13s. 3½d.; also, more than five thousand pounds, or twenty-five thousand dollars, to aid missionary efforts in various parts of the world; and the total amount received since 1834 to aid the blessed work of missions in home and foreign fields, is £34,495, 3s. 4d. Added to all this is the sum of £8,064, 12s. 6½d. expended since 1840 for the circulation of religious books and tracts, by which sum 11,493,174 books and tracts have been circulated. Thus we see that for these various objects, disconnected with the orphans, there have been sent in to

Mr. Müller, since March, 1834, the sum of £51,777, 14s. 11d., which, added to the sum for the orphans, makes a total of £185,306, 8s. 11d.,—nearly one million dollars, sent to Mr. Müller from various parts of the Christian world, and from thousands who never saw him, all in answer to prayer, to aid him in carrying forward his benevolent work in saving souls and to honor and glorify God. Is it any wonder that men of little faith, and slow of heart to believe what God says, should look upon all this as a “standing miracle?” But quite otherwise does Mr. Müller regard it. “Think not,” says he, in his Narrative, “that I have the gift of faith, that is, that gift of which we read in 1Co\_12:9, mentioned in connection with the ‘gifts of healing, the working of miracles,’ etc.” “It is true,” he adds, “that the faith I am enabled to exercise is altogether God’s own gift, but it is the self-same faith found in every believer, the growth of which I am most sensible of; for by little and little it has been increasing for the last thirty years.”

Now, if it be true that Mr. Müller has received from God no extraordinary gift, beyond that which is common to every believer, it becomes a solemn and momentous question, and one to be pondered deeply and prayerfully, By what means has this ordinary faith in him attained to such marvellous strength? Whence came he in possession of that mysterious key by which he is able to unlock the store-houses of God’s treasures, and, as it were, help himself to whatever he needs? Day by day, year after year, does this man of God receive the most extraordinary answers to prayer, and by which he is able to carry forward the most stupendous and complicated works of benevolence, while the like precious faith in others is so small and feeble as to be utterly powerless in moving God’s loving heart in the bestowment of blessings. “Is there not a cause?” And ought not such facts and such questions to startle every believer into the most thorough searchings of heart to discover the cause of his little faith? Let us not attempt, as the manner of some is to evade the issue, by resolving it all into the sovereignty of God. True it is, God’s sovereignty is all-pervading, and as manifest in the Chinese as it is in the British Empire; but were an inquisitive child to inquire into the cause of the difference between the well-developed, elastic foot of an Englishman, and the little dwarfish stump of a Chinese, no Christian parent would consider it a logical or scriptural answer to charge it all upon God’s sovereignty. God acts as sovereign in to the infant a foot, and certain laws of physical development, in common with its other members; but when the mother, in the pride of her heart, bandages that foot so tight that the laws of development become nugatory and powerless, in that case the sovereignty of God ceased where the bandaging commenced. Just so it is with faith. Being seated with Mr. Müller at his own table, a few evenings since, the subject of faith naturally became the topic of conversation, when he beautifully remarked, “The first germ of faith in the soul is very much like a new-born infant in the cradle, a very small and very weak, and its future growth and increase of strength as much depend on its daily, constant exercise as do the physical developments of the child; yes,” continued he, “I can now as easily trust God for thirty-five thousand pounds as I could at first for five thousand.”

## S. A FAITHFUL SAYING. 1 Timothy 1:15-16

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A Faithful Saying Notes of a Sermon preached at the Opening of Salem Chapel, North Common, near Bristol, Feb. 27, 1872 1 Timothy 1:15-16

WELL now, dear friends, you are almost all strangers to me. I do not know your state, cannot possibly know it; therefore I do not know what you need to have more especially brought before you this evening, and therefore in the consciousness of my weakness I asked the Lord again and again to direct me to a portion from which to speak to you, and after prayer I have been directed to two verses in the chapter which we have been reading. This is just the portion which suits us all; there is not one here present for whom there is not something contained in this portion, for we are all sinners, without a single exception; and that is a point which I desire particularly to impress on your hearts, as well as on my heart. By the grace of God I am convinced about it; now are all here present convinced that they are sinners? We are all sinners, and great sinners; and here it rests. Some make excuses and say they are not so bad as others: they have not murdered anybody, they have not robbed anybody; but that is not the question. We are all naturally going our own way, instead of going the way that God would have us go. And it is just this which is hateful to God, that we naturally please ourselves, go our own way, do all to our own liking, instead of caring about the way of God, and seeking to please Him. It is because we seek to gratify ourselves, and do not set God before us, on this very ground that we are sinners whose sins are most hateful to God. If we had what we all deserve, we must all go to the place of perdition. There is no help for us. But in this verse it is pointed out that although we are the chief of sinners yet there is hope. Wicked, guilty never so much, yet there is no need of despairing if we are ready to be saved in God's own appointed way. Now these verses bring the matter before us in a very few words. The Holy Ghost by the Apostle Paul seeks to commend the way in which a sinner is to be saved. God might speak in the way of command or threatening,—If you will not believe I will send you to hell. But God is entreating, reasoning with sinners. That is according to the heart of God, so pitiful, so compassionate, in order that He might get the sinner to Himself; and therefore he says it is a "faithful saying," it is quite true, there is no flaw in it, it is all real, all good this saying that Christ Jesus came into the world to save sinners. You stake nothing, you risk nothing; you may depend on it that it is so.

It is worthy of all acceptance. It deserves to be accepted. Now have we all accepted this statement? By the grace of God I have accepted it, and there are not a few here present who have accepted it. Now just ask yourselves this question one after the other. Let not a single heart be left out here. The aged need it as well as the young. Have I accepted it? You see I am a witness for God, and I tell you I have accepted it. And I could point to this one, and another, and another who have accepted it; but the point is have we all accepted it? The hearts of those who have accepted it long that all might accept it. Should there be any here present who might be in doubt about it, let them now accept this statement. We have especially to notice this,—"Christ Jesus came into the world." What does this imply? That He was before in existence. It also teaches us the divinity of the Lord Jesus Christ. He is the Son of the living God, the Creator of the universe, by whom all

things were made, by whom everything is kept in existence, and for whose honour and glory everything has been created, without whom none of us would have an existence, without whom none of us would be kept in existence. How did He come into the world? As a prince? Not as His Royal Highness, on whose account thanksgiving is made today, but He came as a little babe in a manger. He was a carpenter's son, working at the bench as a carpenter, and called upon this account the carpenter's son, and thus going on until He was thirty years of age. As such He came into the world, in the form of a servant, as a poor one, as a mean one, as a despised one—not as a prince, not as a nobleman's son, but as a poor one, taking upon Him the form of a servant, and for thirty-three years thus going on. And for what did He come into the world? To save sinners; for this very purpose. He did not come into the world to save good people, and if there are any persons here who consider themselves good people, then they are not among the number Jesus came to save. If you continue so, you will not have the benefit of this salvation. We must be brought to see that we need the Saviour, that we are wicked persons who deserve nothing but punishment. As long as we have a good opinion about ourselves, and will do our best to please God, and make up for any little thing that might be wanting, we are altogether mistaken, we know nothing yet about the way to heaven. We must first see that we are sinners: that is, that we are wicked, although we are not drunkards; that we are wicked, although we are not murderers; that we are wicked, although we are not thieves; that we are wicked, although we may be industrious, and although we have not defrauded people,—because naturally we are going our own way, we are seeking to please ourselves, to do the things we like, instead of doing the things which God would have us do. We all fall short of the glory of God naturally; we have all gone astray from God like lost sheep. If God were to go from one to another and to chalk those who are sinners, every one would be chalked. I should be chalked, and you would be chalked, not one would be passed by, but every one would be chalked as sinners. And if the question were, Are there any great sinners here? and if God were to chalk all the great sinners, he would chalk me and you and every one of us. But there is hope, hope for such wicked sinners as you and I are, but hope alone in God's appointed way. Hope in Jesus, but in no other way. Hope through the shedding of the blood of Jesus, but in no other way. Hope by God not sparing His only begotten Son, wounding Him, bruising Him, laying upon Him the punishment due to us. That blessed Holy One stands, and He has transferred to and laid on Him all our sins and all our iniquities. You all remember the late war between the Germans and the French. Now in these countries people, whether they like or not, must be soldiers if their health and strength allow it. Now suppose it could have been managed in the case of any one that a substitute could have been bought, that is, by giving another man who was not under the necessity of attending to his business, a sum of money to serve instead, then the substitute takes the place of that other one, and goes into battle and fights in his stead. So the Lord Jesus Christ became a substitute in the room of such as you and I. We ought to be punished for our iniquities, for all our wicked deeds and wicked thoughts, for our pride and highmindedness, for our self-will, and for our temper, and for all those things; but the blessed Lord Jesus has the punishment for all our sins laid on Him, He stood instead of us, and in our stead endured the torment, anguish, and punishment we ought to have borne throughout eternity. He became a real man, and really bore the punishment. But not only was it necessary that He should be a man, He must be Divine, in order to give value to the sufferings; and all the woe, the misery, and anguish which ought to have come upon us throughout eternity was concentrated in that time when the Lord Jesus hung upon the cross. He came into the world to save sinners, to deliver them from hell,

from the power of sin, to translate them into His own kingdom. And now you see what the sinner has to do—to depend upon Jesus for salvation. We have not to go to Paris, or to Bath, or to Bristol; here, in this very place, in this very hour it is to be had. No money to be paid for it, but only to accept what God in His wondrous grace and mercy has provided in His dear Son. If we do this we shall obtain forgiveness of sins, shall be accepted by God, shall be justified, shall be heirs of God and joint heirs with Christ, and have heaven at the last. Now how many are ready to receive this blessing? Who will say,—These are good news; I will accept them? Or will you slight it still? The vilest, the most hardened, the most wretched, may even now obtain the full blessing through Jesus. The apostle says “of whom I am chief.” He does not say—came into the world to save such wretched sinners as you are; but I am a very good being, and I do not need this. He says, I am the first among them, the chief among them. He does not point out other people to be very bad, and make out himself to be very good. I do not mean to say, dear friends, that you are worse than I am. If I were to speak out my heart I should say that I am one of the vilest, most guilty sinners who sought most greedily to find satisfaction in the world, and found it not. What an encouragement is contained in this word for you and me—“that in me first Jesus Christ might show forth all long-suffering!” Now what does this mean? Just this,—though I am such a wicked, guilty sinner, though I did such abominable deeds, I, Saul, a great persecutor, who sought to torment to the uttermost those who believed in Jesus, tried to make them blaspheme Christ, who worried them to such a degree, and sought to use such means in every way to get them away from Christ that I compelled them often to blaspheme, and went a great distance to a large city, Damascus, to bring them to Jerusalem, and torment them there,—yet I was converted just when on the point of entering Damascus. The Lord Jesus appeared to him and said, “Saul, Saul, why persecutest thou Me?” This abominable wretch Saul was accepted by Jesus, and not only obtained forgiveness of sins, but became one of the chief instruments in preaching the Gospel. See what an encouragement this is. The Apostle Paul was converted in order that afterwards not a single sinner might despair, that none might say, Oh! I am too great a sinner. You should say, Oh! Paul was converted; Paul was a pattern to show that what the Lord did to him He would do to others. Saul was converted, and therefore I need not despair. Now should there be any one here who says, I am too old for Christ; you are not too old, Paul was a pattern. If any should say, I am too hardened; you are not too hardened, look at Saul. If any should say, I have too long neglected the Lord Jesus; if you wish to obtain the blessing in the appointed way, there is hope, and you are told for an encouragement that Paul was converted. If any should say, I have sinned against light and knowledge, and I have neglected it and resisted it to this day, and never laid these things to heart; it is true it is very late, but not too late if you are willing this very evening to accept Christ. Come, black as thou art, says Christ; and here I am with open arms ready to receive thee. “Come unto Me, all ye that labour and are heavy laden, and I will give you rest.” Coming means believing Him, trusting Him.

Now comes in conclusion a precious word, particularly for you and me who are believers in Jesus. We believe, for what, and to what? and what is the end of our belief? “To life everlasting;” that is, through this faith in the Lord Jesus Christ we are united to the Lord Jesus Christ. Through this faith in the Lord Jesus Christ we become one with the risen Lord Jesus, who liveth for ever; and if we believe in Him, the life of the Lord Jesus will be ours for ever. How blessed, how unspeakably blessed, that the moment the sinner rests in Jesus he obtains life everlasting! The body may die, in millions and millions of instances it has died; but as surely as the soul trusts in Jesus Christ for

salvation, so surely from that moment we obtain life everlasting, because it is a heavenly life, Divine life, the life of the risen Lord Jesus, as certain as that that blessed One is at the right hand of God. We throughout eternity shall be a happy people; we throughout eternity shall live spiritually; we throughout eternity shall partake of the rivers of pleasure at the right hand of God, shall enjoy the presence of God and of His dear Son. Oh, how blessed and precious, that when this little span of life shall come to an end, there will be the development of that eternal life which is in us now, as surely as we have put our trust in Jesus! Oh, the unspeakable blessedness of being in heaven!—as ages shall roll on, our happiness becoming greater and greater.

Now, beloved fellow-disciples, let us see to it that during the little span of time we are here on earth we are fruit-bearers. We are called to show forth the praises of Him who bought us; we are no longer our own, we are His who has given Himself for us, and our business is to give ourselves to Him,—with our substance, with our all, to give ourselves to Him, and to seek for the little time that we live here to bear fruit to the honour and praise of His name. In order that it may be so, let us come to this precious book to obtain nourishment and strength for our souls. Now, are you readers of the Bible? There are so many religious publications now, that they furnish a great temptation to neglect this blessed book, and to read all sorts of books, periodicals, and newspapers. Now, if you want real happiness, real spiritual strength, seek day by day to get to this blessed book. Are you in the habit of reading regularly through the Bible? Some just open the Bible, and where it falls open there they read; but after a little while it will always open in the same place. How do we read other books? We begin at the beginning and turn over page after page. So should we read God's blessed book. I recommend to you something I have known the blessedness of for forty years. After my conversion, I did not read the Bible much, but I read missionary papers and other books. But since July 1829 (now nearly 43 years ago) I have been reading God's blessed book: I read sometimes in the Old Testament, and sometimes in the New Testament. I put a mark where I left off, and read on from there when I come to it again, reading thus regularly on. During these 43 years I have read about one hundred times through the Bible. And I am not tired of it yet. It is just as fresh and as new and as pleasant, and I am just as delighted with it as if I had never read it before. One speaks to you who has known the blessedness of it for forty-three years and a half; and to it I owe all I have, and I am just as happy in reading this portion as another portion. We have not to pick and choose; it is the whole that constitutes the word of God. Is it not a shame that we should have God's blessed book, and not have once read it through?

Suppose a rich uncle of yours were to die, and leave a will, and your name were in the will,—“To my nephew I give three of the cottages in such and such a place; and every year ten pounds is to be paid to my niece Sarah, and to my niece Jane, and to my niece Ann.” Now if you knew that your name was in the will, you would want to see that it was all correct, you would want to read the whole will, saying, “Perhaps there is something more that my uncle may have said about me.” Now these things are written for your blessing and mine, and they are better than these three cottages, and better than a thousand pounds. Oh, how deeply important to read what God says about us! If you cannot read, ask God to help you to read; if you say, I have not a Bible; then I pledge myself to supply you with a Bible. Only be in earnest about your soul, be not trifling with the things of eternity. It is high time that we should be in earnest about our souls. And we must see that God teach us by His blessed Spirit. We must not suppose that we are clever enough to understand it all

ourselves. If in humility of soul we wait on Him, He will teach us. If He has taught us, then we must seek to carry out the light, for one of the especial means to obtain light is to practise what God has given us. If otherwise, God might say to us—"I have taught you so and so, and you have not done it." We must be faithful to the light we have. If we thus go on, our peace and joy will increase more and more. From strength to strength we shall go on, and our path will shine brighter and brighter unto the perfect day.

## S. A FEW WORDS ON “CRUCIFIED, DEAD, AND RISEN WITH JESUS”

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A FEW WORDS ON “Crucified, Dead, and Risen with Jesus” An Address delivered at a Conference of Christians held at the Victoria Rooms, Bristol, on the 7th of November, 1865.

HOW may we know that we are crucified with Christ, that we have died with Him, and that we are risen with Him? Possibly some believers may not know how to settle this point. It is of the deepest moment to have a clear understanding of it. It is not by a voice from heaven, not by some powerful impression made on us in a dream or otherwise, but simply by believing in the Lord Jesus Christ, trusting in Him for the salvation of our souls, that we settle the point that we are united to Him, that with Him we were crucified, that with Him we died, that with Him we are raised again, and with Him sit in heavenly places. We have simply to say to ourselves, Do I trust in Jesus for the salvation of my soul? Do I know I am a guilty, wicked sinner, deserving nothing but judgment; but do I trust, at the same time, in the Lord Jesus for the salvation of my soul? If so, then Jesus is my substitute; then Jesus died in my room and stead; then am I looked upon by God as one united with Christ; then have I been punished for my sins in the person of the Lord Jesus Christ; then was I hung, as it were, on the cross with Jesus—God having accepted Him as my substitute; then was I buried with Christ, and have been raised again with Him; then, in my Forerunner, I am seated at the right hand of God in heaven; then, as assuredly as the Lord Jesus is there, so shall I be. These are precious truths, not man’s inventions. The Book of God speaks of them again and again. The epistles to the Ephesians and Colossians, and others, are full of these glorious truths. But what we need is, that they become increasingly realities to us. Not so much that we are able to speak with clearness about them, but that more and more we know their power in our hearts. We have, therefore, to say to ourselves, I am a wicked, guilty, hell-deserving sinner; and had not God, in the riches of His grace, given the Lord Jesus to die in my stead, hell must have been my portion for eternity; but it pleased God to deliver Him up for me; and since I trust in the Lord Jesus for salvation, I shall not be punished, because my blessed Substitute, the Lord Jesus Christ, was punished in my room and stead. Now, what follows? My sins are forgiven. Not, shall be when I die. Not, I shall find out some day that they are forgiven. But, they are forgiven—are now forgiven. By the grace of God I am as certain that my sins are forgiven as I am certain that I am speaking to you. Not because I deserve it. I am a guilty, wicked, hell-deserving sinner; but I trust in the Lord Jesus for the salvation of my soul; and God declares that all who put their trust in Him shall have forgiveness. As it is written in Acts 10:43, in reference to the Lord Jesus—“To Him give all the prophets witness, that through His name, whosoever believeth in Him shall receive remission of sins.” I do believe in Him—that is, I do put my trust in Him, and therefore my sins are forgiven.

Now, let me affectionately press this point on you, because it is a matter of deep moment that we be assured our sins are forgiven, and habitually assured of it. Because it is just this which makes heaven certain to us—that we know God has nothing against us. The knowledge and the enjoyment of the forgiveness of our sins will keep our hearts from going out towards this present

world. To be heavenly-minded, really and truly, we must be assured our sins are forgiven; and this we know simply from the Divine testimony, that those who put their trust in Jesus have the forgiveness of their sins. But this is not all. Through faith in Jesus we are now the sons of God. We are not only reconciled, because of our Substitute and Surety, and God is well-pleased with us, but we are also the children of God, and as children we are the heirs of God, and as the heirs of God we are joint-heirs with the Lord Jesus Christ. Now this brings us to another point. If we are the children of God, if we are the heirs of God, and joint-heirs with the Lord Jesus Christ, then all who believe in the Lord Jesus constitute one family. They may be scattered all over the world, may in ten thousand things differ as to the present life, and in ten thousand things have differed as to their manner of life before they were brought to the knowledge of the Lord Jesus,—may differ after their conversion as to their position in life, and in numberless ways also as to attainments in knowledge and grace; but nevertheless, as assuredly as they believe in the Lord Jesus for the salvation of their souls do they constitute one heavenly family—they are brethren. We glorify God by living as such here. In heaven we shall be together. Throughout eternity we shall be unspeakably happy, and love one another perfectly and habitually. But we are to glorify God by manifesting this love now, while on the earth, while in weakness and exposed to conflict, while the struggle is going on; now we are to be united together, and to manifest that we are one family, the heavenly family. This is the way to bring glory to God. In order to this let us keep before us “Crucified with Christ.” What does this imply? That we deserve to be crucified, that we are sinners, wicked, guilty sinners—I, and every one—all the members of the heavenly family, all sinners, and such sinners that we deserve nothing but hell. And in order that we might escape the torments of hell, the blessed Lord Jesus Christ died in our room, and became a curse that we might escape it. Where is boasting then? Who has ground for boasting? Perhaps one says, “Ah, but I have made much greater attainments in knowledge and grace than others.” But what does Paul say? “He that glorieth, let him glory in the Lord.” The child of God has nought wherein to glory but the cross of Christ. Therefore if we boast, let it be that the blessed Lord Jesus died for us guilty, hell-deserving sinners. And if we have a little more light and a little more grace than some of our fellow-believers, let us testify that it is by the grace of God we have it.

Now because we love one another we may speak freely. It has been stated, that, if we are of one mind about the foundation truths, we should agree to differ about minor points, in order that thus brotherly love may not be hindered. Allow me to say, that according to Php 3:15-16, I am of a different judgment. We should not agree to differ, but should expect and pray that we and other believers may have further light given to us; yea, we should remember that the day is coming when we shall see eye to eye. In the meantime, however, we should act according to the light which the Lord has given to us already,—always seeking, at the same time, to exercise gentleness, tenderness, and forbearance towards those from whom we differ; remembering that we are what we are by the grace of God, know what we know by the grace of God, and that a man can receive nothing except it be given him from Heaven. Instead of agreeing to differ, let us agree to love one another because of Christ’s love to us. While in weakness and infirmity, let us agree to walk together, having the same precious blood of Christ to make us clean, and being of the same heavenly family.

Perhaps some present are not prepared for eternity. I cannot sit down without speaking one word to you, my fellow-sinners. I know the state in which you are, for I was once in the same state. You

may be seeking for happiness,—you will not find it except you find it in Jesus. Seek it never so much and never so eagerly, you will not find it except you find it in the crucified, risen, and ascended Lord Jesus. Let me, as one who has been brought to the knowledge of Christ, tell you of the blessedness I have experienced as a disciple of Christ. Times without number might I have gone back into the world, if I had desired to do so; but so unspeakably blessed and precious have I found it for forty years to be a disciple of Christ, that, if the attractions of the world were a thousand times greater than they are, by the grace of God. I should have no desire for them. Well, then, as one who eagerly sought happiness in the present world, and never found it, and now for forty years knows the sweetness and preciousness of walking with Jesus, I affectionately beseech you to seek Him. Poor sinner! only put thy trust in Him, only depend on Him for the salvation of thy soul, and all thy sins, numberless as they are, shall be instantly forgiven; thou wilt be reconciled to God, brought into the road to heaven, and when this life is over, have eternal happiness as thy blessed portion.

## S. A GARDEN INCLOSED". Song 4:12-16

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"A Garden Inclosed" An Address delivered at a Conference of Christians of various denominations held at Clifton, on Tuesday, September 30th, 1873.

Song of Solomon 4:12-16 THE few words, beloved Christian friends, I have to speak this evening, are in connection with the first portion of Holy Scripture to which our attention has been directed, contained in the Song of Solomon,—the portion on which our beloved brother has already spoken.

It is not necessary to repeat what is God's object in giving to us the Song of Solomon; you all know it, and our esteemed brother has again referred to it. But it should be in our hearts to seek to enter into the spiritual meaning of this most precious Book. I do not know one single part of Divine testimony which more effectually acts like a spiritual thermometer, to show how it is with regard to our affection for the Person of our adorable Lord Jesus Christ, than this little portion of the Word of God called the Song of Solomon. And this portion to which our attention is directed for consideration in these meetings, if entered into with regard to ourselves, would bring an abundant blessing to our souls.

Now let us once more read Song of Solomon 4:12; and, as God may help me, I desire to make a few remarks, in addition to what has been stated already. "A garden inclosed is my sister, my spouse;" we are called a "spouse," the most intimate of all unions. How comes this, that we are in this most intimate of all unions? By reason of that deep sleep of death which fell upon Jesus. That Blessed One died in our stead, in order that we might have life, in order that we might be brought into this most intimate of all relationships to Him, in order that we should be His spouse. Now this sister is called a "garden inclosed," "a spring shut up," "a fountain sealed;" these three different figures are employed. A "garden inclosed:" let me here observe that I judge the meaning is not what is commonly stated. A "garden inclosed": the very word "garden" implies that it is inclosed; a portion of land taken away from other parts, inclosed by a hedge or wall, or somehow or other inclosed and cultivated afterwards. It is this very thing which constitutes it to be a garden. But it is not simply said a "garden," there is something added regarding the garden, and that is, that it is "barred," "bolted," "shut up," just like this spring, and this "fountain sealed"; that is the particular point: not that this portion of land is inclosed, but that this inclosed field is shut up,—that it is not accessible to every one. The owner goes in and out as he pleases; he has a right to this piece of land—this Garden; but it is bolted, it is barred, it is shut up, and not accessible to every one. Just as he who sealed the fountain may alone break the seal; and he who shut up the Spring may break away that by which it is shut up, and may partake of the refreshing draughts of this fountain: that is the particular point. Now what is meant by this figure of "a bolted Garden," "a spring shut up," "a fountain sealed"? We are our Lord's property,—He has bought us with His precious blood; thus we are His and not our own. The right to the Garden is His, the bolts and keys are His, the fountain is His, the spring is His; all belongs to that Blessed One, who bought us with His precious blood. Do we feel in our inmost souls that all we have and are belongs to the Lord?—that He has bought our persons, our talents, and our time? Do we feel that He has bought our eyes, our hands,

our feet? Do we feel that our houses and lands, our horses and carriages, belong to Him?—that all the money we have is His,—that our profession or business is His,—that everything we have and are is His? Oh! if our inmost souls entered into it, what Christian men and women should we be from this time and henceforth.

Now, beloved in Christ, as we are come here not to pass an hour or two for amusement, but in order that our inmost souls may be affected, that we may be more holy and devout, “out and out” consecrated to the Lord; oh! let us seek to enter into this glorious fact, that the Lord Jesus Christ has bought us with His precious blood,—that “out and out” we are His, and not our own; and that not for this evening, or to-morrow, merely, but that all the days of our life, we and all we have and are, belong to the Lord. Oh! let us ask God to seal this upon our hearts, and to seal it so, that from this evening and henceforth we shall never be able to lose sight of this truth. This, I judge, is the great practical point that the Holy Ghost would bring before us in this portion.

Now we read Song of Solomon 4:13 : “Thy plants are an orchard of pomegranates, with pleasant fruits; camphire with spikenard, spikenard and saffron; calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all the chief spices.” What is this? The Lord Jesus coming into His Garden, and the grace He sees in His Church;—the grace He sees in His spouse, His sister: the Bridegroom able to take a delight and joy and pleasure in what He sees in His people. Beloved in Christ, the great practical point is,—Is it thus with me? When I was meditating upon this portion last Sunday evening, I said to myself, “Lord, let it be thus with me: help me, that it may be thus with me.” Oh that it may be thus with ourselves, individually; and that it may be thus not only “now and then,” when we are under special spiritual influences, or under special spiritual excitement, such as the present may be; but that day by day, from Monday morning until Saturday evening, and all the day through, all the week long, all the year round,—we may be in the “fear of the Lord.” It is just this which, with the blessing of God, will make an effect upon the consciences of the unconverted. When they see that we are in earnest,—that there is a reality about our profession as disciples of the Lord Jesus Christ; when they are able to say, “Look at that man, he is just what he was twenty, or thirty, or forty years ago.” And so goes on that man or woman,—day by day, week by week, month after month, and year after year,—always in the fear of God, always setting Christ before him. Oh, if it were thus with us, beloved in Christ, what a testimony would our lives be to an ungodly world! More than this, how we should strengthen each other’s hands in God! We are all members of the Body, and each one has a duty to perform, in order that his fellow-believers may be helped on. We should not be simply satisfied with reading that Jonathan went into the wood to strengthen the hands of David; but we should ask ourselves, “Do I strengthen my brethren and sisters? do I lend them a helping hand when they are tried and afflicted and weak? When they are falling, do I seek to strengthen their hands in God?” Again, in the Epistle to the Thessalonians we read, “Edify one another even as also ye do.” Do we build up one another, and seek to encourage and lead on one another in the knowledge of Christ? How is it with us regarding these points? Is it true of us that we are not merely plants and trees, but fruit-bearing trees in the Lord’s Garden? Oh! beloved in Christ, is our life and walk day by day a sweet perfume to Christ? Just let us ask ourselves, and deal honestly with our souls this evening; and before we go away let us ask ourselves, as before God, the question, Is my life and my deportment a sweet savour unto Christ? Do I refresh the heart of my blessed Lord? Thus it might be,—thus it ought to be, beloved in Christ. Oh let us aim after it, that it may be thus; and if we honestly ask the Lord that He would

help us, we should most assuredly experience the fulfilment of the promise of the blessed Lord Jesus, contained in Matthew 13:12 : “For whosoever hath, to him shall be given, and he shall have more abundantly.” And we should verily experience the truth of the precious statement of the apostle Paul, “I can do all things through Christ, who strengtheneth me.”

Song of Solomon 4:15, “A fountain of gardens, a well of living waters, and streams from Lebanon.” This is what the Lord Jesus Christ further says about the Church,—she is a fountain of gardens. That means a fountain in gardens, or a fountain such as is found in a garden. “A well of living waters, and streams from Lebanon.” The particular point here, I think, that is intended to be conveyed as to the spiritual meaning is this,—the refreshing that is intended to be diffused through the instrumentality of the Church. You remember well that statement in the Gospel of John with regard to the Spirit not yet given, “That out of the believer should flow rivers of living water.” The Church should be a fountain,—a spring of living waters,—a spring running from Lebanon. How is it with us regarding this? If we ask ourselves as before God (and we should always deal honestly with our hearts), we should say. Is the living water flowing out of me? Am I God’s instrument in conveying spiritual blessings? Do I by my life and deportment and words minister the Spirit to others? How often has it been thus; or has it been so at all? And if in some degree, is it so habitually? What the Lord Jesus Christ looks for is this, That since He has graciously been pleased to give unto us the Holy Ghost, it should be true of us individually, “that out of us flow rivers of living water.” And I would say, that, if we more expected it, we should have more; and if our life and walk and deportment were more as it becomes a disciple of the Lord Jesus, we should, by the grace of the Spirit, refresh others, and out of us would verily flow “rivers of living water”; as was the case in the days of the apostles. The office of the apostles we cannot have; and if any wore to come and tell us that they wore apostles, we should at once say that they were liars. But while we cannot have the office of the apostles,—the grace of the apostles we should seek after. It may be true of the saints of the Most High now in this latter part of the nineteenth century, as it was true of them in the days of Paul,—that out of them “flow rivers of living water.” And if, beloved in Christ here present, we were expecting this, and were praying for this,—that we might be men and women out of whom should “flow rivers of living water,” we should find that verily the Lord is as good as His Word, and that He would give us help and strength that thus it might be.

Song of Solomon 4:16, “Awake, O north wind; and come, thou south; blow upon my garden, that the spices thereof may flow out.” Possibly the way in which I understand this verse may differ from the way in which one or other of my beloved brethren understand it. The meaning, as I understand it, is this,—The Church responding, and the Church delighting to give joy to the heart of her beloved Bridegroom. The Church wishing to refresh Him by her sweet savours and pleasant fruits, says, “Awake, O north wind; and come, thou south; blow upon my garden, that the spices thereof may flow out. Let my beloved come into his garden, and eat his pleasant fruits.” I understand the whole of this verse, and not simply the last words thereof, to be a statement of the Church: the beloved is speaking to the bridegroom in order to refresh his heart; and so the saints of the Most High should ever look above and say to themselves, How can I give joy to the heart of my blessed Lord? He has laid down His life for me, what can I do for Him,—how can I serve and glorify Him? And lest any say, I am poor, or I am young, or I have not much learning, I have been but recently brought to the knowledge of the Lord,—I say, every one who is a believer in the Lord Jesus Christ, and a partaker of the Holy Ghost, regenerated and renewed, has it in his heart to refresh and

gladden the heart of the Lord Jesus Christ. Oh let us never say, "I can do nothing to give joy to the heart of my blessed Lord." We can do it, and the Lord Jesus Christ looks for it that we should do it. He has given the last drop of His blood for us, and went through everything that was necessary for our salvation; and now is He looking that we, on our part, seek His glory, and refresh His heart, in return for all He has done for us. And thus it comes that the Church desires to gladden the heart of the Lord Jesus, and she says, "Let my Beloved come into His garden, and eat His pleasant fruits."

Now notice the response of the Blessed One in the first verse of the next chapter, "I am come into my Garden, my sister, my spouse: I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk: eat, O friends; drink, yea, drink abundantly, O beloved." The first thing I notice here particularly is this, it is all "My," "My," "My," because we belong to the Lord, and have nothing in ourselves. It is My spice, My Garden, My honeycomb, My honey, everything belonging to the Lord Jesus. And this we must never lose sight of, that however much we may be advanced in knowledge and grace, yet we owe every particle of grace and knowledge to the Lord. We must never stand before a spiritual looking-glass and think what we have done, what we have attained to; but give all the honour and glory—not in word only, for that is a little thing,—but in our inmost souls, to Him to whom it is alone due: the Lord Jesus Christ claims it all for Himself. It is My Garden, My sister, My spouse, My myrrh, My spice, My honeycomb, My honey,—everything belongs to Him. And then at Song of Solomon 5:1, "Eat, O friends, drink, yea, drink abundantly, O beloved." "Be drunken in love," as it should be, or at least might be rendered. And here let me say particularly, if there is one thing more than another after which we should aim, it is an increase of love. Oh! when we think of it,—that there is a possibility of being drunken in love, what a blessed, blessed, blessed thing to set before us, to be aiming after this,—to be drunken in love, to be filled with love. Oh, beloved in Christ, let it be our holy, godly aim, to know something of this for ourselves! And these blessed meetings may be a great stimulus to us to aim after an increase of love. That is one of the special objects why we come together; not so much that we may instruct one another, but that we may excite one another to an increase of love. Oh let us aim after this! "God is love." And just in measure as we are helped on to increase in love, so, and only in so far, do we become more like God.

## S. ACCOUNT OF A PREACHING TOUR

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Account of a Preaching Tour ON Monday evening, July 12th, 1875, at the ordinary Weekly Prayer-meeting at Bethesda Chapel, Mr. Müller, in accordance with, a previous announcement, gave an account of his recent tour to a large congregation, He said,—

“Nearly two years since my beloved wife and I visited Brighton. I preached there with evident marks of blessing both to believers and unbelievers, and I thereby was particularly led to consider how desirable it was—as I had ministered for more than forty-two years in Bristol, and almost exclusively during that time in Bristol—that I should not confine my ministry to Bristol. Last year we were in the Isle of Wight, and there I preached manifestly with blessing to those who heard. A very dear lovely brother in the Lord, who had been one of the leading ministers of Birmingham, said to me on the last Lord’s Day I preached in his chapel,—‘Dear Mr. Müller, I do not wish to flatter you, but I must tell you this has been the happiest day of my life.’ This spoke to my heart. I knew how God was with me, and how He had used me in the ministry of the Word. It spoke to my heart thus: ‘Why confine your ministry to Bristol only.’ It was this in particular which determined me, by the help of God, to go forth to other places ministering the Word. Many of you remember that after my return from the Isle of Wight I stated here that I had it laid on my heart thus to go forth. Peradventure one or other thought this would never be. Nevertheless it remained in my heart. I had not spoken lightly or unadvisedly, but to the glory of God, and in the fear of God. In process of time the thing came about. It was not simply that I looked at the result of the blessing I had seen in Brighton and elsewhere, but it was the deep consciousness,—I may speak egotistically, but I do not mind what is said about that, for I speak to the glory of God,—it was the deep consciousness that I had learned truth in the school of Christ during the forty-nine years I had been a believer, which I felt responsibility was laid on me to seek to communicate to others. I felt I knew God in a way which was not generally known. I felt I had an acquaintance with Scripture, and was able to apply truths in a way in which truths are not generally applied. I felt God was with me, and would help me, and that a blessing would come out of my labours. But more: I felt I had a place in the Church of Christ which not every one has; that I was known to hundreds of thousands and millions, and that these hundreds of thousands and millions loved me and esteemed me; and that therefore if I came to a place I should get hearers. The question was whether I should get places large enough to hold the hearers who would come. I felt therefore that on me was laid a responsibility to make good use—though at the evening of my life—of the opportunities God had opened for me to set forth the truth. After waiting on God, and seeing that the time had come, I went forth, and assuredly God has abundantly blessed my labours. I know some here thought little of it, and questioned whether I was called to this work. But as for myself I had the fullest assurance that it was the will of God, and that God would bless my labours abundantly. And what have I now to say? Ten times beyond my largest expectations, if not a hundred times, God has been with me blessing my labours. Now a few particulars. I wrote to a beloved Presbyterian clergyman at Brighton, and said I had it in my heart to go again to Brighton, and preach again in his church if he were willing. I had the most affectionate letter in return, in which he expressed the greatest delight

at my coming, The first time I preached, not only was the place crowded to the utmost, but hundreds had to go away, and God wrought greatly in the way of blessing to the unconverted and to believers. And as soon as this dear brother found I was there, he gave out that I should preach every Sunday and twice in the week, and I readily accepted it. So I preached time after time whilst there in this place, besides preaching also in the Odd-Fellows' Hall, where the so-called Brethren met. I had then invitations from all quarters to come and preach. At first I felt a little the exertion with regard to my voice and chest; but the more I preached the more this passed off, and soon I felt no difficulty whatever. So I looked out for the largest place in Brighton—the Dome,—which will hold 3000 persons. But as it could not be had on the Lord's-day evening,—the reason I found out afterwards being that the ministers in the place did not like their own congregations to be disturbed,—I took it for a week-day. It so happened that evening, that for an hour before the service the rain poured down in torrents, and continued so till after the meeting. One thousand persons were there, and God helped me to preach; but with regard to this place I had not the joy I had expected. The people did not sleep over what they heard at Brighton. I had the testimony of the Holy Ghost to my own soul how God blessed my labours there. I felt I had not strength for inquiry meetings, and therefore I did not attempt them, except once or twice; but felt I must leave this work to be done by beloved brethren and ministers stately labouring in the places in which I preached. I was delighted to meet the heavy expenses connected with these services.”

Mr. Müller also referred to visits paid by him to Lewes, and continued,—

“Now having been nearly six weeks at Brighton, I felt I must go forth elsewhere. Preaching, of course, was not my only service. I saw many persons who came to me about their souls. A little portion of my work followed me from Bristol daily: I wrote my Report, and had correspondence to attend to. My beloved wife helped me in all, especially in the correspondence and with the Report. My purpose had been to go now to Liverpool, to follow up Mr. Moody's work there. I had corresponded with a beloved brother who particularly advised me to seek to lend a helping hand to the young converts. But when I gave myself earnestly to prayer about this, I was led, contrary to my expectations, to Sunderland. It was most clearly and distinctly impressed on my heart to go to Sunderland instead of Liverpool. I prayed again and again, and Sunderland remained present to my heart, and I was delighted. There was a large Church there of about 800 believers, and a large chapel which would hold 1600 or 1800 persons, and my beloved friend Mr. Rees would give me a hearty welcome. I wrote him, and he was overwhelmed with joy. No sooner did he know I was coming, than he wrote to Mr. Spurgeon to say, that Brother Müller was passing through London on his way to Sunderland. I had then a most affectionate letter from this beloved brother asking me to preach on my way through London. This was done. I had no hesitation whatever about my voice, because my voice is very strong and very good. Moreover, I looked to the Lord for help regarding this as every thing else. The building holds 6000, and I judge that about 4000 persons were present, and that all heard me except any who were dull of hearing. God was with me, and helped me. I saw then how God helped me in every way. On the next day I prayed at the Haymarket Opera House, at Mr. Moody's meeting, and I believe every one heard me distinctly. When I preached the first time at Sunderland, I found, to my great sorrow, that whilst about 1800 persons were crammed into the place long before the meeting commenced, many hundreds could not get in. I preached for about four weeks at Sunderland, and also attended twice the noon-day prayer meeting, and spoke. The choicest part of my service during my absence from Bristol has been the

opportunity of addressing many hundreds of ministers. The mere fact becoming known that Mr. Müller was to preach brought a number of ministers who had read my narratives and reports. Thus I judged my service particularly was used by God in bringing the simplicity of the truth before ministers, and the way of setting forth the truth and applying the truth. Whilst I was at Sunderland, two excellent ministers came to me, and in the name of all the Nonconformist ministers of Newcastle, asked that I would visit that town. I said, 'I am unable to give an answer; but if you can get me the largest chapel there, I will come next week and preach there, and then consider the case further.' They said, 'We pledge ourselves to this, and will make arrangements.' I went, and there I preached in the largest chapel. You cannot get to any place where the truth is more needed than at Newcastle, on account of the sceptical reading and the infidelity that prevail there."

Mr. Müller then gave a detailed account of his labours at Newcastle, and of arrangements which were made for him to occupy the pulpits of the nine largest chapels in the town. Referring to one service, he said,—

"God was with me. If I had had an inquiry meeting I have no hesitation in saying that perhaps 200 would have stayed behind, but I felt that this was not my service. For many reasons it may be best to have a little time to see how far the work is real.

"I was asked to address a meeting of Christian workers. I consented, for I felt to decline would be false humility. If I said I had nothing to bring out to profit the people, it would be a shame and disgrace to me. For a servant of Christ, who for nearly fifty years has been engaged in the ministry of the Word, to have nothing to say, would be shame and disgrace. What chiefly induced me to go to Newcastle was the desire to follow up Mr. Moody's work, and to seek to benefit young converts by seeking to instruct them in the things of God. Mr. Moody began his labours in England at Sunderland. From Sunderland he went to Newcastle; and I desired to follow in his track."

Mr. Müller then referred to other places visited by him, and continued,—

"I state these facts to the glory of God, that all of you may have the deep conviction in your souls that it was of God that I should leave you for a time. I never spent a time in my whole life when I so enjoyed the presence and blessing and wondrous help of God. I bless and praise Him that at the close of my 70th year He has condescended to use a poor miserable worm to such an extent. I adore, praise, and magnify Him for His wonderful condescension, though it does not surprise me. I expected great things from God. I knew that if ever I went forth in this way, that God would be with me and would abundantly bless me. The last meeting I attended—which was for Christian workers—was so blessed, so precious, that if during my fifteen weeks' absence from Bristol, that had been the only opportunity I had of opening my mouth, I should have been repaid most abundantly. Now what is the conclusion of the whole matter? I bless and praise God for the great honour, the glorious privilege, bestowed on me at the evening of life to do this great and glorious work. My inmost soul is convinced it is all of God that I should be far more abundantly engaged in such service. I purpose,—as soon as the Lord permits, as soon as dear Mr. Wright has had some relief and change, together with my dear daughter, and as soon as the Report shall have been completed, and God in other ways shall make my path plain,—to sally forth again. The next place I visit will be Edinburgh, because Mr. Moody went from Newcastle to Edinburgh. Then I purpose to go to Dundee and Glasgow; and then as God may lead me, to other large towns and cities, with the determination, as much as lies in me, to set forth the truth in its simplicity, as God may help

me. I doubt not He will further bless me in this glorious service, for in my inmost soul I give Him all the glory. I am a poor miserable worm in myself; but if I were not to say that God was with me, and that I had not ministered in the power of the Spirit, I should be ungrateful to Him; for the power of the word was felt, and I have no doubt the greatest blessing conveyed has been especially to the hearts of hundreds of ministers who will become thereby the better instruments in setting forth the truth as it is in Jesus.”

## S. ACCOUNT OF A SECOND PREACHING TOUR

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Account of a Second Preaching Tour ON Monday evening, July 10th, 1876, Mr. Müller, who had recently returned from a long preaching tour extending over ten months, gave an account of his labours during that period, to a large congregation in Bethesda Chapel, Great George Street.

After the singing of a hymn and prayer, Mr. Müller said,—One object, beloved brethren and sisters, why I propose that we should have this meeting is, as knowing how earnestly you prayed for myself and my beloved wife, both with regard to the service for the Lord, and with regard to blessing for our health of body and blessing to our souls, it seems right, suitable, and becoming, to bring before you cause for thanksgiving, for the Lord has been remarkably good to us in every way. As to our health, we have been remarkably well. If I may refer to myself, I have cause to say that during the forty-three years I have been in England, I have never had one single year that I have been in better health than during the past twelve months, and I find myself now as capable of work and labour, both as regards the body and mind, as I was fifty years ago. I do not know of a particle of difference as to energy of mind and strength. And as to voice, never during my whole life was it stronger than during the past twelve months, nor even when I first began to minister the Word, and ministered ten or twelve times a week, including services in the open air. I never had an engagement made but I was able to fulfil it, though during the time I was away I preached 328 times. Now this is a matter for thanksgiving; and as I know that you have been so kindly again and again remembering us, not only at these meetings but in the other chapels, and as I have the fullest reason to believe, in secret also, I feel it right to let this be known as a subject for praise and thanksgivings, how the Lord has been listening to your prayers; and we thank you heartily for the kind interest you have taken in us. Nothing happened, all the thousands of miles we have travelled, in the way of harm.

Then with regard to the help which the Lord has given, eternity only can prove with regard to spiritual profit and blessing; but this I do say to the praise of His name, whatever the appearance may be, though I say it myself, I am certain I was never in one single city or town but the Master's print was left behind. Blessing, blessing in abundance, left behind, more especially among the children of God, though as to blessing among the unconverted there was a good deal. My especial object was not to go as an evangelist, though I did it, and with greater power and help than ever; yet that was not the object, but my particular object was the edification of the people of God, to seek to help on the believers, and especially to care about strengthening the young disciples; and in every way and in every place God most abundantly blessed the labours, so that again and again I had thanks given me for the kindness in coming to them. And again and again deputations were sent to thank me for coming to the place, on account of the blessing they had received. What I have to say savours of praising myself. I have counted the cost; I know well how one or the other who does not know me, and who does not desire to receive it from me as the desire to praise the Lord, will hear words of self-complacency and self-esteem. But this I must leave with Him. I seek to please Him. But this you know, that if I sought to praise myself, the blessed Lord would soon put me down. When we set out, the first stage was London. We were there fifteen days, and I

preached fourteen times. This sphere of service has always appeared to me one of the most glorious parts of my labour for the Lord, for I had from perhaps fifty or one hundred different Churches, individuals coming, so that among the 3,000 or more who heard me in the Conference Hall at Mildmay Park, were persons who came from all quarters of the city. During the whole time I was exceedingly helped by the Lord, and I believe most abundant blessing resulted. I preached to young converts five times, as well as to other Christians, and attended the noon meeting.

After this we turned our steps towards Scotland, for in the previous preaching tour we had not reached Scotland, and that was particularly laid on my heart.

Mr. Müller then stated again the circumstances which at first led him to devote his time to this service, and gave as his chief reasons: first, because in his work and labour in connection with the Church in Bristol for forty-three years, he had gathered a measure of experience on account of the length of time; and, second, because he had also gathered considerable experience in connection with the Orphan work which might be useful to others. On these accounts, he said: I felt a measure of responsibility laid on my heart to benefit other children of God in the way of comfort, instruction, warning, and that I should do my best to lend a helping hand to other believers. Then many can bear me witness how for years I have again and again brought before you the importance not only of praying for evangelists, and to be thankful for evangelists, but to pray for pastors and teachers, that the young converts might be led on. Then I had it laid on my heart to follow up the work which God had wrought by the instrumentality of the beloved brethren Moody and Sankey, going to the places where they had been, and seeking to benefit the young converts. This I have been enabled to do, so that now scarcely any place remains unvisited. We have been to York, Sunderland, Newcastle, London (twice), Dublin, Glasgow, Dundee, Liverpool, Aberdeen, Inverness, Kilmarnock, Wick; so that as far as I know there only remain Manchester and Birmingham. And as I was going about from place to place I saw the deep importance yet further and further of being engaged in the work in which I was, because the blessing which has been communicated through these beloved American brethren was here and there in a measure beginning to grow cold; therefore the deep importance to lend a helping hand, to rouse, to strengthen the disciples, to bring before them not to be satisfied with first impressions, but to seek to grow, and particularly to be careful lest they should lose their first love. The first place visited in Scotland was Kilmarnock. The largest parish church, holding 1,800, was placed at my disposal by the aged minister, a true evangelical man. I preached there three times; also preached in two different Free churches, the church of the Evangelical Union, and the meeting-place of so-called Brethren,—seven times altogether; also once at Saltcoats. Everywhere we were received with the greatest kindness. Letters of commendation were not needed to one single place. I was known everywhere; everywhere I was loved and esteemed. Hearts were opened, and pulpits were opened with delight. This I felt to be the finger of God pointing out what was His will regarding me. I had reason to believe it would be so, for my heart has been towards the Church of Christ for many a year. I love all who love our Lord Jesus Christ, and I was loved among all the denominations, and by them all received with open arms, and the greatest kindness shown by every one, by Episcopalians, National Churches, United Presbyterians, Morrisonians, Congregationalists, Baptists, and so-called Brethren,—nothing but love shown me in all quarters! If I had had ten times the amount of time I could have used it all, so vast the openings, so abundant the openings,—and in no little corners, but to vast congregations. Now all this was God's confirmation as to what He

would have me do, even to make good use of these precious, blessed talents which He had put into my hands to use for Him in the closing days of my earthly pilgrimage. Many of you have heard me pray that He would make the remaining days of my life the best part of my whole journey. I believe He is answering my prayers in this way, in condescending to use a vile, wretched, miserable worm, to the blessing of tens and hundreds of thousands, as in the past year.

After being in Kilmarnock a week, we went to Dundee. We went to no place without clear guidance. It was always manifest in every place that God had sent us there. Work was ready for us, and blessing followed. Our way to Dundee was instrumentally opened in this way. We had a very affectionate invitation to go to the Conference there. We waited on God about it, and as we prayed about it the matter became clear and distinct. We went to Dundee. At this Conference there was a large and particular service. A vast number of brethren in the ministry were present, and among them I could seek just to do what could be done to lend them a helping hand in the way of encouragement; and though it may seem boasting, I dare not keep it back, for on the 17th of next month it will be just fifty years I have been engaged in the ministry of the Word, and if I had nothing to say to my younger brethren in the ministry, it would be a shame to me. I ought to be able to comfort, to encourage, and to help them, and by the grace of God I felt I had something to say. There was no keeping back in the way of false humility, for to the praise and honour and glory of God I could bring out what I had to say. At all these meetings I had blessed opportunities of giving out what I had learned, and all my mistakes I could bring out in the way of warning. To speak within bounds, I have had the opportunity of bringing the truth before 2,000 ministers. On one occasion alone I addressed for about an hour 500 of them, and at all the meetings they were present in great numbers. For instance, I brought out how profitable I had found the inquirers' meetings from my earliest days in the ministry; for although they were comparatively new in England, yet they were not new to me, as I had begun to hold them in Germany in 1828. Then, "How to get a text?" How deeply important not only to preach but to have the very message God would have us to deliver. Then, "What was the most profitable way of ministering?" Not sermonizing, but expounding the Scriptures, in order to lead the disciples to a love for the Word of God. Everywhere I went entreating and beseeching them to make good use of the Word of God, more and more to become men and women of one Book, to be taken up with the Bible, and to find all and all with regard to spiritual things in this blessed Book. And again and again they have thanked and blessed God that they have been stirred up to care about these things. In Dundee I preached in an immense hall, called Kinnaird Hall, to 2,000 or 3,000 people. I preached also in a number of churches besides. Among others, in the church where beloved holy McCheyne preached—St. Peter's church; also in the McCheyne Memorial church. In all these places I attended the noon prayer-meetings, and particularly sought to revive the spirit of prayer, for I brought before them how entirely everything depended on earnestly dealing with God. Everywhere I went the prayer-meetings increased fourfold or fivefold, and sometimes to a greater number than that; because I sought to bring before beloved brethren what it was to deal with God in simplicity, expecting great things from God; and the beloved brethren were encouraged thus to wait upon God, and blessing came. During the sixteen days we were in Dundee I preached sixteen times, and once in the neighbourhood of Dundee, at Broughty Ferry. From Dundee we went to Perth. I had been invited by a Baptist minister at Perth to come and preach there. I knew nothing of the place except that this dear brother was a godly man, and that there were some beloved brethren in fellowship for many years, friends of beloved Mr. Craik, who had preached again and again in this

Baptist chapel. This I found to be a small place, and it was crowded to the utmost. I next preached in the City Hall. When we arrived there, there were ten or twelve of the ministers of the town waiting to receive us. As they had no service in the evening (the preaching in Scotland being generally in the morning and afternoon), they were there to give me and my beloved wife the right hand of fellowship. Then we went into the hall. When they saw this hall crowded, they said, "It has been announced Mr. Müller will preach in the Baptist chapel, but the people cannot go in there;" and therefore they gave notice that I would preach in the United Presbyterian Church close by. This they arranged entirely by themselves, without consulting me in the least, showing by their actions their lovely spirit and readiness to receive me. We only stayed there five days, and then went to Glasgow, not only because there these American brethren had laboured, but because I was invited to come to the Conference. At the Conference the crowd was immense,—about 5,000 being present, and hundreds unable to get in. There was all but a complete disturbance on this account; but it was stated that Mr. Müller would repeat his address in one of the neighbouring churches, which I did, and also had the opportunity of enlarging upon the subject there, which I could not do at the Conference, on account of the number of speakers. Every Lord's-day I preached in the Prince of Wales' Theatre to between 3,000 and 4,000. Among these there were about 2,000 Christians, who had come there to get some spiritual food, as there are no churches open in the evening. On the week evenings I preached in the largest churches in the place. Five different Monday evenings I preached to young converts, and the places were crowded to the utmost,—aisles and pulpit-stairs being occupied, the number present being about 1,600, all young converts. At another time I spoke to Christian workers in a church holding 1,600 or 1,700 people. They were admitted by ticket, to insure that all should be bonâ fide Christian workers. Then I also preached in the church in which Dr. Craik (brother of our departed brother Mr. Craik) preached. At the noon meeting I was present as often as possible; and there, at twelve o'clock every day, I had a congregation of about 1,000, among which were a great number of ministers. An Episcopalian bishop was again and again among my hearers, and I also had some conversation with him. Thus I went on in various places. I may just mention that the longer I remained in places, not the fewer came, but the number increased; the taste and relish for the truth increased. In Inverness I began with 400 or 500, but by the time we were leaving, the place was crowded. I did not seek to excite the people, but to bring them to the Bible, and to make them value the Bible and prayer, and to expect great things from the Lord.

We were in Glasgow thirty-five days, and I preached, thirty-five times. Also at Kirkintilloch once, Pollockshaws once, and Hamilton once, making a total of thirty-eight times.

While in Glasgow I had a pressing invitation from Dublin to go to the Conference there, but hesitated about accepting it, on account of the great blessing in Glasgow. Then, came a letter signed by seventeen ministers in Dublin, entreating me to come. At last I felt I ought to leave, as I should have a most blessed opportunity in Dublin. Notwithstanding my natural disinclination for going to sea, we went; though in the depth of winter, we went; and it was of God that we went, for the opportunities were most blessed, I preached in the three largest halls, viz., the Metropolitan and Merrion Halls, and Exhibition Palace. Then I preached also at one of the Free churches beside, and attended the noon meetings. Wherever I went these noon meetings were placed at my disposal at once. "Dear Mr. Müller, you may have them entirely to yourself, and give addresses at every one of them;" and in most places I did so. In Dublin the Lord was with me, and blessed

abundantly.

While in Dublin I had time to look over letters I had received while in Glasgow, and among them was one inviting me to come to Liverpool and preach in the Victoria Hall, which letter I had not read till then. Since my return I may say that I have looked over the letters of invitation, and I have now no less than ninety-eight letters of invitation from the largest towns. When I read the letter from Liverpool, I thought this is too mighty for my voice, on account of the size; but we prayed about it, and I eventually agreed to go there. We were twenty-one days in Dublin, and I preached twenty-four times.

Before going to Liverpool, we went to Leamington in Warwickshire, where I preached fifteen times; to Coventry, where I preached twice; at Rugby once; at Kenilworth once. During the twenty-seven days I was in Leamington and neighbourhood, I expounded the Scriptures every morning at a large establishment.

Then we went to Liverpool. On the Lord's-day mornings we went to the Albion Hall for the breaking of bread, and in the evening to the Victoria Hall. The Lord strengthened my voice, and I preached eleven times the first week in this place. We went to York for one week. Then back to Liverpool, and preached again at Victoria Hall six days following. Many of the Liverpool merchants came from the Exchange to hear the address at the noon meetings. Altogether, I preached at the Victoria Hall thirty-nine times. From thence we went to Kendal; and here, remarkable to say, as a large place was desired, the beloved Society of Friends offered their meeting-place, it being the largest in the town. I preached there twice, and twice in other places. Next we went to Carlisle, where I preached once.

Then to Annan, where I preached at the United Presbyterian Church. In this place the total inhabitants are 3,000, but out of these 600 were present.

Next we went to Edinburgh, where we remained six weeks. The Free Church Assembly Hall was placed at my disposal, and I was requested to give addresses at all the noon prayer-meetings, and hold as many meetings as I had strength for. In Edinburgh I preached fifty-three times. When in Glasgow I had a meeting with about 100 ministers of all denominations. In Edinburgh I had a similar meeting, with about sixty or seventy of the ministers. They asked a number of questions regarding pastoral work and the ministry of the Word, and everything was of the most affectionate character. I also addressed a meeting of about 800 Christian workers, and by the request of a professor, addressed many divinity students for about an hour.

After leaving Edinburgh we went to Arbroath; then to Montrose, preached there four times; then to Aberdeen, where we stayed three weeks. Here, in addition to other meetings, I had two meetings for women only: one meeting of 1,600, and another of 1,000. The very first evening God gave testimony in the winning of one of them, who was a teacher, and was brought to the knowledge of the Lord. From thence we went to Ballater, and then to Crathie. I preached six times close to Her Majesty's ground, the castle being within sight. Several of the Queen's household came: one, a German lady; also the housekeeper; and the head gardener, who is also one of the elders of the Free Church. At that time it so happened there was a communion in the Free Church, and the dear minister asked me to speak at this service.

Then we went to Braemar, where I preached twice. Then to Inverness, Wick, and to the extreme end of Scotland, preaching in the parish where John o' Groat's house is; and the scattered population came from three to six miles to hear. Then to Inverness again, and back to England. I purposed to have stayed a fortnight longer in Scotland, but the death of an aged Christian friend made it necessary that I should come back sooner. We came to Reading, where we stayed thirteen days, and I preached thirteen times. Then to London again for ten days, preaching ten times.

Now I leave it with you, my beloved brethren, to form your own judgment as to what my business is. But to whatever conclusion you might come, I can only say this,—Day by day we have been crying to God for guidance, light, and direction; and the longer I have been engaged in this service, the more I see it is the will of God I should devote the evening of my life to this blessed work. Here I am: this seems the will of my heavenly Father; and until He speaks differently, what can I do but give myself to this service? For I feel there is responsibility laid on me to attend to it, on account of the openings I have in every place; on account of the love I have received in every place; on account of the confidence saints have in me everywhere I go. They say, "We know you by name for ever so long, and are delighted to see you and hear what you have to say." I have found that where no one else could go, I have been received with open arms. Brethren have told me, "Well, we will go and tell such a minister in the way of respect, but there is no prospect he will let you preach." The reply has been, "Is it Mr. Müller of Bristol? Mr. Müller of the Orphan Houses? delighted to let him preach." Such a thing never heard of before. Thus you see the openings God gives in every direction, and I feel the responsibility to use them. I have felt like this: "I have been the servant of the saints here for forty-three years, and delighted to minister among you; and formerly when I went away for a month, it was always like banishment to me, and delighted I was when the time came to come back. All this is now different. I see God leads me; and just as much as I was opposed to go from Bristol, I am ready to follow the leadings of the Lord. As long as He pleases to give health and strength and voice, and to give to Mr. Wright health and strength, and as long as there is nothing of a pressing character calling me back; what can I do but obey, and attend to this evident call from God to give myself to it? What of course may be next year I cannot say, for I am now nearly seventy-one years of age; but at present this is my happy blessed service, in which I purpose to spend the evening of my life.

Now I commend this matter to you, my beloved brethren, asking you to help by your prayers; asking God to sustain us physically, mentally, and spiritually, in our precious service; to be pleased to make use of us, both myself and my beloved wife, who gives away tracts and speaks a word in private. All we can do is to commend ourselves to your prayers, that He would make it increasingly plain regarding us.

## S. ADDRESS TO YOUNG MEN. Ecclesiastes 11:9-10; 12:1

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Address to Young Men Delivered in Bethesda Chapel, Great George Street, Bristol, on Sunday, October 12th, 1873.

“Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes; but know thou, that for all these things God will bring thee into judgment. Therefore remove sorrow from thy heart, and put away evil from thy flesh: for childhood and youth are vanity.”—Ecclesiastes 11:9-10

“Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them.”—Ecclesiastes 12:1

I HAVE been requested to preach, this evening more particularly to young men,—to the dear young men; and as I myself have been a young man, and know what it is to be a young man out of Christ, and a young man in Christ, a believer in the Lord Jesus, I cheerfully complied with the request. I myself lived to be twenty years of age and a few weeks before I was converted, and therefore I know experimentally what it is to be a young man out of Christ; especially when it is considered that, though I was only twenty years of age, I had the experience of one who was thirty or thirty-five years old; for I had been, from ten years and a half, so to speak, my own master, and had seen much, very much, of life by the time that I was twenty. Yet, as I was only a young man of twenty when converted, I know experimentally what it is to be a young man as a believer in the Lord Jesus, and gladly, therefore, do I comply with the request to preach to my dear young friends,—the dear young men. But while the subject which we lay before you this evening is of importance to young men, it is also of importance to all of us,—to young men and young women, to middle-aged men and to middle-aged women, to elder men and to elder women; for the truth as it is in Jesus must always be of importance to every human being. The portion which I have read is one which more especially, by the Holy Ghost, is addressed to young men; and of all the portions in the Divine Testimony for the occasion, I know none more suitable than the one which I have been reading.

We will now read again, little by little, this portion, and meditate upon it, as God may help us: “Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes.” The first thing we have especially to keep before us regarding this statement is not as if the Holy Ghost were encouraging people, whether young men or young women or any human beings, to live according to their own likings. We have not for a moment to suppose this. The statement is precisely of the same character as we find at the very close of the blessed book of God, in Revelation 22:11, where we read: “He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. (Revelation 22:11) And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.”(Revelation 22:12) These two verses are to be taken in connection, just as the first part of this ninth verse in the eleventh chapter of Ecclesiastes (Ecclesiastes 11:9) is to be taken in connection with the latter

part of the selfsame verse. The Holy Ghost is stating here what will be seen with regard to young men—the natural liking of the natural heart of young men, that is, to please themselves; to go their own way; to gratify themselves; to walk according to the sight of their own eyes. It is not stated in the way of encouragement by the Holy Ghost that they should do so. Far less is it sanctioned by the Holy Ghost, as if there were no harm in all this. The fact is simply referred to, as it is among men,—What is the common course among men, and what is the natural tendency of youth. It was the same with all of us; the same, not only with young men and young women, but the same with middle-aged men and middle-aged women, with elder men and elder women. We like to go our own way, to please ourselves, and gratify ourselves, and act according to the biddings of nature. This is the statement of the Holy Ghost, just as we find it in the last chapter of the book of Revelation, but with this solemn, weighty, momentous addition: “Behold, I come quickly, and my reward is with me;” and here the Holy Ghost adds, “For all these things God will bring thee into judgment.”

“Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes.” Now, the very reverse of all this the Holy Ghost would tell them should be the case. In the first place, “Rejoice, O young man, in thy youth.” Are we to rejoice in our youth? The statement of the Holy Ghost again and again and again is, “Rejoice in the Lord.” Our strength is, to be happy in the Lord. This we are enjoined, this is the will of the Lord concerning us, to rejoice in the Lord, and not to rejoice in youth.

Further, “Let thy heart cheer thee in the days of thy youth.” Our own hearts cheer us? The consolations of the blessed gospel are to cheer us, and not our own hearts. He that would trust in his own heart, and he that would look into his own heart, to find there a fountain of happiness, is a fool; and therefore that cannot possibly be the meaning. But it is simply the statement of the Holy Ghost how it is among men, what is the tendency among men, and how it is found to be among men. So, then, it does not at all mean that we should cheer ourselves, from the fact that we are young men.

“And walk in the ways of thine heart.” Verily, is it this that is enjoined? Can it be so? The walking in the ways of our own heart would be the ways of the transgressors. We are naturally far from God; we naturally do things which are hateful to God, which are anything but pleasing to Him. What is enjoined to the human being is, to walk in the ways of the Lord; and therefore it cannot possibly mean here that it is pleasing to God, and according to the mind of God; but it is simply stated what is the tendency of youth—to walk in their own ways, not liking to be directed by God’s orders, by God’s ways. And then further, “In the sight of thine eyes.” This we like naturally, but that which is inculcated in the Holy Scripture is this,—to walk in the sight of God, to walk according to the mind of God, to walk in the light of God’s countenance, so to walk as that we do not go out of the sight of God. This is the will of the Lord respecting us. And, therefore, in the first place, this is to be settled in our own hearts, that here is the statement of the Holy Ghost, not by way of commendation, the very reverse, only the simple statement of the Holy Ghost as to what is common among men, what is the result of our fallen state, as long as we are not in Christ we rejoice in things which are according to nature, instead of rejoicing in things which are according to the mind of God. But it is the latter, and the latter only, which brings real, true joy, peace, and happiness to the human being; and the former never did, never will, never can. It is not contained in that which this world affords, not even in natural relationship, nor in the state of man as to his varied progress, it is not

possible that, in any of these things, real joy, real happiness can be found; but only in communion with God, in oneness with God, in having done away, by the grace of God, the distance from God, through faith in the Lord Jesus Christ, can we find peace and happiness.

Now, that this is not a supposition of mine, but that it is evidently the mind of God, we at once find from the second part of the verse, where this is stated: "For all these things God will bring thee into judgment." If it were commended by the Holy Ghost that a young man should rejoice in the fact that he is a youth, that he is young; if it were commended by the Holy Ghost that he should let his heart cheer him in the days of his youth; if it were commended by the Holy Ghost that he should walk in the ways of his own heart, and in the sight of his own eyes, then why this addition? Why this contrast? A plain proof that it is the very reverse from what the Holy Ghost means us to do; for, as I said before, He would have us to rejoice in the Lord. He would have us to be cheered by the consolations of the gospel, He would have us to walk in the ways of God, He would have us to walk in the light of the countenance of God. This is according to the mind of God, and not the other. If, however, young men are determined to go their own way, then let them hear the word of the Lord: "But know thou, that for all these things God will bring thee into judgment."

What then, if we are brought into judgment? If all our wrong doings are brought before God, and sentence passed according to our actions; if all our words, the tens upon tens of thousands, and the hundreds upon hundreds of thousands of words which we utter, from the moment that we are brought into the world to the moment that we are taken out of the world; and if all the thoughts and desires, the inclinations and purposes, which have been found in our hearts are tested by the scrutinizing eye of God, and weighed in His balance, what will be the end of this? What can be the end of this but to hear that awful sentence, "Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels." Oh! what would befall us if once we are to be dealt with according to our deeds, our words, our thoughts? We should be undone, and undone for eternity; and, therefore, the solemn and momentous point with regard to this latter part of the verse is not only that it says to us that the meaning, which is apparently the meaning of the first part of the verse, cannot possibly be the meaning; but that also, by this latter part of the verse we are stirred up to the utmost, and entreated, and besought by God to the utmost (if I may use the words), with all earnestness, with all diligence, with all haste, to close with Christ, to lay hold on the offers of the gospel, to believe in the Lord Jesus Christ for the salvation of our souls, in order that we may not have to stand at the judgment-bar of the Lord Jesus Christ, and hear that awful sentence to which I have referred. There is no possibility of escaping punishment and hell, but by believing the gospel. There is no possibility of having eternal joy and happiness, but through faith in the atoning death of the Lord Jesus Christ; and if there had been a possibility of any human being being saved in any other way, God would not have delivered up the choicest, the most precious of all gifts He had to give,—even His only-begotten Son. But when He saw that we were lost and undone, His heart being full of yearning love, His heart full of compassion to the lost and ruined and guilty, He, in the riches of His grace, gave for them the choicest gift He had to give,—His only-begotten Son, and bruised Him and wounded Him and laid on Him the punishment of us all; and that blessed One endured, in our room, all the punishment which was due to those who put their trust in Him.

Now the great point before we pass on is this: First of all, I ask my dear young friends,—the dear young men to whom I am speaking more particularly this evening,—how is it with you? Have you closed with Christ or not? Have you accepted the offers of the gospel or not? Are you in Christ or

out of Christ? I feel for you; I can well enter into your state. I was out of Christ for many a long year, and oh! the thousands of times that I have wished that I had known the Lord much younger than I did. There was, however, this difference between me and you; I never heard the gospel till I was twenty years and five or six weeks old; I never met with a Christian till I was twenty years and five or six weeks old. I never understood about the atoning death of the Lord Jesus till then. You, at least almost all of you, if not every one of you, have heard the gospel again and again; some of you, it may be, times without number. You have been entreated and besought, most of you, if not all of you, many times to believe the gospel; therefore see the difference. Now, be besought and entreated at last; oh! let me beseech and entreat you to give, without delay, your heart to the Lord. And if you want another testimony, though I dare say you have had testimony upon testimony before, I tell you that it is altogether a mistake when persons suppose that they will never have a happy hour if, while young, they believe the gospel,—that is a most grievous mistake; it is the reverse. It is just this very reception of the Lord Jesus Christ which gives real joy, real happiness, real gladness of heart. The other is a, more fancy, a dream-like joy; there is no reality in it; it brings nothing but an aching heart afterwards, whatever the apparent joy for the time may be.

I know from my own experience what it is with, all one's might to seek to enjoy the world, for I did it to the utmost, and I had opportunity above many to do it; and it was nothing but vanity and misery and wretchedness that it brought.

Then, again, on the other hand, I know what it is, as a young man, to be a Christian; for, as I told you, I was about twenty years and five or six weeks old when I was brought to the knowledge of the Lord; and then, having found the Lord, I was happy, and before the very first evening had closed, in which I was brought to the knowledge of the Lord, I said to my former companions in travelling, "What are all our joys and all our pleasures on the journey to Switzerland in comparison with this evening. That was the very beginning of my divine life; and now forty-eight years have passed, and I bear testimony, to the praise and honour and glory of God, that I have never been tired of Christ; but the longer I walk on in the ways of God, the more I find how true the Word of the Lord is, that the paths of wisdom are paths of pleasantness and peace; that real joy, real happiness, real blessing, real peace, real comfort, reality, are to be had by faith in the Lord Jesus. Only I make this addition, You must be an out and out Christian; you cannot hold with one hand the world, and with the other Christ. You would otherwise be a wretched being; and if there are any here present who want the world and Christ, let them keep the world, for they cannot have both. You can have nothing but perdition if you cleave to the world, because it is under condemnation, and you will be condemned with the world if you will not let the world go; but if you are minded to let the world go, and lay hold on Christ, and be an out and out disciple of the Lord Jesus, I tell you this, as an honest man, you will be a happy man. Oh! how happy, how unspeakably happy, how blessed your portion as a servant of the Lord Jesus Christ. Oh! it is a blessed thing to be a disciple of the Lord Jesus Christ.

Therefore, dear young men, be no longer believing the lie of the devil; and to you young women I say the same; and to you elder men and women I say the same; to every one here present, and even to the little boys and girls here present, I say the same; if ever there comes a whisper to your mind from the devil, that all joy and happiness would be gone if you were to become a Christian,—it is the very reverse. Real joy, real happiness, real blessedness, only begin with the day that we obtain spiritual life through faith in the Lord Jesus Christ; for then comes the time

when our sins are forgiven; then comes the time when we become the children of God through this faith in the Lord Jesus; then comes the time when we become the heirs of God and joint heirs with Christ through this faith in the Lord Jesus Christ; then comes the time, and only then, that you can lie down, in peace at night, knowing that, if it were the last time, and you should not awaken any more in this world, you would not lift up your eyes in torment, but in heaven. I challenge any dear young man here present, who will show to me any way that makes so happy as this,—to know that if this were the last night, to be awaking in heaven, and not in torment. Oh, what is not this worth! Oh, how blessed is this one single thing! What can all the world give in comparison with this one single thing,—to know that, if this were our last night, heaven would be our portion, and not the place of torment? Is it not worth something? You speak about the happiness at the billiard table: I know it; and misery it is, and nothing else. You speak about the enjoyment of the theatre: I know it, above many of you, if not all of you; I was there times without number, and was passionately fond of the theatre; and what then? Wretchedness and misery were the result. You speak about the ball-room: there was I;—there was I, and at two or three o'clock in the morning left the ball-room with a disordered stomach.

I know all this,—the wretchedness and misery which it gives, instead of real enjoyment and real happiness. You speak about the pleasures of reading: I know them too; for when I was only thirteen years old I had my books by the month out of the library, and I devoured them with all eagerness—volume after volume. And you speak about learning, and the enjoyment in this: I was at school from the time that I was five years old, to the time that I was nineteen and a half, when I went to the university with honourable testimonials, and was there for four years; and then studying was not over, for when I came to England I went on with Hebrew, Chaldee, etc. And what did I find? That learning in itself gives no happiness,—no real, true happiness. Christ, and Christ alone, gives real, true happiness. I know seven languages; and with all this I should have gone to hell, if it had not been that I know Christ, Christ, Christ. Oh, the blessedness of being a disciple of the Lord Jesus! Oh! my dear young friends, be you male or female, or little children, let me tell you of the blessedness, the blessedness, the blessedness, of being a believer in the Lord Jesus Christ. Only be an out and out Christian, It is this half-hearted mind which makes men to be no really happy beings. You cannot be happy if you want to hold the world with one hand and Christ with the other; but the moment you come to the determination that you will not halt between two opinions, and that you will be an out and out Christian, you will be happy. I know the difficulty of this; for, when I was converted, I was almost the only believer out of 1260 young men who were students at the university; and they knew me, that I had been in the fencing saloon to learn fencing, in order that I might be able to fight a duel if any one insulted me. They knew me: "There is the Mystic," as I was called; and they pointed at me with fingers. But those sneers lasted a few days or a few weeks at the most; and, by the grace of God, I stood at the side of Christ with two or three students out of the 1260, and the result was, a happy man I was. And the result has been, a happy man I have been. But it must be an out and out thing. And therefore this I would say affectionately to those who are yet out of Christ,—Only be upright and honest. You who are believers in the Lord Jesus, let me affectionately say this,—Let it be an out and out standing at the side of Christ with you. Be not half-hearted. The devil will seek, if he cannot altogether bring you back to him, at least in some degree to bring you back into the world. Now let me affectionately beseech and entreat you to let it be an out and out Christianity, and then the result will be this,—you will be an out and out happy man. Thus it should be with all the disciples of the Lord

Jesus. It would pain me to the almost if people could live with me a month in the house and not bear this testimony,—that Mr. Müller is “a happy man” And a happy man I desire to be; and a happy man I am. It is Christ who makes me happy; for there is something unspeakably blessed in this,—that the older one gets, the nearer the end of the journey, the brighter the blessedness of the prospect; with heaven as one’s home, that one is getting nearer and nearer to the gates. Oh! how blessed to be in Christ. And this blessedness I desire for all my beloved dear young friends to whom I am more specially speaking this evening. It is a blessed thing to be a believer in the Lord Jesus.

“But know, thou, that for all these things God will bring thee to judgment. Therefore remove sorrow from thy heart, and put away evil from thy flesh: for childhood and youth are vanity.” If we act according to the statement of the first part of the ninth verse, the result will be this,—sorrow to the heart and evil to the flesh. I would mention here, by the way, that “flesh” is to be here understood as “tho body.” It does not mean the old and corrupt nature, it means the body. Now if we walk according to the ways of our own heart, according to the sight of our own eyes, it is certain, that there will come, sooner or later, more or less sorrow to the heart, and that there will come evil, even to the body, as the certain result. The will of God is, that young men should remove sorrow from their heart, and put away evil from their body; but, if young men walk according to their natural inclinations, it will bring, it must bring sorrow,—oh! how much sorrow. Let any dear young men just follow out their own desires: sorrow upon sorrow it will bring; sorrow upon sorrow it will bring, not only as to the heart, but also as to the body, in most instances; yet not only to the body, evil, but oftentimes premature death. Oh! how often is it seen that not only disease of the body, but even a premature death comes from walking according to the natural inclination and the carnal mind.

So, then, if you wish to put sorrow from your heart, if you wish to put evil from the body, the way is to walk according to the mind of the Lord, which begins, in the first place, by the reception of the gospel, by receiving Christ, and then, afterwards, by continuing in Christ. Abide in Christ, seek to please the Lord, and to act according to the mind of the Lord, It is by this, and by this only, that sorrow can be kept from the heart, and that evil can be kept from the body. Oh how deeply important it is to attend to these things! And we see it is just the graciousness of the heart of God which brings before us this boon; because the Lord wills not the death of the sinner, but that he should turn from his evil ways and live. This is not all. If young men are believers, God desires them to be happy believers,—truly happy. This, however, cannot be, except they abide in Christ. This is the only way whereby sorrow can be removed from the heart, and whereby evil can be kept from the body. Awful diseases many dear young men bring on themselves, and even premature death, because they do not attend to these things. And then it is added, in the way of caution, “For childhood and youth are vanity.” The word “youth” in Hebrew means “the beginning of the day,” “the breaking of the day”, and therefore the figure is carried out here. “Childhood and the morning of life are vanity.” Vanity here means, “of a transient character,—it passes—it does not last long—it goes away.”

Now this is also a point to be kept before us. It is deeply important, in the first place, with regard to this life, that youth is of a transient character, it passes away. Therefore, in childhood and in youth, the best use is to be made of time, talents, strength. The cultivation of the mind is deeply important. From what I have been saying, you must not for a moment suppose that I mean that it is

not worth anything at all that one knows this or the other thing, or that the mind be well cultivated; I mean no such thing to be understood by what I am saying. I simply mean that these things are nothing in comparison with the choicest and the chiefest of all the good that we can have,—faith in the Lord Jesus Christ. It is important for young men to make good use of their time, even with regard to this life; because childhood and youth are of a transient character, they pass away; and therefore the mind should be cultivated.

Things that are profitable for this life are to be learned,—and to be learned, among other reasons, that hereafter they may be useful even in the cause of Christ. I have just been referring to languages. When I learned French, for instance, and other languages, I had no thought that they would ever be useful, in the service of Christ; but afterwards it pleased God so to order it in His providence that I had sometimes six missionaries for five and six months at a time in my house, and there were three different languages spoken at my dinner-table,—German, French, and English. Now the very fact of knowing these languages helped me in the cause of Christ. I am now continuing my correspondence in three different languages,—French, German, and English. These, in the cause of Christ, have been very useful. Not that I mean to lay stress on these things, as if they were of such moment that there would be no happiness without them. Not this; for the great point, after all, remains,—to be a disciple of the Lord Jesus, and to walk in the ways of God. But, if we have the opportunity, let us make good use of the opportunity. We must not despise the opportunities, nor put them aside, but make good use of them; because youth passes away, is of a transient character, does not last, and therefore the time is to be usefully employed in the cultivation of the mind and in becoming acquainted with the affairs of this life, all of which may afterwards be used, not only with regard to this life, but in the service of the Lord, and for the glory of God. But though it is important with regard to the affairs of life and the things connected with this life, to do so, it is of infinitely more importance with regard to eternal matters, because childhood and youth are not lasting, are of a transient character; therefore the momentous point is, that, while yet young, we should give our hearts to the Lord. Not to put it off to this time or that time. Suppose that time never came? And even if the time came, the heart naturally gets harder and harder, and therefore, a loss is sustained by putting it off. But the cares of this life come after awhile, and then the less inclination to give the heart to the Lord. Therefore, the great object, both as to this life, and especially with regard to the world to come, should be to make the best use of childhood and youth, which are passing away.

Before passing on to the last verse of our subject, I pause, and I ask the question, “How many have given the heart to the Lord?” I see a number of dear young persons before me, both male and female. How many have given the heart to the Lord? I see also a few very young persons—children; have they given the heart to the Lord? I do not want you to answer the question to me; but I do beseech and entreat you, in sincerity, in uprightness, with godly earnestness, to answer the question, to God Himself, who, by His Spirit, puts the question to your heart: “Art thou Mine, or art thou for the devil? Art thou for Christ, or art thou for the world?” How can there be a halting between two opinions?

Youth and childhood are of a transient character; you put it off, and you think there is time enough. How do you know there is time? What if, when you get home this evening, you are laid low? What if, in the night, the cholera comes upon you, or if some other disease should befall you and hurry you away? What then?—what then?—what then? All is too late.

Oh! be besought and entreated, dear young friends. Be assured of this, that the more you hear of the gospel, and the more you reject the invitations of the gospel, the harder your heart becomes; the further you get away from Christ; the more you are getting into the ways of the devil; the more you love the world. Oh! be besought and entreated.

Ecclesiastes 12:1 : “Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them.”

What is the import of this? In the first place, I judge what the Holy Ghost would bring before the human beings is this: That the human beings—especially the young part of the human beings—should keep it before them solemnly, deeply, gravely, earnestly, that they have a Creator. Now all in this country know that they are created. But the mere superficial knowledge is not enough; it is of little significance in comparison with the reality. What the Holy Ghost would have us to keep before us is that we are creatures, and that we have a Creator. The verse we have before us implies various points. In the first place, it implies this: “That the creature is subject to the Creator.” This we cannot sufficiently keep before our hearts. It implies further: “The creature is made for the honour and glory of the Creator.” We can never have this sufficiently before our eyes. It implies further: That because the creature is made for, the honour and glory of the Creator, therefore the creature should live so that the honour of the Creator would be upheld. In what way can the human creature, above all things, honour the Creator? In the first place, by accepting the choicest of all His gifts, the Lord Jesus Christ; and whosoever has not accepted Christ never honoured the Creator.

You think this is a hard saying;—it may be. I repeat it solemnly,—Every one here present, who has not accepted Christ, whether fifteen years old, or twenty years, or twenty-five years old, never once, in his whole life, honoured the Creator. There is no such thing as that we honour the Creator, whilst the choicest gift, the most precious gift, this unspeakable gift, which cost Him so much,—His only begotten Son,—is not accepted. Go home in this belief, that you are fifteen, twenty, or twenty-five years old, and never once, for one single minute in your whole life, honoured God, because you have not accepted Christ. This is no hasty statement. It is my deliberate conviction. As a man of God I give it as my deliberate conviction. All you have done—all you have said, never can, never has, tended to the honour of God as long as you have not received the gospel. Therefore the first thing, if you would honour God the Creator, if you would realize what is meant by “remembering” Him, you must close with Christ; you must accept the gospel; you must pass sentence upon yourself as a ruined, guilty, lost sinner, and believe in the Lord Jesus Christ for the salvation of your soul. You must put your whole trust, and only trust, in the atoning death of the Lord Jesus Christ. This, and this only, God would consider as remembering Him.

Then, if you have received the gospel, further abide in Christ. Seek to please Jehovah Jesus, who spake the word; everything that is in existence was brought into existence by Him, and He is the builder of the universe. Abide in Him; seek to please Him; seek to act according to His mind. That He considers as the choicest, most precious way of remembering your Creator.

Lastly: “While the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them.” This is the very reverse from what a young man naturally says: “I am very young; there is time enough; when I am old I will attend to these things.” The very reverse from what God says: “Before the evil days come;” that is the will of the Lord. When men get advanced in

life, then comes the danger of not attending to these things: because of the heart having been so much hardened, because the cares of this life shut out Christ, because of numberless troubles, a long family, a number of children to be settled in life; therefore this, the most momentous of all matters, is not to be put off. Oh! how wise,—how infinitely wise, is God. But the devil, you see, is always against God; he is always placing things in the very opposite light. God says, “Before these days come.” Nature says, “I will put it off till I am an old man, or till I am an old woman.” The devil whispers, “There is time enough when you get to your death-bed.” How do you know that you will ever get to your death-bed? The next time you travel—rush! and in an instant you are carried away in a railway accident; the next time you ride in a carriage, off the horse goes, and in an instant you are thrown out, and in eternity; the next time you go out, a tile falls on your head from the roof, and in an instant you are in eternity. Oh! how do you know that you will live one single day more? How utterly fallacious it is to put it off to old age, to this or that time! The present moment, and the present moment only, is the time, and therefore the present moment alone is ours; we cannot boast of time.

Once more, beloved young friends, male or female, beloved older men and women, let me beseech and entreat you, with all earnestness, to seek the Lord while He is to be found, and to call upon Him while He is near. And be you sure of this: if you go—to speak after the manner of men—one single step, it is Jesus who comes a dozen or a hundred steps towards you. He stands, as it were, with open arms to receive you. It is the very joy and delight of His heart to welcome you; and, therefore, delay not. Oh! be besought and entreated.

## **S. CLOTHED WITH HUMILITY”. Believing Prayer, 1 Peter 5:5**

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“Clothed with Humility” An Address delivered at a Monday Evening Prayer-meeting at Salem Chapel, Bristol

1 Peter 5:5 WHEN we see one another, we have no difficulty in observing the colour of the dress each one wears. And so with the disciples of the Lord Jesus, there should be no difficulty in its being seen what we are, whether we are of a lowly, humble, meek mind, or whether we are proud and high-minded. We should be “clothed with humility.” It should be manifest, apparent, that we have been in the school of Christ, that we are followers of the meek and lowly Jesus. This is the will of the Lord concerning us. We have need to pray for grace to be “clothed with humility.” “For God resisteth the proud, and giveth grace to the humble.” “Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time.” The due time will come. We must wait for it. In the meantime we are to cast all our care upon Him; and we have the reason, “for He careth for you.” Blessed position!

How may I know whether I have cast my burden, upon God? One says, By prayer! Well, right or wrong, just as you understand it. Right, if it is believing prayer, if you exercise faith in the power and willingness of God to carry the burden for you. But simply praying will not do. We know we have rolled our burden upon God, if after praying, the heart is easy, the heart is light. If this is not the case, then we are still carrying the burden ourselves instead of casting it on God, and have need to go again to Him, and in believing prayer exercise faith with regard to the power and willingness of God to carry the burden for us.

## S. Conditions of Prevailing Prayer

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The Conditions of Prevailing Prayer By George Mueller

1. Entire dependence upon the merits and mediation of the Lord Jesus Christ as the only ground of any claim of blessing.

"Whatsoever ye shall ask in My name, that will I do" (John 14:13-14).

2. Separation from all known sin.

"If I regard iniquity in my heart, the Lord will not hear me" (Psalms 66:18).

3. Faith in God's Word of promise as confirmed by His oath.

"He that cometh to God must believe that He is...a rewarder of them that diligently seek Him" (Hebrews 11:6).

4. Asking in accordance with His will. Our motives must be godly. "Ye ask and receive not, because ye ask amiss, that ye may consume it upon your lusts" (James 4:3).

5. Importunity in supplication.

There must be waiting on God and waiting for God, as the husbandman has long patience God and waiting for God, as the husbandman has long patience to wait for the harvest. "Shall not God avenge His own elect, which cry day and night unto Him?" (Luke 18:7).

## S. HOLDING FAST THE GOSPEL. 1 Corinthians 15:1-2

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Holding fast the Gospel Notes of a Sermon delivered in Bethesda Chapel, Bristol, March 1st, 1874.

“Moreover, brethren, I declare unto you the Gospel which I preached unto you, which, also ye have received and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.”—1 Corinthians 15:1-2

THOSE who are in any measure familiar with the first letter written by the Holy Ghost through the apostle Paul to the Church at Corinth, know that there were three especial reasons why the letter was written.

1. To answer certain questions; as for instance, how those should do who were unmarried, and those who had unbelieving partners.
2. To notice the flagrant wickedness and moral inconsistency which had crept in among these true children of God; and, in doing so, not only sharply to rebuke them on account of these things, but to direct them how to cleanse themselves of them.
3. But there was one other especial object which he had in writing this letter, viz., to take notice of grievous errors which had come in among them, and one of these we have especially noticed in this chapter, and that is, the denial of the resurrection. The apostle brings before them how this touched the very foundation of their holy faith. If there was no resurrection, there were no glad tidings at all,—no truth in any of these things, if there were no resurrection. But he shows that there is a resurrection, and not only so, but dwells on the blessedness connected with it. The word “moreover” points to the other things on which he had been dwelling, “I declare unto you,” in the sense of, I remind you; I stir up your remembrance; I remind you of the gospel which I preached unto you. Tho word Gospel is one with which we are all familiar, and yet it is so deeply important that our hearts have right apprehensions, and that our hearts enter into the full meaning of the word “Gospel.”

Now, then, though we are all familiar with the phrase, and have heard it from our earliest days, yet let us seek to ponder it and enter into it.

“Gospel,”—good, news, glad tidings. Good news about what? Glad tidings; what glad tidings? These: That while by nature we are lost, ruined, and undone, and must have remained thus for eternity, God, in the riches of His grace, in His abounding mercy, contrary to all human expectation, contrary to all angelic expectation, in the riches of His grace comes forward, in the wondrous power of His love provides a plan for the salvation of our souls. What a wondrous plan is this, not to give all the universe for the salvation of our souls, for that would be the merest trifle; but He gives,—what? His only begotten Son; He gives His Holy Child Jesus, His perfect servant; He gives the God-man Christ Jesus to hang upon the cross, to die in the room of wicked, guilty, rebellious men. Oh, wondrous grace this! and this He does not bargain for; He does not say, if you

do this, or if you give me this, I will give you my Holy Child Jesus. The only condition He makes is, that the sinner accept the unspeakable gift, the Lord Jesus Christ; and if he does this he shall never lose the blessing any more. Oh, this wondrous grace,—this unspeakable grace! God gives the choicest gift He had to give; and He requires nothing whatever on the part of the vilest, most hardened sinner, who has lived ten, twenty, thirty or more years in sin, if he only receives Christ, puts his trust in Him, depends on Him for salvation; instantly he does so, all his numberless transgressions shall be forgiven, they shall be sought for and not found; shall be cast behind God's back; cast into the depths of the sea. Our great adversary shall seek them and not be able to find them. These are the good news and glad tidings. And the sinner may have it now. He has not to wait until the last judgment-day, but instantly he obtains the forgiveness of his sins; for it is written, concerning the Lord Jesus, in Acts 10:43 : "Whosoever believeth on Him shall receive the remission of sins." Salvation is a present blessing, the forgiveness of sins a present blessing. The instant the sinner owns that he is a sinner, he obtains the full, free, eternal forgiveness of his numberless transgressions. If his sins were a million times more than the hairs of his head, all shall be instantly forgiven, when he trusts in the Lord Jesus for the salvation of his soul. This is not all: through the reception of this very gospel, through the belief of this very gospel, we become the children of God. It is through faith that we are born again, and thus become the children of God.

We are thus introduced by the reception of the gospel into the heavenly family, separated from the devil's family, separated from the kingdom of darkness, translated into the kingdom of God's dear Son. We are regenerated, begotten again, by this very faith in the Lord Jesus Christ; we become heirs of God, and joint heirs with Christ; we shall be manifested as the children of God, and shall share the glory with the Lord Jesus Christ. These are the good news which the gospel proclaims. No working for these blessings, no going to Rome, no going on pilgrimage. Instantly, on believing the gospel, we all receive those blessings for time and eternity. No devil shall be able to rob us of these blessings which we receive through faith. The gospel is called by various names. In Romans 10:15, it is called the Gospel of Peace, and there is not much difficulty in seeing why. We are at variance by nature with God, we make manifest this variance by doing the things contrary to His mind. By this gospel the alienation between us and God is removed. We obtain a new nature, a heavenly life, a divine life, and so it comes that we are at peace with God,—now we love God, while formerly we hated Him.

It is further called the "Gospel of God's Grace" (Acts 20:24). It is called thus because these glad tidings have especially to do with the grace of God, not with the justice of God so much, not with the holiness of God, though the holiness of God and the justice of God are intimately connected with the gospel; but these glad tidings particularly bring before us this attribute of the true and living God. These blessings He bestows upon us in the way of grace, unmerited favour, through wounding and bruising His beloved Son in the room of the sinner, making Him a sacrifice in the room of the sinner. It is thus that God forgives us our sins in the way of unmerited favour. Merit has nothing whatever to do with these good news. If the question were, you shall only fulfil the tenth part of the law, it would be no longer in the way of grace. If we had the least to do for the salvation of our souls, it would no longer be in the way of grace. Works have their right and proper place, and we cannot make too much of works in their right and proper place. But the right place of works is this: we must have the forgiveness of our sins, we must have peace with God, be at one with God, before there can be found in us one single good work in which God can be well pleased. All

is without blessing on the part of God until we have accepted the gospel. And therefore this is the first great business of every man, woman, and child, to accept the gospel. Except this be the case you may be a Sunday-school teacher, or you may give away tracts, but not one of these things is acceptable to God. You must receive Christ first. But after we have received Christ, then works come in their proper place; not working for life, but from life, after having been born again, after having obtained heavenly divine life; then we cannot work too much for God, cannot be too much dead to the world, cannot make it too much manifest that we are dead to the world and alive to God.

It is also called the "Gospel of Salvation" in Ephesians 1:13; because these glad tidings do not bring merely good business, or health of the body, or family comfort, or prospects of any kind with regard to this life merely, but they bring us the salvation of the soul. These glad tidings, that the lost, ruined sinner, the one who must have remained for eternity in a state of wretchedness and condemnation, and who could look forward to nothing but the second death, to the lake which burns with fire and brimstone; that this vile, lost ruined, hell-deserving sinner, may be saved from all the wretchedness, woe, and misery, which he must have endured for ever and ever. These are the glad tidings which announce blessing for eternity, the salvation of our souls.

It is also called the "Gospel of the Kingdom" (Matthew 24:14). A rather remarkable phrase this. Glad tidings regarding the kingdom. In this day it would be much better understood if it were called the kingdom of the gospel. But we must cling fast to what God says, not what man says, or to what thousands of Christians say. If we do not do so it will be a miserable thing to us in the end. The days are coming when there will be neither buying nor selling, unless we have the mark of Antichrist in our foreheads or hands. These are the good news or glad tidings of the kingdom of Messiah, the appearing of the Lord Jesus Christ. That blessed One is coming. The kingdom of Messiah would have been set up when He appeared, but for the rejection of Messiah by the Jews. But the kingdoms of this world shall yet become the kingdoms of our God and of His Christ; and the manifestation of the sons of God is connected with all this. The weak ones, the hidden ones, the despised ones, shall share the throne of glory with Christ. With all these good news, with all these glad tidings particularly, this is connected, that Jesus will have the glory, and that each one who believes in Him shall share in this.

Further: it is said, "Which also ye have received." These Corinthians were in a weak state, in a comparatively little instructed state, there were many failings among them. Nevertheless they had received the gospel. Now, how far is this true of my dear friends in the gallery? Is it true of all my dear young friends,—my dear aged friends? You have heard it times without number. The Holy Ghost may have been knocking at the door of your hearts again and again; but have you received the gospel? Oh! the solemnity of this thought, the terribleness of this thought—received, or not received. It is the will of God that you should receive it. If you do not receive the gospel, you reject God's blessing, you slight the choicest of all blessings which God has to bestow. Let me press this particularly upon you, dear young people,—Have you received the gospel, or have you rejected it?

Before passing on, turn to one or two passages where this is particularly enforced.

Romans 10:16 "But they have not all obeyed the gospel." You perceive from this it is the will of God that the gospel should be received, believed, obeyed. It is no matter of choice on our part, no question whether we ought or ought not to believe it. It is as much a command of God, as that we

should not steal, or that we should do no murder.

Turn also to 2 Thessalonians 1:8 Taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ. There is the end of it,—in flaming fire; He will take vengeance on those who do not believe on the Lord Jesus Christ: because this is the one only way to obtain forgiveness of sins, to escape the wrath of God which shall be poured out on the ungodly. And therefore all those who have merely been the hearers of the gospel, and not believers in the gospel, oh! be besought to believe the gospel, to obey the gospel. As long as you are in a state of unbelief you are amongst those who obey not the gospel. This is your expectation; oh! think of it. On the other hand, if you believe in the Lord Jesus Christ, if you receive the Lord Jesus Christ, if you came into this place as the vilest sinner, as the most hardened sinner, at the greatest distance from God, you may be instantly pardoned, may become a child of God this very instant, and the prospect become bright and pleasing.

“And wherein ye stand.” 1 Corinthians 15:1 What does this mean? It means we go on believing the gospel, we go on trusting in the Lord Jesus Christ, resting on the Lord Jesus Christ for the salvation of our souls. There is such a thing as receiving the gospel, and letting the gospel go again. We see this by the Epistle to the Galatians. They were so taught by false teachers that they had let go the gospel of Christ. Let us all be wary to avoid this; it is a matter of immense importance, not only to receive the gospel in all simplicity, but to go on from first to last, knowing none other than Christ in the matter of our salvation. So we must go on to the very last of our earthly pilgrimage. As to pleasing God, we need Christ in us; but in the matter of our salvation, we must know none other than Christ for us. Now this is the point, that we stand fast in the gospel; we must hold fast Christ, depend on the work and sufferings of Jesus Christ. And this is particularly important in these days, when, through the subtlety of the devil, ritualism is rampant, and the devil would introduce priestcraft. When these things are so, how important that we should cling and cleave to the Lord Jesus Christ, and know nothing but Him in the matter of our salvation.

“By which also ye are saved, if ye keep in memory what I have preached unto you.” 1 Corinthians 15:2 What does this teach us? Not merely that there is the necessity for receiving, or that for the time being we stand fast, but that to the end of our course we hold fast to Christ.

“Unless ye have believed in vain,” 1 Corinthians 15:2—What does this teach us? This is a word to young believers, to young converts, and those who have been stirred up to care about their souls: that they should be in earnest, that God would enable them to cling and cleave to the Lord Jesus, and to know nothing but Christ in the matter of their salvation. Those who have known the Lord for a long time, also, should see that they watch in love and kindness over those who have been stirred up to seek the Lord Jesus, that they may cling and cleave further to the Lord Jesus. We rejoice when we see persons stirred up to care about their souls; but it is one thing to begin, another thing to hold fast to the end of the course. So, while we rejoice, we rejoice with trembling; for the victory is not won, but the battle is only begun.

## S. HOW TO BECOME A SUCCESSFUL LABOURER IN CHRIST'S VINEYARD

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How to become a Successful Labourer in Christ's Vineyard An Address delivered at Salem Chapel, Bristol, at a Monday Evening Prayer-meeting, in September, 1870. IN the first prayer this evening there was the following expression:—"Use. Thy servants, and let them see fruit, as they are able to bear it." I desire to say a few words on this, especially the latter part. It has in a lively way brought to my remembrance my own, experience. It was forty-four years ago, on the 17th of this month, that I began to preach in my own country; but I saw very little fruit from my preaching. I preached in the parish churches—I loved to preach, there was a real earnestness in my preaching, and a real desire to do good—unquestionably so; and yet I never met with a single instance in which I could say I had been used as God's instrument in the conversion of a sinner, though sometimes I preached to a thousand people, or more. I do not say that persons may not have been converted; but I never met with one single instance of conversion. It did, however, please God, in a few instances—when I did not expect it—to use me in the conversion of sinners; but this was quite apart from the preaching. I once visited a poor tailor and expounded the Scriptures at his house, and a person was brought to the knowledge of the truth through this exposition. Two of my fellow-students, my former companions in sin, were converted instantaneously whilst I was speaking to them; so that in a few cases, where I expected nothings I was made an instrument of blessing; but where I expected great things, there was nothing at all. In course of time I came to this country, and it pleased God then to show to me the doctrines of grace in a way in which I had not seen them before. At first I hated them, and said, "If this were true, I could do nothing at all in the conversion of sinners, as all would then depend upon God and the working of His Spirit." But when it pleased God to reveal these truths to me, and my heart was brought to such a state as that I could say, "I am not only content simply to be a hammer, an axe, or a saw, in God's hands; but I shall count it an honour to be taken up and used by Him in any way; and if sinners are converted through my instrumentality, from my inmost soul I will give Him all the glory; the Lord gave me to see fruit in abundance; sinners were converted by scores; and ever since God has used me in one way or other in His service. I delight to dwell on this, especially for the benefit of my younger fellow-believers. We must be really willing to give God all the glory. We may say, God shall have all the glory; but the point is, do we mean it? We must aim after this,—to be content to be nothing but the instrument, giving God all the glory. We must not say, God shall have ninety-nine parts of the glory, and the one-hundredth part shall be ours. No, we must give Him all, we must not take the one-hundredth part; He is worthy to have it all. Let us aim after this, and assuredly God will take us up; for He can then use us. Our adorable Lord Jesus, during all His life on earth, had one single aim—to seek glory for the Father. Well, as we are enabled to get glory for the Master, not for the servant, so He, whom we seek to honour, will see to it that honour is bestowed on the servant. I affectionately, as an elder brother, lay it upon the hearts of my beloved young brethren, whether engaged as preachers, Sunday-school teachers, tract distributors, district visitors, or in any other way working in the Lord's service, if they desire to see fruit resulting from their labours,

that they primarily aim after this,—that not only with the lip, but with the heart, they will give all the honour and glory to God, if He should condescend to use them as instruments in His service.

## S. HOW TO PROMOTE THE GLORY OF GOD

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How to Promote the Glory of God An Address delivered at a United Meeting for Prayer, held in the Broadmead Rooms, Bristol, January 13, 1870. The meeting was convened—

“To entreat God for a blessing on His work in Bristol—for the attainment of a deeper knowledge of Holy Scripture by Christians in Great Britain and throughout the world—for the outpouring of the Holy Spirit in the conversion of souls—for the progress of the Reformation at home and abroad, and for the spread of the gospel in Roman Catholic countries—for His overruling mercy in reference to the unscriptural designs of the Ecumenical Council—for the closer union and fuller co-operation of believers in Christ, and for the speedy coming of His kingdom.”

IT appears to me that, for the profit of the younger brethren in Christ, a few practical remarks, and a few hints with reference to the subjects on account of which we have met to pray, may not be out of place. I rejoiced when I saw what subjects were announced for prayer. We are first invited to ask God for a blessing on His work in Bristol. The particular point here is “in Bristol.” Not, at this church or this chapel; not, at this Sunday-school or another Sunday-school; not, in connection with the particular movements of individual Christians, or city missionaries, or district visitors, but the work of God in Bristol. This at once brings before us that we are one in Christ, and all interested in His work that is going on around us. Beloved in Christ, the realizing our oneness in Christ may be tested by the extent to which we feel interested about the work of God that is going on in the hands of others. It is the will of the Lord that we should rejoice with those who rejoice,—if they are fellow-believers; and it is His will that we should weep with those who weep,—if they are fellow-believers; and therefore if it please God to work a mighty work in the way of conversion—though as to myself I had not the least to do with it—I ought to rejoice. If God is pleased to use individuals as instruments of blessing, though known only by name to me, I ought to rejoice in the work of God. First, I am to give myself to pray for the work in which I am engaged, and to which God has been pleased to call me; but I am not to be satisfied with this. I ought to pray for the work of God in this city generally. Let me affectionately ask my beloved fellow-believers whether they are in the habit of doing so? It is a solemn and important question. If not, let me affectionately press this upon my fellow-believers, especially my younger brethren and sisters. I say—not boastingly, but simply to encourage my fellow-believers—that for many a long year have I been, day by day, praying for the work of God in Bristol,—and not only in Bristol, but for the work of God in this neighborhood, in this country, and throughout the world. Not a day passes without my bringing this matter before God. I should charge myself with having neglected one of the most important petitions if I were to neglect this. Of course we must first care about our own souls, next about our own particular work; but let us never be satisfied without praying for those who are working elsewhere. The second subject for prayer is “the attainment of a deeper knowledge of Holy Scripture by Christians in Great Britain and throughout the world.” I was particularly delighted when I saw this as one of the points to be brought before us for prayer. It is of momentous importance that we should have a deeper acquaintance with the Holy Scriptures, because God has been pleased to reveal Himself by the Holy Scriptures. The more I am truly acquainted with

them, the deeper my knowledge with regard to the revelation God has been pleased to make of Himself, the deeper my knowledge becomes of Him. Why is it important to know more of God? Because it tends to holiness happiness, and usefulness. It tends to holiness: the more I know of God, the more I am constrained to admire Him, and to say, What a lovely, good Being He is! and especially when I see His wondrous love in Christ Jesus to such a guilty, wicked creature as I am; and therefore my heart is constrained to seek to imitate God, to seek to do something in return for His love, and to be more like God Himself. It also tends to happiness: the more we know of God, the happier we are. It was when we were in entire ignorance of God that we were without real peace or joy. When we became a little acquainted with God, our peace and joy—our true happiness, I mean—commenced; and the more we become acquainted with Him, the more truly happy we become. What will make us so exceedingly happy in heaven? It will be the fuller knowledge of God,—we shall know Him then far better than we now do. The knowledge of God also tends to our usefulness in His service here: it is impossible that I can enter into what God has done for sinners, without being constrained in return to seek to live for Him, to labour for Him. I ask myself, What can I do for Him who has bestowed upon me His choicest gifts? Hence I am constrained to labour for Him. According to the measure in which I am fully acquainted with God, do I seek to labour for Him. I cannot be idle. Does any one ask me, What is the best way of reading the Scriptures? I may say a little about this, because in my experience in pastoral labour I have found how deeply important it is to know how to read the Scriptures; and because, after forty years' blessed experience, I can confidently recommend the plan I have adopted. In the first place, in order to have a deeper acquaintance with the Scriptures, it is absolutely needful that you read the whole in course, regularly through,—not as some perhaps do, take the Bible, and where it opens there begin to read. If it opens on Psalms 103:1-22, they read Psalms 103:1-22; if at John 14:1-31 or Romans 8:1-39, they read John 14:1-31 or Romans 8:1-39. By degrees the Bible opens naturally on such portions of Scripture. Let me affectionately say that it ill becomes the child of God thus to treat the Father's book; it ill becomes the disciples of the Lord Jesus thus to treat their blessed Master. Let me affectionately urge those who have not done so, to begin the Old Testament from the beginning, and the New Testament from the beginning; at one time reading in the Old, and at another time in the New Testament; keeping a mark in their Bible to show how far they have proceeded. Why is it important to do this? There is a special purpose in the arrangement of the Scriptures. They begin with the creation of the world, and close with the end of the world. As you read a book of biography or history, commencing at the beginning and reading through to the end, so should you read the revelation of God's will; and when you get to the end, begin again and again. But this is not all that is necessary. When you come to this blessed Book, the great point is to come with a deep consciousness of your own ignorance, seeking on your knees the help of God, that by His Spirit He may graciously instruct you. I remember when I thus began to read the Scriptures. I had been a student of divinity in the university of Halle, and had written many a long manuscript at the lectures of the professors of divinity; but I had not come to this blessed Book in the right spirit. At length I came to it as I had never done before. I said, "The Holy Ghost is the Teacher now in the Church of Christ; the Holy Scriptures are now the rule given by God; from them I must learn His mind,—I will now prove it." I locked my door. I put my Bible on the chair. I fell down before the chair, and spent three hours prayerfully reading the word of God; and I unhesitatingly say that in those three hours I learned more than in any previous three, six, or twelve months' period of my life. This was not all. I not only increased in knowledge, but there

came with that knowledge a peace and joy in the Holy Ghost of which I had known little before. Since that time, for more than forty years, I have been in the habit of regularly reading the Scriptures; and I can therefore affectionately and confidently recommend to my beloved younger fellow-disciples to read them carefully, with an humble mind, comparing Scripture with Scripture, bringing the more difficult passages to the easy ones, and letting them interpret one another. If you do not understand some portions, be not discouraged, but come again and again to God, and He will guide you by little and little, and further instruct you in the knowledge of His will. But this is not all; for with an increasing knowledge of God, obtained in a prayerful, humble way, you will receive, not something which simply fills the head, but something which exercises the heart, and cheers, comforts, and strengthens you, and will therefore be of real good to you.

We are further entreated to pray “for the outpouring of the Holy Spirit in the conversion of souls.” None of us suppose that by this is meant that we are to pray for the Spirit now to be given to the Church of God; for we know He was given on the day of Pentecost to the Church in her collective capacity, to abide with her for ever, and has not been taken away, notwithstanding our many failings. Just as the cloudy and fiery pillar was not taken from the Israelites, notwithstanding their many provocations, so the blessed Spirit of God has not been taken away from the Church. Moreover, God has given His Spirit to the individual believer,—to all who put their trust in the Lord Jesus Christ. But though the Spirit dwells in the Church of Christ as to her collective capacity, and in the individual believer, nevertheless it is fitting and suitable and right on the part of the children of God, that they should ask God again and again, and with great earnestness, that He would work mightily by His Spirit. We depend entirely on the power of the Holy Ghost for the conversion of sinners. There might be the most mighty preacher, as to the knowledge of the Scriptures and the clearness with which he sets forth the truth; yet if the Spirit of God is not pleased to bless the word, he may preach for months, and yet there will be no blessing. Therefore all the beloved children of God—not only those who are preachers, but those who have never opened their mouth publicly to set forth the truth—should seek day by day to ask the blessing of God on the efforts made to set forth His truth. Let me affectionately ask each one of you whether you are in the habit of doing this? Let each one of us put the question to ourselves,—Are we in the habit of praying day by day that God would be pleased, by the power of His Spirit, to work, through the preaching of the gospel, that whenever and wherever His word is set forth He would work? Not only on Lord’s-day morning, just before we go out of our houses, is it right to do this, but day by day. On Monday we should begin with this, on Tuesday we should repeat the request, and again on Wednesday, and Thursday, and Friday, and Saturday. Oh, what blessing would come to them, if believers thus acted day by day! I don’t refer to my habit boastfully, but to show it can be done, and ought to be done. It is laid on my heart thus to pray day by day. I have been doing it for many years. I have been praying, not for the conversion of souls in Bristol only, though this city I begin with first, then this neighborhood, specially having before my mind the dear Christian brethren who go unto the dark villages around. Then I pray for the spread of the gospel throughout the land and everywhere. Here is a blessed work for every dear sister as well as brother. You are not called to preach, but here is a blessed work in which you can engage. If this were universally carried out, a mighty power of the Holy Ghost would soon be seen.

We are also come together to pray “for the progress of the Reformation at home and abroad, and for the spread of the gospel in Roman Catholic countries.” When I read this, I said to myself, The

first thing is, in order to progress, that it should commence in my own heart. What was the great principle of the Reformation? The Bible, and only the Bible! They would no longer have anything else. There were many other points, but this was the great outstanding one. Well, everything must, be brought to the Bible, My own individual life and walk, and the work in which I am myself engaged, must be brought to the Bible; and I must ask myself, if I am honestly and sincerely to pray for the progress of the Reformation, whether it has commenced with myself. Then with regard to my family, I should be next especially anxious increasingly to bring them to the Scriptures, that their ways, lives, maxims, habits, and principles may be according to them. That is carrying out the principle of the Reformation. Then, having by God's grace attended in some little measure to this, I should seek farther and wider to extend the principle, just as a stone thrown into the water makes small circles at first, but spreads wider and wider. Let no man say, "I am single-handed; what can I do? If there were a hundred others working with me, I might do something." Never say this. Think of what Hezekiah accomplished, single-handed, and Jehoshaphat, and Josiah, and Luther, and others, and see what they did. Oh! if we cry mightily to God, and expect great things from Him, what may not be accomplished through us? Look at our beloved Wesley, and Whitefield too, they were comparatively single-handed, and yet what great things were accomplished through their instrumentality. But there must be a right beginning,—and the right beginning is at home, with ourselves. Our own souls must first be nourished and fed and strengthened. If we aim thus to be influenced by the Bible, our influence would be sure to be felt, and would spread farther and farther,—not merely in Bristol or throughout England, but it is impossible to say how far it would be felt. Let us expect great things, and ask them of God, who delights in bestowing abundant blessings.

We are also to pray to-night for the spread of the gospel in Roman Catholic countries. Here it becomes us especially to give thanks for what God has done. There was a time when Italy was completely closed against the preaching of the gospel and circulation of the Scriptures; Spain and Austria, as well as Italy, are now opened to the gospel and the circulation of the Scriptures. It is a remarkable fact, however, that whilst Austria is open in a way it has never before been for many a long century, so that freely the Holy Scriptures may be circulated, and there is no hindrance to the preaching of the gospel there, yet with all this there is scarcely a single evangelist making use of the privilege. The Scriptures are widely circulated there, but the preaching of the gospel is as rare as in any country in the world. I would therefore particularly commend this matter to your prayers,—that God would be pleased by His Spirit to call and qualify evangelists for proclaiming the unsearchable riches of the gospel of Christ in that empire.

We are next asked to pray "for the overruling mercy of God in reference to the unscriptural designs of the "Ecumenical Council." Here we should say, for our comfort, that to the blessed Lord Jesus, the great Head of the Church, is given all power in heaven and earth. He rules, He governs; and though this is not seen yet, it is not the less true that that blessed One governs the universe. "So far, and no farther" can men go. The wrath of men shall praise the Lord, who is able to overrule all for good, and will bring good out of evil. But it becomes us to continue in prayer; and day by day, while these prelates are sitting, we should pray that God would so work that good might come out of this council. The last subject for prayer is, "The closer union and fuller co-operation of believers in Christ, and the speedy coming of His kingdom." I was so delighted when I read this. What will help us, who believe in Christ, to be more united together? One might say, "Oh, we must give up

our differences.” Allow me affectionately and humbly to say, I don’t think so. According to my judgment, a closer union would not be brought about by this means, by giving up our own views of what we consider to be taught us by God in the Scriptures. Not thus; but the great point is to hold them in their proper place, and to let the foundation truths of our holy faith have their proper place. We have not to say, “Now for this evening I will put all aside that I hold distinctively from my brethren.” No! Nor do I expect this from my brethren. No! We will, by God’s grace, carry out the teaching of Scripture,—“Buy the truth, and sell it not.” With diligence and prayerfulness, and, if necessary, great sacrifice, ought we to buy the truth; but having obtained it, for no price whatever is it to be sold, not even for our liberty or our life. But, beloved, while this is the truth, it is only one side of the truth. The other side is this: The foundation-truths of our holy faith are so great, so momentous, and so precious, so altogether superabounding in comparison with anything else, that if we lived more under their influence, and more valued and enjoyed them, we should be constrained to love one another, to be knit together in love. Now we know we have one and the selfsame Saviour, therefore we are most intimately united in this. By this faith in the Lord Jesus we are all introduced into one family. Through this believing the gospel, we become the children of God and members of the same heavenly family. Now if this were present to our hearts,—that we have all one Father in heaven, one Saviour, all are bought by the selfsame precious blood, and baptized by the Holy Ghost into one body, that we are all walking the same road to heaven, and ere long shall reach the same home,—if this were present to our hearts, I say, then this difference or the other difference of opinion would not separate and alienate us. Let me affectionately say, there is a blessedness and sweetness connected with really holding the membership of the body, and loving our fellow-believers, though we differ from them, that brings unspeakable joy to the soul. We should love our fellow-believers for Christ’s sake, without asking to what portion of the Church of Christ they belong. I ask but one question,—“Are you a disciple of the Lord Jesus?” “Do you love the Lord Jesus?” This question must be settled. There can be no spiritual fellowship apart from this; but that being settled, no others should be raised. Let us increasingly pray to enter into what we have received in common in Christ, and that we shall soon be in the same heavenly home, and we shall of necessity be constrained to love one another.

We are also to pray for “the speedy coming of His kingdom.” I cannot sit down without saying a word on this point to those who do not know the Lord Jesus. When we say, “Thy kingdom come,” it implies that we are prepared for it. Are we prepared for it? We should be. “Except a man be born again he cannot enter the kingdom of God.” “Ye must be born again.” How is it with us? We must believe the gospel; we must have faith in the Lord Jesus Christ, or we cannot enter the kingdom. The first thing is to believe the gospel. Fellow-sinner, if you are not yet on the side of Christ, have you seen you are a sinner? If not, read the first three or four chapters of the Epistle to the Romans. You may there see what you are. Pray that God may open your understanding. If you see that you are a sinner, you have to stand before God, to pass sentence on yourself, to condemn yourself. But don’t stop there. Receive the gospel. Believe the gospel at once. “He that believeth on the Son hath everlasting life,” and every one who puts his trust in the Lord Jesus shall have forgiveness for his numberless transgressions. Should any have come to this meeting who are not yet on the side of Christ, I would affectionately say to them, “Seek ye the Lord while He may be found, call ye upon Him while He is near.” It may be you have come into the midst of the children of God to carry away for yourselves a blessing, as I once went into such a company and came away as a believer, and being happy in the Lord. It is my desire that you may receive Christ, and trust in Him, and the

blessing will be yours.

## S. JEALOUSY FOR GOD IN A GODLESS WORLD. 1 Kings 19:10

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Jealousy for God in a Godless World Notes of an Address at one of the Clifton Conferences of Christians.

“I have been very jealous for the Lord God of hosts.”—(1 Kings 19:10)

WE have especially, dear Christian friends, to notice that we are to be jealous for God; for His honour and His glory, and not for our own honour and glory; not for our own reputation and name, not for our party, our ecclesiastical position, nor even for our particular religious notions. The spirit of that holy man of God, John the Baptist, when he said, with reference to the Lord Jesus, “He must increase, but I must decrease” (John 3:30), should be aimed after by us. The more we are willing, like him, to go down in our own esteem, and in seeking our own honour, the more we are fit to be used by the Lord; and He will also see to it that we are honoured by Him, because we seek to honour Him (1 Samuel 2:30). As in everything, so in jealousy, or zeal, for the honour of God, our adorable Lord Jesus is to us the perfect example, whom we have to set before us, and whom we have to seek to imitate. But in order to be able in any degree to imitate Him, we have,—

1. Through faith in Him to obtain spiritual life; for we are naturally “dead in trespasses and sins.” We have therefore, naturally, no desire whatever to seek the honour of God: yea, are unconcerned about it when He is dishonoured. But when we have become the children of God, through faith in the Lord Jesus, and are thus reconciled to God, and have our sins forgiven, we begin to seek to please God, seek to honour Him, and desire that others, too, should honour Him and please Him.

2. This zeal for God allows of an increase or a decrease in ourselves; and it will be found to increase, in the measure in which our own hearts are practically entering into the loveliness of the nature and character of God. We have therefore to seek for ourselves to become more and more convinced of the graciousness of God, of His love, His bountifulness, His kindness, His pity, His compassion, His readiness to help and bless, His patience, His faithfulness, His almighty power, His infinite wisdom; in a word, we have to seek to know God, not according to the views of men, nor even according to the notions of Christians generally, but according to the revelation. He has made of Himself in the Holy Scriptures, in order to have our hearts filled with love to Him, so that we may be earnestly longing to honour Him, and seek to stir up others to honour Him.

3. Our Lord Jesus knew the Father perfectly: He came out of His bosom. Moreover, as the perfect Man, the servant of the Father, He meditated day and night in the Holy Scriptures (Psalms 119:1-176). The more we, the children of God, meditate in the Holy Scriptures, the more perfectly we shall become acquainted with the true loveliness of God, and the more shall we therefore ourselves seek to please Him, and the more shall we seek to stir up others to acquaint themselves with Him, that they may please Him.

4. There never was a time when it was not true regarding the world what the Apostle John says, “The whole world lieth in wickedness” (1 John 5:19). Hence the deep importance that all the children of God in this godless world should seek to bring honour to God, live for God, be as lights

in the world, manifest their zeal for the glory of God. In seeking to do so they may meet with many difficulties, but God will help them and strengthen them, if they pray to Him for help, and expect help from Him. They may find themselves sometimes almost alone, or quite alone, in their path in seeking to glorify God, as was the case with some men of God of old; but the more alone, the greater the importance to live for God, to seek zealously His glory, and the greater the reward of grace at last for doing so. Sometimes also it may appear as if we thus lived and laboured in vain for God; but the testimony of the Holy Ghost in the Scriptures is the very reverse; for it is written, "Be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (1 Corinthians 15:58). Again, it is written, "Let us not be weary in well doing; for in due season we shall reap, if we faint not" (Galatians 6:9). As we are drawing nearer and nearer the close of the present dispensation, spiritual darkness, departure from the Holy Scriptures, and consequent ungodliness, we have reason to believe, will increase more and more, though coupled with a form of godliness (see 2 Timothy 3:1-5); therefore the path of a true disciple of the Lord Jesus will become more and more difficult; but for this very reason it is of so much the more importance to live for God, to testify for God, to be unlike the world, to be transformed from it. If we desire that thus it may be with us, it is needful that we give ourselves to the prayerful reading of the Holy Scriptures with reference to ourselves. The Bible should be to us the Book of books; all other books should be esteemed little in comparison with the Bible. But if this is not the case, we shall remain babes in grace and knowledge. And now, beloved fellow-disciples, how many of us are in heart purposed to live for God, to be zealous for God, and to be truly transformed from the world? We have but one brief life here on earth. The opportunities to witness for God by our life will soon be over; let us therefore make good use of it. Let none among us allow his life, nor even a small part of it, to be wasted, for it is given to us to be used for God, to His glory, in this godless world.

## S. LOVE AND HUMILITY

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Love and Humility An Address delivered at a Prayer-meeting at Salem Chapel, Bristol, April 30th, 1866, after the reading of the narrative of the woman pouring precious ointment on the head of Jesus.

WHILST our brother was reading of this dear woman so full of love to the Lord, I felt it was impossible to read the narrative without feeling that this love was coupled with deep humility of soul. She stood behind her Lord, deeply conscious of her vileness, of her unworthiness. She did not think herself worthy to look Him in the face. To understand the narrative, we must consider the manners of the people at those times, that when partaking of meat they did not sit at the table as we do; but reclined, leaning on one side, lying on bolsters or couches, and so reclining that the feet were behind the upper part of the body. Now she felt herself so unworthy that she stood behind. This feeling of love, coupled with that of humility, is what we have especially to pray for. I never read this portion without asking God to give me more of the love of this dear woman, and more of her deep humility of soul. Our dear brother—not connected with us in Church fellowship, but connected with another Church in this city—has read to us this deeply interesting history; let us carry it home from this meeting, and ask God to give to each of us more of the love found in this dear woman, and more of her deep humility of soul.

## S. LOVE ONE ANOTHER

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Love One Another Notes of Two Addresses delivered at a Conference of Christians at Clifton, October, 1863.

I MY object in coming here was only to manifest the full sympathy I feel with the purpose of the meeting, without any intention of speaking; but being asked to do so I cannot refrain, for love's sake, from saying a few words.

One point has struck me particularly, as to the Headship of our adorable Lord Jesus. It is the will of that blessed One that His disciples should love one another, and be united together in heart and affection. If it is, then, the will of Him, without whom we must perish eternally, who poured out His soul unto death for our life, and stooped so low that we might, share His throne, that we should love one another, and be united as His disciples, does it not become us in love and gratitude to obey?

What are the great hindrances to brotherly love and unity? Self-complacency, high-mindedness, pride, and thinking that we know more than others; but if, by God's grace, we are enabled to subdue these evil tendencies, and to love our fellow-believer, and be united to him, we shall see, perhaps, that if in one thing we have more grace or knowledge than he, yet in four, or five, or ten points he has more than we. Who am I that I should despise my brother? What have I that I have not received? If I have more grace (though that is yet to be questioned), I received it from my Lord. If I have more knowledge (though that is yet questionable), am I indebted for it to my own mind? How does it come? It is by the grace of God that I know more than my fellow-believer.

If we are, then, what we are by the grace God, so that every particle of power over sin, of heavenly-mindedness, of desire to act according to the Holy Scriptures, becomes ours, because it planned God, in the riches of His grace, thus to bless us, who are we, that we should look down upon a brother, because there are degrees of ignorance or spiritual weakness in a fellow-disciple? Jesus is our head. It is His will that we should love one another. In gratitude to that blessed One, who laid down His life that I might be saved, let me obey; and if I find pride keeps me from it, let me seek grace to subdue it. "We who are strong ought to bear the infirmities of the weak, and not to please ourselves." When we meet with a weak brother, as to grace or knowledge, our natural tendency is to say, "Oh, he is a weak one." The carnal mind says, "Put him aside." But the Word of the blessed Lord says, "Bear the infirmities of the weak." If I am strong, let me prove my strength by putting my shoulder to the burden. If I cannot bear with the weakness of my brother it is a plain proof that I am a weak one myself. Why have we received grace? That we may help on our weaker or less instructed brother—that in helping others we may bring glory to God.

I think it may not be unprofitable to refer to one thing in my experience. When I began, thirty-four years ago, as a young servant of Christ, to labour in this country in the Word, having just received certain blessed truths—as the coming of the Lord, etc.—my natural tendency was to look down upon those who did not see them. Thirty-four years have elapsed since then. By God's grace I

hold as firmly as ever, and maintain as strongly, those blessed truths; but as to my deportment to other disciples, who do not agree with me in these points, there is a difference now. The mind of the young servant of Christ was to say, "Stand aloof!"—to esteem them as very little instructed. What was the result? Was it peace and joy in the Holy Ghost? Did I imitate Him who bore with the ignorance of His disciples. No; it was anything but imitation of Jesus, and the result was anything but peace and joy in the Holy Ghost. By the help of God I am now, and have been for more than twenty years, of a different mind, without sacrificing one particle of those truths which I received in the year 1829. My aim now is, to bear with those who may be less instructed; and, in the measure in which I am able to follow the example of my adorable Lord, the result is peace and joy in the Holy Ghost. I affectionately and earnestly entreat my dear fellow-believers, especially the young, to ponder this. Pray to be kept from a spirit of high-mindedness. What you have and are, you have and are by the grace of God, and that should lead you to deal tenderly with your fellow disciples.

It is often said, for the sake of peace and union, we should not be very particular as to certain parts of truth; keep them back, and treat them as matters of no moment. I humbly state that I entirely differ from this view; for I do not see that such union is of a real, lasting, or Scriptural character. If it be truth, it is dear to the heart of Jesus—we are instructed in it by the blessed Spirit—it is found in God's book; it is therefore of great value, and must be esteemed worthy of being carefully and jealously guarded. We are therefore, not at liberty lightly to esteem, undervalue, keep in the background (much less to give up) the truth, even for the sake of union. We have to buy the truth at any cost, but we ought not to sell it at any price, not even for our liberty or life.

Yet, while we hold fast the truth, all the truth which we consider we have been instructed in from the Holy Scriptures, we must ever remember, that it is not the degree of knowledge to which believers have attained which should unite them, but the common spiritual life they have in Jesus; that they are purchased by the blood of Jesus; members of the same family; going to the Father's house—soon to be all there: and by reason of the common life they have, brethren should dwell together in unity. It is the will of the Father, and of that blessed One who laid down His life for us, that we should love one another. But it may be asked, Is it possible, that differing in this and that, brethren can be united together? They can. In the three orphan houses and six schools under my direction there are sixty teachers and other helpers. These are found belonging to the Church of England, Presbyterians, Independents, Baptists of close communion and open communion, Wesleyans of the Conference and of the Free Church parties, and of the so-called "Brethren." All these, though from different bodies of saints, are united together in this one object of labour for Christ. During the many years we have been thus engaged, I have never known a jar to take place because of such difference. This does not arise from a sort of latitudinarianism in myself, but because, while holding firmly my own convictions, I have not required uniformity in these labourers. In engaging my helpers, it is indispensable that they belong to the Head, that they hold fast the blessed Son of God. This settled, I never question as to what denomination they belong to. This is not brought forward boastingly, but to magnify the grace of God.

It is often said that things are stated on the platform which there is no possibility of carrying out in practical life. I maintain there must be a possibility of this loving one another, because it is commanded by God; and especially may the beloved brethren in Christ, who have gathered together these saints before me, be assured that there is a possibility of doing everything that is according to the will of God. It must be possible to do that which God has commanded. And let us

not think that it is an extraordinary and high degree of attainment for Christians to walk together in love. The least instructed saints should be found willing to love, though they may not agree on every point. "Whereunto we have already attained, let us walk by the same rule." On many things we are agreed, and walking thus together, holding in our hearts the headship of Jesus, it is certain we shall make progress; "and if in anything ye be otherwise minded, God shall reveal even this unto you."

Don't say of anything, "I shall never understand this." It is entirely a mistake. As to the things of God, despair of nothing. Never make the basis of union an agreement about particular points of truth. If my brethren differ from me, I must not say, "It is a matter of no moment;" neither should I say, "I shall never know this or that truth," which may not as yet have been revealed to me. Let there be more prayer, more study of the Word, more humility, more acting out what we already know; thus shall we be more united together, not only in love, but in one mind and in one judgment. There will be no difference in heaven. There all are of one mind. Let us aim at the heavenly condition. More patience, more faith, will bring us further on in blessing. May God grant it to this assembly for the sake of Jesus!

II The two great objects of our salvation are—first, primarily and especially, that God may be glorified, and secondly, at the same time, that His children may be conformed to the image of His dear Son, in order to insure their eternal happiness. They could not possibly be happy even in heaven unless they were thus conformed. The work begins here, and will be completed when we are with the Lord; not till then shall we be perfectly conformed to the image of Christ. This is the blessed, glorious prospect of all who are believers in the Lord Jesus—that there is a day coming when, their will being swallowed up in the will of God, and having no will of their own, God will only have to present His blessed will to them, and instantly, in their inmost souls, they will respond. For this have we been apprehended by God in Christ Jesus. It is not only true that we shall be perfectly free from pain, sickness, and this corruptible body, and have a glorified body; but also that the day is coming when we shall be perfectly like Jesus in holiness, when we shall have no mind of our own, when the will of God will only need to be presented to us, and at once we shall act accordingly.

God is the Author of salvation, and this salvation is to be obtained entirely in the way of grace. Men cannot, in the least degree, help God in obtaining it. Salvation is entirely from God, bestowed in the way of grace through Jesus Christ, His only begotten Son, whom He wounded, bruised, and punished in our room and stead. Jesus, having given Himself to be our substitute, was punished for us. "The Lord hath laid on Him the iniquity of us all." And all that is required of us is to accept or believe in Him—to accept the salvation which He gives us freely. If, therefore, any one feeling himself a sinner, asks, "How shall I get this precious salvation?" the Word of God replies, "Believe on the Lord Jesus Christ" (that is, trust in the Lord Jesus Christ), "and thou shalt be saved." We must give no other answer than the Apostle Paul gave to the Philippian jailor.

I would say to my dear fellow-sinner, Trust in—depend on—receive what Jesus has procured for thee; if thou wilt leave thine own merits and goodness, and trust entirely in Christ, this very moment thou shalt receive forgiveness of sins. The faith in Jesus which obtains forgiveness, brings thee nigh to God, removes the enmity which existed between thee and God, and gives peace to thy soul. The primary object of salvation—the glory of God—is accomplished in every

sinner thus saved.

Then as to the saved one. Being apprehended of God in Christ Jesus, thou wilt ultimately be conformed to the image of Christ, and be perfectly happy and holy. Especially will this holiness be shown in the perfection of thy love. God is love, and thou wilt be made perfect in love. This leads to a word of practical application as to our present meeting. While we are not yet in heaven, we are not yet conformed to the image of God's dear Son—we are not perfect in love now. But this perfect love is to be aimed at and sought after. We are assembled now in order that our hearts may be drawn together in love.

Though not yet perfect in love, we are to aim after that for which we have been apprehended of God in Christ Jesus. We ought to love one another in spite of the weaknesses and infirmities we see in one another. My brethren have their infirmities, I have my infirmities; God knows them all, and He only can estimate which are the greater. That is not a question for us. Believing in Jesus, we have one common life; the precious blood of Jesus has purchased us; we are the children of God by faith as, assuredly as we trust in Him for salvation. As children, then, of the same Father, as brothers and sisters of the same heavenly family, notwithstanding our weaknesses, we ought to love one another, and bear with each other's infirmities. With any who live in sin, or who, though professing to be disciples of Christ, renounce the foundations of our most holy faith, there can be no fellowship. Loyalty to our Lord will compel us to stand aloof from such, painful though it be. But all true disciples we are bound, in loyalty to our Head, to love as such, and to bear with their infirmities and weaknesses.

If I see a little more clearly concerning this or that part of God's truth than my brother does, is that any reason why I should stand aloof from him? If I have been better instructed, I am to use this knowledge, not to exalt myself, not to praise myself, but for my fellow-disciple, and to instruct him in a kind and loving way. And if that brother will not receive my instruction, still I am not to stand aloof from him, but to pray for him, and still to bear with my brother for the sake of Him who bears with my infirmities. Am I myself fully instructed? No! There is a day coming when I shall know even as I am known. But that day is not yet. If I have a little more knowledge than my fellow-disciple, still I know only in part, and I am what I am by the grace of God; and that very superiority of knowledge is given (if I have it,—I may be mistaken in supposing I have more) that I may use it for the benefit of my less-instructed and weaker brother. If I have strength, let me prove it by putting my shoulder beneath the burden. The strong are to bear the infirmities of the weak, and if I am unable to do that, it is a plain proof that I am a weak one myself, and have no ground to complain of the weaknesses of my brethren. All, to a greater or less degree, are weak as yet, uninstructed as yet; none have room for boasting. We are all debtors to the grace of God, and should, therefore, praise more abundantly, and walk more humbly, and seek more fully to bear one another's burdens. But a little while, and the blessed Jesus will come again, that where He is we may be also. In the meantime, let us love one another. Love is of God. God is love; and he who loves most is most like God. All the members of the heavenly family should remember the precious blood that bought them, and love one another whilst on the way to their Father's house.

## S. My Heavenly Friend

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### My Heavenly Friend

George Mueller The precious Lord Jesus Christ is our friend. Oh, let us seek to realize this! It is not merely a religious phrase or statement, but truly He is our friend. He is the Brother "born for adversity," the one who "sticks closer than a brother." Who will never leave and never forsake us.

How precious even on earth to have a heavenly friend, for this brings the joys of heaven in a little degree into our hearts now. This is just what our heavenly Father desires regarding His children, that they might be as happy as they are capable of being while here in the body. Have we entered into this, that the One who is "altogether lovely" is ready hour by hour, to be our Friend? When we cannot sleep at night, say to Christ, "My precious heavenly Friend, wilt Thou give me a little sleep?" When in pain, say, "My precious heavenly Friend, if it may please Thee, wilt Thou take away this pain? But if not, if Thou sees better that it should continue, sustain, help, and strengthen me, my precious heavenly friend!" When we feel lonely and tired, turn to the precious Lord Jesus; He is willing to be our friend in our loneliness. For sixty-two years and five months I had a beloved wife, and now in my ninety-second year I am left alone. But I turn to my precious Lord Jesus as I walk up and down in my room, and say, "My precious Lord Jesus, I am alone, and yet not alone, Thou art with me; Thou art my friend; now Lord, comfort me and strengthen me, give to Thy poor servant everything Thou sees he needs."

Oh, this is a reality, not a fable, that the Lord Jesus Christ is our friend. We should not be satisfied till we are brought to this, that we know the Lord Jesus Christ experientially to be our friend and habitually to be our friend. Just ponder this. Habitually, never leaving, never forsaking us, at all times and under all circumstances ready to prove Himself to be our friend.

He is willing not merely to grant this for a few months, or a year or two, but to the very end of our earthly pilgrimage. David, in Psalms 23:1-6 says: "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me." Oh, how precious this is. For this "Lovely One" is coming again, and soon. Soon He will come again; and then He will take us home and there we shall be forever with Him. Oh, how precious is that bright and glorious prospect. Here again the practical point is to appropriate this to ourselves. "He is coming to take me-poor, guilty, worthless, hell-deserving me-He is coming to take me to Himself." And to the degree in which we enter into these glorious things, the joys of heaven have already commenced!

-- George Mueller

## S. OF GOD

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“Of God” An Address delivered at the Conference of Christians at Clifton, October 3rd, 1871. THE passage from which, the subject has been taken is evidently the 19th verse of the 5th chapter of the first epistle of John, which I will read: “And we know that we are of God, and the whole world lieth in wickedness” or the Wicked One. The first point suggested to us is this,—“We know that we are of God.” We have then to ask ourselves,—“Do we know we are of God?” How can I come to this knowledge? Not, by some particular impressions I may have had! Not, by waiting for some dream, or some powerful application of a certain passage! But we have, on the ground of what we find in the Holy Scriptures, to settle the matter. As about all spiritual things we have to come to the Divine testimonies, and only to the Divine testimonies, to settle matters; so regarding this point in particular also, if I am to know I am “of God,” I must be able to put my hand on what is written in the Holy Scriptures, and by the Divine testimonies settle the matter, that I am “of God.” The next point is,—What does it mean; to be “of God.” The connection in which this verse stands will teach us the meaning of the opposite. “We know we are of God, and the whole world lieth in the Wicked One.” Naturally we all belong to the latter part of the verse. We are all naturally in the Wicked One; that is, by nature we are the children of wrath, the children of Satan—the devil. This is to be clearly before us, that we are not naturally the children of God, but the people of the devil, serving him, being led about by him according to his will, and our hearts naturally being in sympathy with the evil one, obeying him, and acting according to his bidding. This is our state naturally, and thus, therefore, we are doing things contrary to the mind of God. We seek to please ourselves, we serve the world, we serve the flesh, we obey Satan instead of obeying the word of God. That is our state naturally. Now the very opposite of this is to be “of God.”

How then may we be “of God?” First, we have to trace it all up to the councils and purposes of God from eternity. He did choose us in Christ. He did apprehend us in Christ. He predestinated us to be conformed to the image of His dear Son. He arranged from eternity for our salvation in the Lord Jesus Christ. But all this, while true, would not give us the enjoyment of our being “of God,” the blessedness practically of our being “of God”; and, therefore, in order to this, we have to obey the Gospel, we have to believe the Gospel, we have to put our trust for the salvation of our souls in the atonement made by the Lord Jesus Christ. It is through faith in the Gospel, through faith in the Lord Jesus Christ, through receiving Jesus, through resting on Him alone, that the enjoyment comes of our being “of God,” that the blessedness thereof comes to our souls. We are, through faith in the Lord Jesus Christ, “begotten again,” according to 1 Peter 1:3. “As many as received Him, to them gave He power,” John 1:12—the the right, the title, the privilege, the blessing,—“to become the sons of God, even to them that believe on His name.” John 1:12 Thus we become the children of God, as to enjoyment, as to the power, as to the blessedness, as to the practical enjoyment, through faith in the Lord Jesus Christ. Therefore we have to believe the testimony of God regarding the Lord Jesus Christ, we have to submit to the Gospel, we have to receive the atonement, and to rest on it alone as the ground of our acceptance. Again, in Galatians 3:26, “Ye are all the children of God by faith in Christ Jesus.” That is, the enjoyment, the blessedness, the

realization of our having been predestinated of God, and chosen in Christ Jesus, comes through faith. Again, in the 1st verse of the 5th chapter of 1st John, we have this portion (1 John 5:1), "Whosoever believeth that Jesus is the Christ, is born of God." I have therefore to believe that the despised, the rejected, the crucified Jesus of Nazareth is the promised Messiah, the Saviour, and I have to depend on Him as such. And this settles the matter that I am "born of God," that I am "born again," that I am "begotten again," that I am a "child of God."

Now comes, in connection with this, the responsibility of all such. "Born of God!" A "child of God!" (1 John 5:1) Oh, what it implies!

"Our God and Father, we beseech Thee that by the power of the Holy Ghost Thou wouldst help us to seek to enter into it! O God, our Father, we Thy children know a little of it, and we Thy children can speak a little of it, and can enjoy it in some little measure,—that we are Thy children, that we are "of God." But all this is yet but little. We know little of the power of being "of God," of being Thy children, and we pray and entreat Thee, by the power of the Holy Ghost, so deeply write this on our hearts, so deeply impress it on our hearts, so deeply affect our hearts by the consideration of being "of God," (1 John 5:1) of being Thy children, that from this evening and henceforward it shall be uppermost in our hearts to our last moment on earth. We ask it for Christ's sake.

Now, for a few moments, let us ponder this. We are "of God," we are the children of God, not nominally, but really, for we partake of the Divine nature. We have obtained spiritual life, whilst once we were dead in trespasses and sins. And this life is eternal life. We shall not perish. We are really the children of God. What a wondrous blessing this! "And if children," according to the Scriptures, "then heirs, heirs of God, and joint-heirs through Christ." (Romans 8:17) Now, let the soul enter into it,—I am a child of God. Oh, how the things of this world vanish as nothing—as nothing in comparison with what I have already as a son of the Most High, as to what I shall have in heaven—all as nothing in comparison with what I am as a child of God! All this world, with its honours, with its pleasures, with its grandeur of every kind,—all is as nothing in comparison with what I have, and with what I am as a child of God. And therefore what we have to do, beloved fellow-saints, is this: to seek in our inmost souls to enter into it, and in childlike simplicity believe everything God has in the riches of His grace revealed concerning us as His children, as His heirs, as joint-heirs with Christ. When the soul contemplates this,—that Jesus will, ere long, come again and take us to Himself, that "where He is, there we shall be also," that He will share the crown with us, and the throne, and we shall be engaged in the judgment of the world with Him,—when the soul enters into it, how the heart is filled with gratitude to God, and says, "What can I do in return to Thee, my God and Father, for having done so much for me!" It only needs the realization of what we receive as the children of God. In a former address at one of these Conferences, I mentioned how it wrought with regard to my own soul. It was in February, 1830, that for the first time my inmost soul was powerfully wrought upon by the realization of what it was to be a child of God. I had been a believer for many years, but I had not, up to that time, sought to enter into what it was; and I cannot tell you what an impression it made on me. Oh, how it deadened me to the world! Oh, how it filled my heart with love to my heavenly Father, with love to the Lord Jesus Christ through whose atoning death I was brought into this blessed position, by the power of the Holy Ghost, through faith in the Lord Jesus Christ. Now let me affectionately urge my fellow-believers to seek to enter into it, to understand it, to pray over it. And ask God graciously to be pleased to open your hearts fully to receive what He has been pleased to say regarding us as His children.

Then one word more. Are we all “of God?” We are met here as the disciples of the Lord Jesus Christ, as believers in the Lord Jesus Christ, and there is the fullest reason to believe that by far the greater number here present are such. But, peradventure, there may be a few here present—indeed one has reason to fear there are a few—who as yet are not “of God.” Let me affectionately say one word to such. Oh! how long will you continue in this state, seeing one Conference after another passing away, and yet remaining of “the world which lieth in the Wicked One.” And as year after year passes, and you are at last brought to the close of life, what then, if not “of God?” Be assured, if you pass out of the world as not being “of God,” that is, without having rested for the salvation of your soul on the atoning death of the Lord Jesus Christ, you will not be where Jesus is, you will not be in the Father’s house, you will not spend a happy eternity with the people of God with whom you are now meeting. But we long that you too may be “of God.” We wish to spend a happy eternity with you. We are not satisfied to meet you only at these happy Conference Meetings, we want to meet you in heaven. But this cannot be except your heart is changed by faith in the Lord Jesus Christ. You must own you are poor miserable sinners. You must pass sentence on yourselves. You must accept what God has so graciously provided for you in the Gospel, in the gift of His Son. But one peradventure says, “You have been telling us that believers are ‘of God’ primarily as regards election and predestination, and I can do nothing to save myself, but must wait till God does it for me.” This is Satan’s trap for the poor sinner. It is quite true that you cannot elect yourself; it is quite true that you cannot predestinate yourself; it is quite true that you cannot save yourself. Quite true! But what God expects is, that you should receive, as a poor lost sinner, what He has so graciously provided for you in the Lord Jesus Christ. If you say, “Oh, I wish I could believe!” well, I grant it, you cannot if left to yourself. But you can groan out to God, “Lord, help me to believe.” If you say, “My heart is full of sin, and I cannot cleanse it,”—I grant it. But you can groan out, “Help me, O Lord; look on me, a poor, wretched, guilty sinner, through the Lord Jesus Christ;” and as truly as you desire anything from God, will you find He is more ready to bestow the blessing than you are to receive it. Look at the whole life of our adorable Lord Jesus Christ. Did any ever come to Him really desiring blessing, and be denied? Assuredly not! Whether they came as regarding sight, or the use of the arm, or the power to walk; whatever it was, He always received them. It was only the Pharisees and Scribes those who were full and did not want to be blessed by Him, but who only came to tempt Him and to set Him at nought, who went away without His blessing. But the poor, the wretched, the miserable obtained blessings at His hands. So come you, poor, wretched, miserable ones, and pour out your groans before God; and tell Him at the same time that you want Christ, that you want to be saved by the Lord Jesus Christ; and ask Him pitifully and compassionately to help you, and assuredly you will not be sent empty away. Then, when you have found Jesus, tell other poor sinners what a precious Saviour you have found. And let us, fellow-believers, seek individually, just in our measure, and according to the ability and opportunity God gives to us, to spread the truth, one in one way, one in another, and all seek to do something to spread the truth. If all cannot, in the like measure, be actively engaged, all can give themselves to prayer, and that is the most mighty weapon we can wield to the praise and honour and glory of God.

## S. ON THE LATE MR. HENRY CRAIK

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On the late Mr. Henry Craik An Address printed as an Introduction to the volume entitled "Passages from the Diary and Letters of Henry Craik."

IT was in July, 1829, that I first became acquainted with Mr. Craik. That which drew me to him was not that we both were then nearly twenty-four years of age; nor was it that we both had had a university education; nor was it that we both, with great love and earnestness, at that time, pursued the study of the Hebrew language; nor was it even, that both of us had been about the same time brought to the knowledge of the Lord Jesus, whilst at the university; but it will be seen in what follows, what it was that drew me to him. In May, 1829, soon after my arrival in England, I was taken very ill. My desire was then very strong to depart, that I might be with my adorable Lord who had loved me and given Himself for me, the great sinner. It pleased God, however, contrary to my expectation, and especially contrary to my desire, to begin to restore me; and, in order to complete my restoration, I was medically advised to leave London for change of air. In submission to the will of God I went to Teignmouth; for though the state of heart in which I was, desired no prolongation of life, yet I considered it my duty to use this means. While at Teignmouth, I became acquainted with Mr. Craik, and his warmth of heart towards the Lord drew me to him. It was this which was the attraction to me. As I stayed but a few weeks at Teignmouth, I saw but little, comparatively, of him; but in January, 1830, I returned to Teignmouth, and thenceforth abode there. We were now drawn more fully together; for between July, 1829, and January, 1830, I had seen the leading truths connected with the second coming of our Lord Jesus; I had apprehended the all-sufficiency of the Holy Scriptures as our rule, and the Holy Spirit as our teacher; I had seen clearly the precious doctrines of the grace of God, about which I had been uninstructed for nearly four years after my conversion; and I had learned the heavenly calling of the Church of Christ, and the consequent position of the believer in this world. As these very truths so greatly occupied the heart of Mr. Craik also, we were now soon drawn closely together; and from that time to the day of his falling asleep in Jesus, our friendship was intimate and unbroken for thirty-six years. The reader will learn from the memoir itself that we remained labouring in the Word in the same locality in Devonshire for about two years and three months; and then, in a very marked way, were both led, at the same time, to Bristol, where we have laboured together for more than thirty-three years.

It has been often observed how remarkable it was that we should have laboured for so many years so harmoniously together, and that this should have continued up to the last. Now, as I write this introduction for the profit of the reader, I dwell a little on this point. It was not because Mr. Craik had no mind of his own, and therefore submitted himself habitually to my judgment; nor was it because I blindly followed him, having no judgment of my own. All our Christian friends who were acquainted with us knew well that this was not at all the case; but the reasons were these,—When in the year 1832 I saw how some preferred my beloved friend's ministry to my own, I determined, in the strength of God, to rejoice in this, instead of envying him. I said, with John the Baptist, "A man can receive nothing, except it be given him from Heaven" (John 3:27). This resisting the devil hindered separation of heart. But this was not all. God honoured me also from that time in the

ministry of the Word, and greatly, which is only referred to, to show how a double blessing followed my resisting the devil. But when it pleased the Lord, from the beginning of 1839, and thenceforth, to condescend to bestow such abundant honour upon me as He did in connection with the Orphan Houses and the other objects of the Scriptural Knowledge Institution for Home and Abroad, the temptation was the other way, especially when this work was more and more extended, and the blessing of God resting thereon became greater and greater. Then my beloved friend, on his part, speaking after the manner of men, had cause for envy. But how was it in reality? There were few, if any, who more truly rejoiced in all the honour which the Lord condescended to put on me than my friend did.

Still this was not all. There is this particularly to be added, that whatever the spiritual infirmities of my friend or of myself were, there was given to us, throughout the whole thirty-six years of our friendship, an honest purpose to live to God, and not to ourselves; to please Him, and not ourselves; and thus it came that our friendship remained unbroken to the end, though the temptations for alienation of heart, humanly speaking, increased more and more, instead of decreasing. Our natural constitution of mind and temperament were very different, and yet we had to work together; whilst about 2500 believers were received into fellowship since first we came to Bristol; and whilst of late years, nearly 1000 believers were in fellowship in the Church meeting at Bethesda and Salem chapels, among whom we laboured. Who therefore can doubt the difficulty there was constantly in the way to this continuation of love and union? but there was help to be found in God, and we found it to the end. Our parting was thus, when I saw my dear friend for the last time. After I had kissed him, when I purposed to go, he, being too weak to converse any more, said, "Sit down," and also asked Mrs. Craik to sit down, that he might look on us, though he could not converse. I sat thus silently still awhile, and then left. This was our last interview. The next day I took cold, and was for several days kept at home, during which time my dear friend fell asleep. The reader will see from the memoir that Mr. Craik had very superior powers of mind; but that which made him especially lovely in my estimation, were, the following features of his character and spiritual attainments:—

I. He was very affectionate.

II. Like Nathanael of old, he was truly without guile.

III. He was particularly conscientious. Whatever his weakness or failing in any way, you might be sure that he acted conscientiously. He did what he did, because he thought it right. Our views concerning certain modes of action differed materially, but I always came back to this: My friend is conscientious; if he only saw as I did, he would surely act differently.

IV. Whilst endowed by God with such great mental powers, he did not use them to get a name among men, nor to be admired by men, but to throw light on the Holy Scriptures, and to set forth the truth. As a striking proof of his humility, and his being far from seeking the honour of men, I mention the following: In the year 1849, Professor Alexander intimated to him, in the name of the University of St. Andrew's, that it was intended to confer on him the degree of Doctor of Divinity, or of Doctor of Canon, and Civil Law. He courteously declined this honour, but recommended a Christian gentleman who had laboured much in biblical literature for the degree, as it might be of great use to him as an author. The latter was done, and this gentleman had bestowed on him the degree of LL.D. Some years since, the same university repeated to Mr. Craik their former

intimation and desire, and a second time my friend humbly declined the honour. Truly this is a striking proof that whatever momentary failings there might have been to the contrary, he was steadfastly purposed in his heart not to seek the honour that comes from man, but to commend himself to God as His servant.

V. Mr. Craik manifested great sympathy to those who were in trial and affliction. His affectionate heart felt deeply for the sufferings of others.

VI. Mr. Craik was eminently a man of prayer, and a man given to the study of the Word of God. Such prayerfulness regarding the Holy Scriptures, such truly digging into the Word as for hid treasures, such meditation over the Word as he was given to, I never knew surpassed by any servant of Christ. The chief loss that the Church of Christ at large has sustained in, his removal, is not merely that he was a lovely, amiable, truly spiritually-minded Christian to all who intimately knew him, and an earnest, devoted preacher of the Lord Jesus; but one who had truly studied on his knees, with great diligence, the oracles of God. Among all the thousands of believers whom I know, there is none whose judgment on any part of truth I should have more esteemed than that of my departed friend, on account of his great caution, his prayerfulness, his diligence in comparing Scripture with Scripture, his humility of soul, his very considerable amount of knowledge of Greek and Hebrew, and his habitual reading the Scriptures in their original languages. In reference to the health of Mr. Craik, as one who knew him so intimately and so long, I have to state that when he was about forty-four years old, he looked far healthier than when I first knew him at twenty-four years of age, and this was still more the case when he was about fifty years old. He was never strong, and, like many men of great mind, he was not sufficiently careful to make the best of the health and strength he had. He would eat generally rapidly, and though suffering from weak digestion, neglect proper mastication of his food. Moreover, when he felt pretty well, he would forget his constitutional weakness, and labour mentally beyond his strength. This is not stated to throw any blame on that excellent man who is no more among us, but his friend states it as a warning to his fellow-believers; for life, health, strength of body or mind are entrusted to us as precious talents to be used for God. This want of habitually acting with caution respecting his health, and overtaxing his mind, produced, no doubt, at certain times, a measure of nervous depression, of which the reader will find intimations in his diary, which makes Mr. Craik almost appear to be another man than what he was known to be in his ordinary public life, in which he generally manifested great cheerfulness.

Having referred to his health, I cannot help adding that it is my full conviction that the constitutional weakness of my friend was intended by God for an especial blessing to him. Though Mr. Craik was a very humble man, and though it was his earnest and habitual desire to use his mental powers for the glory of God; yet no one could intimately know him without being aware that his natural tendency was to aim after the cultivation of his mind with too great an earnestness and natural fondness, which, but for his weak constitution, might have become a great snare to his inner man. As a check, therefore, the Lord so mercifully gave to him this powerful mind in conjunction with a weak body, that he might not overmuch indulge in the cultivation of his mental powers.

I add further this with regard to his health. I never know any one who constitutionally so shrank from suffering as he did. He often spoke to me on this subject. And yet this very individual was, for

nearly seven months before his decease, not only a very great sufferer, but was also greatly sustained under his great sufferings. On Christmas-day, 1865, sitting a longer time than usual at his bedside, because I had more time than generally, all at once I remembered what he had so often spoken to me about, and then told him, that now the strength of the Lord was manifested in his constitutional shrinking from pain and suffering. He saw it and owned it. And verily the Lord greatly sustained His suffering servant, and did so to the end. Without complaining, he passed through his sufferings, though praying and longing to be delivered out of them. And at last he was delivered. Peacefully leaning upon Jesus, he fell asleep. His poor friend who writes this, remains. As yet the Lord allows me to serve Him on earth. Pray, Christian reader, that whether this time be long or short, I may be enabled to spend it truly to the honour of God.

GEORGE MÜLLER.

21, Paul Street, Kingsdown, Bristol, April 21st, 1866.

## S. ON THE TWENTY-THIRD PSALM

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On the Twenty-third Psalm An Address delivered at Salem Chapel, Bristol, at the Weekly Prayer-meeting on Monday Evening, July 24th, 1871.

“The Lord is my Shepherd, I shall not want,” etc.

Psalms 23:1-6 IN the measure in which, in our souls, we are enabled to say that Jehovah Himself is our Shepherd, just in that measure our hearts will say, “I shall not want.” (Psalms 23:1) The second follows from the first; for it is written, “They that know Thy name will put their trust in Thee.” (Psalms 9:10) It is when God is not known that difficulty comes. The great point, therefore, is to acquaint ourselves with God, to know God for ourselves as He has revealed Himself in the Scriptures. And the more we know Him ourselves, the more easy will our hearts find it to say, “I shall not want.” (Psalms 23:1) No one yet knew Jehovah without being able to exercise faith in Him.

“He maketh me to lie down in green pastures: He leadeth me beside the still waters.” Psalms 23:2

How precious! Not, He leadeth here and there to a dry morsel. Not, now and then He giveth a mouthful of green pasture. Far more than this. Here we have not only abundance of pasture, and green pasture, but lying down in it, that we may leisurely, abundantly, bountifully partake of it. Now this is just the way of our good and gracious Lord. It is His joy and delight not only to give as much as we need, but to give us abundantly. Oh, what joy has our good Shepherd in thus refreshing our hearts!

“He leadeth me beside the still waters.” (Psalms 23:2) Not only has each just enough to drink to keep life in them, but they may drink again and again. He leadeth them, not to a noisy stream, where the poor sheep would be frightened, but to the gentle, quiet waters, where they may drink leisurely and calmly.

“He restoreth my soul.” Psalms 23:3 This is not to be understood as the bringing back of a backslider to God, for the Hebrew word here translated “restoreth” most assuredly would not bear that interpretation. It must be understood in the sense of refreshing, or strengthening, just as in retiring at night to rest, we lie down and sleep, and awake with our strength renewed. We must understand the restoring to be the renewal of strength. The connection also shows this to be the meaning.

“He leadeth me in the paths of righteousness, for His name’s sake.” Psalms 23:3

It is the very joy and delight of the heart of God thus to lead us on, to help us forward, to strengthen us more and more. Here again we may betake ourselves to our Shepherd with the greatest confidence, and say, “Now it is for the honour and glory of Thy name that I should be strengthened, that I may walk in Thy ways and to Thine honour.”

“Yea, though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me; Thy rod and Thy staff they comfort me.” Psalms 23:4

Very precious! So that, let come what may, all will be well. Let the worst come, as the world would say, all will be well. The Shepherd is with us. “Yea, though I walk through the valley of the shadow of death, I will fear no evil.” (Psalms 23:4) Why not? The Shepherd is with us. Oh! this Shepherd, this precious Shepherd, loves to accompany the sheep. If only they walk in His ways, whatever their circumstances may be, they may reckon upon His presence. The sheep will say, as they regard the Shepherd, “Thou preparest a table before me in the presence of mine enemies: Thou anointest my head with oil: my cup runneth over.” Psalms 23:5

Here the figure ceases. The first four verses speak about the Lord under the figure of a Shepherd. Now He is spoken of under the figure of a Host caring for His guest. And how do we fare in this capacity? “Thou preparest a table before me in the presence of mine enemies: Thou anointest my head with oil: my cup runneth over.” (Psalms 23:5) Here again how bountifully we are blessed by God—the Host. It is the very joy and delight of the heart of God to honour us. It was a mark of honour when guests were anointed by their host. And then they are not sparingly supplied: “My cup runneth over.” (Psalms 23:5) Oh! what joy, what happiness should we not have, provided we walked stately, habitually, at all times and under all circumstances, simply in the ways of the Lord, having the single object in life to please Him.

“Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord for ever.” Psalms 23:6 The psalm ends with a bright and blessed prospect for us for the little of the future of time that is yet before us: “Goodness and mercy shall follow me all the days of my life.” Let come what may, there will be goodness and mercy. Friends may be taken; I may be sick; I may be tried in my family; I may be tried in my Church position; I may be tried in various ways; yet goodness and mercy follow me. And here in this verse we have our own name. Goodness and mercy shall follow me—so-and-so; we may write our own name, and say to the glory of God regarding ourselves, Goodness and mercy shall follow ME. This is no presumption. This tends to the glory of God. When we take God by His word, we are not going too far. We ought to go so far as to believe what God says regarding His children; and this is a universal promise regarding all the children of God.

“And I will dwell in the house of the Lord for ever.” Psalms 23:6 The Host having been so kind towards the guest, having anointed his head with oil, and so abundantly provided for him, the guest now says, “I will remain in the house; I will remain in it, and not be a visitor merely.” In our inmost heart we say, “There is no house like the Father’s house.” And oh! to dwell in the presence of God; in spirit, to be in the Father’s house; in spirit, to be in heaven now, there to abide,—there, not to be a visitor only, a guest merely for a day or two or a week or two, but to say, “I will abide there, in the Father’s house.” Oh, how blessed! Now this is the present portion of the feeblest and weakest of the children of God; and if we would only have it, it is the very joy and delight of the heart of God to give us this blessed portion.

## **S. OPEN THY MOUTH WIDE, AND I WILL FILL IT". Psalm 81:10**

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"Open thy mouth wide, and I will fill it"

Psalms 81:10 An Address delivered at a Prayer-meeting at Salem Chapel, Bristol, on Monday Evening, August 14th, 1871. THIS word should be continually present to our hearts. We all have our necessities of one kind or another, and every child of God has many things about which he has need to speak to God. And our gracious God speaks here to each one of His children: "Open thy mouth wide, and I will fill it,"—now ask much at my hands, look for much from me, bring great requests before me, I am God and not man; it is the very joy and delight of my heart to give abundantly. If we were privileged to go to a great person for anything, we should not ask for twopence-halfpenny, nor two shillings only, but much more; it would be an insult to ask for so little. And if we were allowed freely to make our requests before the sovereign, we should be ashamed, or ought to be, to make only trifling requests. But the mighty ones of the earth are as nothing compared with Jehovah; and if we would give joy to the heart of God, we must ask great things at His hands, and expect great things from Him. This is taught us in the figurative expression, "Open thy mouth wide," and the promise is, "I will fill it." Let any one act according to the exhortation, and most assuredly God will fulfil the promise. Let us look about, and see when in any measure we have been able to act according to this word, whether God was not as good as His word; and let us remember that if He has not yet gratified our requests, it does not follow that He will not. Let us only wait still on Him expectingly, perseveringly, for the glory of God, in the name of Jesus, and we shall see how He will fulfil this word,— "I will fill it." How touching are those words in the same psalm, where God says,—

"Oh that my people had hearkened unto me, and Israel had walked in my ways! I should soon have subdued their enemies, and turned my hand against their adversaries. The haters of the Lord should have submitted themselves unto Him: but their time should have endured for ever. He should have fed them also with the finest of the wheat: and with honey out of the rock should I have satisfied thee." Psalms 81:13-16

It is the very joy and delight of the heart of God to do us good; and we are here taught that God is willing to give us everything really good for us.

## S. PARABLE OF THE TEN VIRGINS

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Parable of the Ten Virgins Notes of a Sermon delivered, in Bethesda Chapel, Bristol, Lord's Day Evening, March 15th, 1874.

Matthew 25:1-13 THE connection in which this portion stands, you know. In the previous chapter, the Lord Jesus had been speaking about the destruction of Jerusalem, and about His return, particularly about the latter; and having brought weighty matters in connection with this deeply important subject before His disciples, He then goes on with our parable in the 25th chapter. The very commencement of the chapter shows us the connection,—“Then”—at that time, when these things spoken of in the latter part of the previous chapter were coming to pass, at that time the kingdom of heaven shall be likened unto ten virgins. With regard to parables, I state again, what I have several times before stated, that we should seek to inquire what is the great truth, or what are the great truths couched under the parable, and intended to be set forth by the parable. Having found out this, to be content with that, and not to seek to press every particular point of the parable, lest we should be led into great errors in doing so: for earthly things never to the full can set forth heavenly things. In seeking to find some great truth couched under every particular point, we are in great danger of being led astray. Nevertheless there are always great points, weighty points, couched under the parables spoken by our blessed Lord. Now the question arises, What are the great points which the blessed Lord meant to bring before the disciples by this parable of the ten virgins? Evidently this: that at the time of His return, while there may be the looking for Him, the expecting Him, and the great mass of Christians being stirred up to look for His return, the danger will be this,—lest all fall asleep; not only those who have merely the form of godliness without the spirit, but also true disciples, real children of God even; these will be in danger of falling asleep, and not going on waiting and watching. Therefore the great point against which the blessed Lord meant by this parable to warn disciples is, not to go to sleep, but to watch and wait for His return to the very last moment. And we should especially seek to have coupled with this the preparation of heart in which all should be found waiting, looking for, expecting the return of the Lord, and the danger lest persons are occupied with these things connected with the return of the Lord Jesus Christ, and profess even to wait for His appearing, and yet unprepared for the return of the Lord Jesus Christ. We consider now a little more minutely this parable. I have to state before doing so that this parable was given by our Lord Jesus Christ in reference to Jewish customs; and as those to whom He was, speaking were intimately acquainted with these customs, He does not enter more particularly into them; but one or the other here present may not know the customs to which our blessed Lord refers. At the time of marriage among the Jews it was the custom that the bridegroom in the evening went out with his male friends to fetch home to his house the bride, while the companions of the bride waited in the neighbourhood of the bridegroom's house for the bridegroom; and then the bride coming with the bridegroom, these companions, coming with the bride and bridegroom, went into the house and partook of the marriage feast. The custom was in the evening to fetch home the bride, and therefore the going to sleep is referred to; therefore the reference is made to the midnight cry.

“Then shall the kingdom of heaven be likened unto ten virgins.” Matthew 25:1 The kingdom of heaven is used here for the professing Church; this is the meaning of the phrase here. I say advisedly here the professing Church, for there is no reason to believe that the foolish virgins were true disciples, but only professing Christians “which took their lamps;” Matthew 25:3 for this reason, because it was evening, it was after sunset, they had to wait sometimes an hour or two, and as it became dark soon after sunset, therefore the necessity for the lamps. But the difference between the wise and the foolish virgins: the wise not only took their lamps, but in separate vessels took oil, that if necessary they might replenish their lamps; but the foolish had made no such preparation. That was the difference, and only difference between the two. You see the ten went to meet the bridegroom, not the five only. They all had lamps, but there was wanting, with regard to the foolish, the vessel containing the oil, that the lamps might be replenished if necessary. The wise went to sleep like the foolish, but they had the oil, and that was the difference. Now this is one of the points regarding which we rightly judge what is couched under the parable. We have to inquire into it, what is the meaning of the oil? what is set forth by the Holy Ghost with regard to the oil? The one had oil, the other had none. Evidently this is the meaning,—that through faith in the Lord Jesus Christ they were partakers of the Spirit; the others were not partakers of the Spirit, because they had no real faith in the Lord Jesus Christ at all. They professed to be His, they professed to care about Him, they professed to go out to meet Him, but in heart they were strangers. And this is the momentous point, whether through faith in the Lord Jesus Christ we are partakers of the Holy Ghost, or not. If any man have not the Spirit of Christ he is none of His. Whatever we have, if we have not the Holy Ghost, we do not belong to Christ. In whatever way we may seek to resemble the disciples of the Lord Jesus Christ,—we may be in the habit of reading our Bibles, of bowing our knees, of singing together with them, of meeting together with them, of partaking together with them of the Lord’s Supper, we may be reckoned among them as disciples; and yet with all this, far from God; with all this, unregenerate yet; with all this, wanting the Spirit of Christ; with all this, not born again through faith in the Lord Jesus Christ. Talkers we may be, in outward appearance like the children of God; but if the heart is unrenewed, if there be no faith in the Lord Jesus Christ for the salvation of our souls, through which we are begotten again and renewed by the power of the Holy Ghost, so that the Holy Ghost takes our bodies and makes them His temple,—if this is not the case, we are yet far from God and His kingdom; and therefore the solemn, momentous question, particularly in these days of almost universal profession and discipleship, when there is so much profession and religion in the land, whether it is the form or the reality; whether we are born again, or yet dead in trespasses and sins with all our profession; whether merely in the way of form we bow the knee, and sing His praise, and say Amen to the prayers of others; or whether the heart goes along with the praises and prayers, or whether we only go to this or that meeting, because it is respectable in these days. In the days of the apostles they were cast out as mad; but in these days no man is called a respectable man if he does not make a profession of religion in some shape; and people, therefore, in order that they may be respected would make a profession of some sort or other; and therefore the momentous question is this,—Whether it is a reality? whether it is heart work? whether we be born again? whether it is really taking Christ as our Saviour? or whether it is, after all, only a mere hollow profession? The question is not whether my name is written on the Church book, but whether it is written in the Lamb’s book of life; not how my fellow-men look on me, but how God looks on me. Not what is my appearance in the sight of my fellow-men, but in the sight of God. Am I His child?

am I born again? Are the disciples loved by me in the heart, or do I simply by the lips profess to care about them. Before God we should weigh these things, and see that we are not deceiving ourselves. But the simplest believer who trusts in the Lord Jesus Christ for the salvation of his soul, feeble and weak though he may yet be, nevertheless having the heart upright, in carrying on warfare against sin, and not in league with the world and the devil, having yet the desire to carry on the conflict against the world, the flesh, and the devil,—all such simply entirely hanging on the Lord Jesus Christ for salvation, they are the wise virgins, they will be saved at the last, they will assuredly enter with the bridegroom to the marriage supper of the Lamb; while those who simply make a profession, but who cannot appeal to the heart-searching Lord Jesus, and say, “Lord, Thou knowest that I love Thee,” will be shut out. Oh! may such be entreated to seek after reality, and not be satisfied with the mere empty name to live, while they are dead in trespasses and sins.

Now to which of the two classes do we belong,—the wise or the foolish? Oh! let us seek to answer before God; and if the matter is unsettled, let us not retire to rest to-night without making the inquiry whether we belong to the wise. You may try to put it off, but it will force itself again upon your heart; therefore ask the question now—To which do I belong? All of us here present belong to one of the two classes. Now let it be answered. Let me beseech and entreat you not to sit down to supper, and far less to retire to rest to-night, without answering the question before God. And if in honesty of heart you have to say, I am among the foolish virgins, then I ask you, how long you intend to continue in that state? That word belongs to you: “The door was shut.” Matthew 25:10 You must be regenerated. The door of mercy is open yet; press, press, press into the door while it remains open. Oh! be besought and entreated. But some may say, How may I press in? Own before God that you are wicked, guilty sinners deserving punishment; if you do not feel that you are sinners, ask God to show it to you, for it is His delight to reveal it to you. Now, then, God tells you that you are wicked, as all men without exception are wicked, and we have to pass sentence on ourselves, and to accept what God so mercifully has provided in the atoning death of the Lord Jesus Christ. He wounded Him, bruised Him in our room and stead. The Lord Jesus in His own person carried our sins, He bore the punishment due to us, and the soul believing in Him, for His sake, on the ground of what the Substitute suffered in the room of the sinner, shall be saved. Then if you find out by the grace of God that you belong to the wise virgins, you have to say to yourself, All praise to God on this account, I am indebted to Him for it; and now my business is to seek to live to Him, to seek to let my gratitude show that I am sensible of the guilt of the Lord Jesus Christ, and that my future business is this,—while the Lord Jesus tarries I seek not to go to sleep, but to wait for the Son of God from heaven. As I said before, the danger lest true disciples, real children of God, such who have begun in heart to wait for the return of the Lord Jesus Christ, lest they should be found slumbering and sleeping when the Lord comes. It pleased God about forty-four years ago to arouse the Church in this land with regard to the truth concerning the return of the Lord Jesus Christ. It was in the year 1829. Since that time many a true servant of Christ who was stirred up has been taken away, has fallen asleep in Jesus. The blessed One has delayed His return. Many others have been in danger, and not only in danger, but have actually gone to sleep with regard to the return of the Lord Jesus. And therefore the great point is, that we seek in heart and spirit, in life and deportment, to let it be seen that we are waiting for the return of the Lord, like the Thessalonians of old. What delight it will give to the heart of Jesus when He comes again and finds our hearts ready to receive Him. Not only to have been stirred up for a little time to talk about His return, but practically and experimentally to look for His return. But seeing here that the wise

virgins slumbered and slept, we should not hide it from ourselves that we are in danger of sleeping.

“And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you.” Matthew 25:8 In such an hour as this, no faith of the one will do for the other. No possession on the part of the one will do for the other; it is an individual matter. We must have Christ in our hearts the hope of glory; we must be partakers of the Holy Ghost for ourselves; we must be born again as to ourselves, others have none to spare. No parents can believe on the part of their children. The son and the daughter need the Holy Ghost as well as the father and mother. No godly children can believe on the part of their father and mother; the parents must believe for themselves. The father must have the Spirit, and the son, and the daughter. Except it be so, that the individuals are partakers of the Holy Ghost through faith in the Lord Jesus Christ, they will have no admission, the door will be shut. Oh! the awfulness of the case; to think the door shut, and to be without. But remember, the door is not shut yet; it is open wide now, and the Lord Jesus, this very evening, with open arms is standing in our midst, and saying, “If any man thirst, let him come unto Me and drink;” “Whosoever will, let him take the water of life freely.” The blessed Lord Jesus is delighted to receive sinners,—the oldest, the most hardened sinner, if he but believes in Him, trusts in Him. And therefore remember, any who have to say to themselves, I am among the foolish virgins, I have been born in the house of godly people, have been educated among godly people, and yet I am among the foolish virgins; remember, it is not too late, but do not remain undecided, lest you find it is too late at the last.

“And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.” Matthew 25:10

What is the great practical lesson to be gathered? Evidently this,—That if people put off to care about their souls to the return of the Lord Jesus Christ, it is too late. That is not the time. While He tarrieth, that is the time; while He is carrying on the high-priestly work of intercession, that is the time. But when once the Master of the house has risen up, when once He has come, then to care about the soul is too late, too late, too late then. Oh! that this may be deeply impressed on the hearts of my dear friends and fellow-sinners here present. Did you ever, with reference to your own hearts, consider this word, “The door was shut”? If you never did, let me entreat you to do it now,—you my dear girls there, and you my dear little boy, and you my dear little girl, and all here present who have never pondered this word, “the door was shut,” “the door was shut,” “the door was shut.” And, oh! if this were to be my place, if I had to stand outside, if I had to knock; oh! What would be my pain if the door was shut? Oh, the solemnity of this! Oh! who can describe the feelings of those persons who used to say,—Ah! it is only a dream, it is only a fancy, it is all right; God will not be so particular? and now find that God is very particular and that the Lord Jesus is as good as His word. Oh! what then? what then? to stand outside and find that it is shut, and shut for ever? Oh! the solemnity of the position. But it is open yet. The very fact that we are assembled here is a proof that it is not shut. If it were shut, the poor servant of Christ now addressing you would not be allowed to speak a word. Now, then, will you delay yet? Will you remain undecided yet? Oh! be besought not to remain undecided, but to close this night with Christ. If you leave it till to-morrow, it may be too late, and the difficulties will be greater than they are now.

## S. PAUL'S LETTER TO PHILEMON

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### Paul's Letter to Philemon

#### Philemon 1:1-25

Notes of an Exposition of the Epistle to Philemon, delivered in Bethesda Chapel, Bristol, Lord's-day Evening, March 2nd, 1873. THE occasion which gave rise to this letter was this: Philemon, who resided at Colosse (for this is plainly to be seen by the last chapter of the Epistle of Paul to the Colossians. The letter to the church at Colosse was written at the same time with this letter to Philemon. Onesimus and another brother were the bearers of the letter to the church at Colosse, and of this private letter to Philemon),—Philemon, who resided at Colosse, had a slave by the name of Onesimus, and this slave in his ungodly state ran away from his master Philemon, and in the providence of God, as we say, he comes to Rome. Rome was the greatest place in the whole world at that time. In all probability this slave said to himself, "If I could get to Rome, what prospects there would be before me." This may have occurred to his mind after he left his master. He wanders on from Asia Minor to Rome with bright prospects before him. "Oh, what pleasures I shall have in Rome; what sights I shall see in Rome; what companionship I shall meet with in Rome!" No doubt some such thoughts passed through his mind. And what happened in Rome? He was converted. So God allows men to go their own way; so God allows men to follow the desires of their own heart, and if they could they would yet farther and farther run away from Him. But God says, "Thus far shalt thou go, and no farther." Many have gone to London and to other places, not to get good for the soul, but in the service of the devil; but God there laid hold on them, in the very way which they least thought of, and converted them.

Again, Onesimus might have come to Rome and never seen Paul. He might have spent fifty years in Rome, and never seen Paul; but God has purposes of grace and mercy towards him, and in His good providence orders it that he may fall in with Paul, that he must become acquainted with this Paul. And who was Paul at this time in Rome? Not a great man in the eyes of the world. Truly a great man in one sense, and yet in the greatest obscurity in another sense. Paul was at this time a prisoner for the gospel's sake. Paul did not walk about in the market place, the Forum, where the great and wealthy of the capital met together. He was in prison, with a soldier watching him, and yet God so orders it that this runaway slave must fall in with Paul and that Paul shall become a blessed instrument in the hands of God of converting his soul. How full of encouragement this should be to us all! Some have dear ones who are far from Christ, fathers, mothers, brothers, sisters, and other relatives, and many of them are apparently getting farther and farther from God, and caring less and less about the things of God, and more and more about the things of this world. Go on, beloved in Christ, believingly, patiently bringing their cases before the Lord, and you will yet have the joy of finding out that your prayers have not been in vain. There is every reason to believe that Philemon, the godly master of this slave, was concerned about his spiritual welfare; but all seems lost when this slave runs away, and yet God follows him, and lays hold on him at the very time when you and I would least have thought he would have been brought to the Lord.

Let us read and meditate on this letter to Philemon.

Philemon 1:1. "Paul, a prisoner of Jesus Christ, and Timothy our brother, unto Philemon our dearly beloved and fellow-labourer." He regarded this Philemon as one who laboured with him in the gospel. He speaks of him and treats him as a fellow-labourer.

Philemon 1:2. "And to our beloved Apphia (the wife of Philemon), and to Archippus our fellow-soldier (this Archippus was a brother who laboured in the word and doctrine at Colosse), and to the church in thy house." The house of Archippus was the meeting place of the church, for at that time it was not so that there were churches and chapels built, but they met in private houses or in some places which were fitted up for the purpose. We have an instance of this in Acts 20:1-38, where Paul was preaching in an upper chamber. It was not the aim of the disciples to have costly places, to resemble the temple at Jerusalem. The first hundred and twenty met in an upper room. So here the church at Colosse had for its meeting place the house of Philemon.

Philemon 1:3. "Grace to you." You observe how this comes in in the various letters addressed to the churches, and there must be a reason for it. It is not a common phrase which is brought in. The reason seems to be this: we have to be reminded that grace has been bestowed upon us by God through Christ Jesus, and that He is willing to bestow more and more blessing. And so also we have to be reminded continually of the fact that we have peace with God through our Lord Jesus Christ. I am now only speaking to those who trust in the Lord Jesus Christ, who having passed sentence on themselves, and having condemned themselves in the sight of God as guilty sinners, are trusting in the atoning death of the Lord Jesus Christ, as the one ground of acceptance before God.

Php 1:4-7. "I thank my God, making mention of thee always in my prayers, hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints; that the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus. For we have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother." This is what the Apostle Paul writes with regard to the spiritual state of Philemon, and a high commendation it is a most blessed man of God he was; and yet one says, He had slaves! Yes; he had slaves. But then we have always to keep this before us, that the having slaves at that time was not connected with such awful cruelty as the slavery of modern days. Many of these people were idolaters, and there were many things connected with slavery which were quite wrong. Yet ordinarily speaking, we have no reason to believe that there were the cruelties of slave-holders of modern days. In most of these instances where we read the word servant it means slave, those who belonged to the master; but in not one single instance is there a hint given how wicked you are, how cruel and abominable your conduct. If the love of Christ constrained them to set all free, the apostles would have rejoiced in it; and when these slaves had the opportunity of becoming free, they were to accept it thankfully and not reject it. The apostle Paul commends Philemon on account of the blessed state spiritually in which he was. He says "I thank my God," and this particularly with reference to Philemon 1:5, "hearing of thy love and faith." This was a subject for praise and thanksgiving in the heart of Paul with regard to Philemon. This is rather a remarkable expression, "faith and love towards the saints." You can see what that means, that he had love; but what is the meaning of this, that he had faith towards the saints? Did you ever think of this? It is deeply important that we seek to search into the meaning of what we read in the

Divine testimony. The meaning of it is evidently this:—looking upon them with faith, seeing in them that they are the children of God, treating them as such, as the children of God. Whenever we are enabled to look on one another as the children of God, whenever we are enabled to see Christ in one another, that is exercising faith towards one another. He also prayed that God would help him further, and from this we should gather instruction, that as Paul prayed for Philemon we should pray for each other. This was the subject of his prayer,—“that the communication of thy faith may become effectual, by the acknowledging of every good thing which is in you in Christ Jesus.” This in other words means,—My dear Philemon, I pray that thou, having received faith, might go on; that this might energize thee, might become effectual in thee, and give thee yet further and further strength to acknowledge everything that is good in any of the saints. And he adds to his praise this in the 7th verse: “For we have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother.” What a high commendation of this dear man! Evidently he was one in a position of comparative wealth and prosperity, and he says “we have great joy” because on account of the holy, godly walk of this blessed man of God, Philemon, the hearts of the saints were refreshed. Do we the children of God aim after this, viz., that we become a spiritual refreshment to the saints, that the saints are refreshed by our godly life? After this we have to aim. Giving way to our natural tendencies, to our temper, and to other things which are hateful to God, we do not strengthen the hands of our fellow disciples; but when we seek to do those things which are according to the mind of God, we strengthen each other’s hands in God. In bringing glory to God, we also help on the life and deportment of other children of God. Just as it is with regard to any army; if one regiment acquits itself well, the other regiments are strengthened thereby; and if one regiment turns its back on the enemy, the other regiments are weakened thereby. So is it with the Church of God.

Philemon 1:8-14. “Wherefore, though I might be much bold in Christ to enjoin thee that which is convenient, yet for love’s sake I rather beseech thee, being such an one as Paul the aged, and now also a prisoner of Jesus Christ. I beseech thee for my son Onesimus, whom I have begotten in my bonds: which in time past was to thee unprofitable, but now profitable to thee and to me: whom I have sent again: thou therefore receive him, that is, mine own bowels; whom I would have retained with me, that in thy stead he might have ministered unto me in the bonds of the gospel: but without thy mind would I do nothing; that thy benefit should not be as it were of necessity, but willingly.” Exquisite statement this, and of the deepest moment. Briefly it was just this:—Onesimus was converted; Paul a prisoner for the gospel in bonds. What a comfort this good man would have been in waiting upon him! He longed to have on to wait on him, Paul might have said,—This Onesimus is my son in the faith, and therefore I shall just act as I have a right to act; I will just keep him, and let him wait on me. He might have said,—I am an apostle, and for the gospel’s sake am here in prison, and it is all right and fit that my child in the faith should wait on me. Not thus, not thus. This was not the mind of Christ, and this blessed man of God sought to act according to the mind of Christ. He might have said,—I am an aged servant of Christ, an aged apostle, and I have laboured more abundantly than any of them; and as this runaway slave has been converted through me, it is all right that I should have him to wait on me. Not thus, because this would be by constraint. He would not know whether it was done willingly and cheerfully on the part of Philemon. He desired that this man of God might do what he did cheerfully, willingly. Oh, how deeply important it is to keep this before us! The principle is just this. Suppose any one said,—Now I am in great need, and such and such a one is my brother in Christ, and such and such a one has

plenty of money, and he ought to give to me because I am a poor brother; he is bound by the word of God to do it, and I have a right just to demand it of him. Is this the mind of Christ? It is the mind of the flesh, and not the mind of Christ. You never find such an instance on the part of a man of God in the epistles or the gospels. Quite true that he who hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion, cannot have the love of God in him; but it is also true on the other hand that it is ill becoming that a poor brother should insist on it. The apostle Paul could have insisted on his rights, but he did not do so.

"Which in time past was to thee unprofitable." This brings out the character of Onesimus: a good-for-nothing man, a bad fellow.

Philemon had lost nothing.

"But now profitable to thee and to me." Because a child of God, a brother in Christ a member of the body. That brings out another deeply important principle. There is no child of God but what is of some good. One might say,—Here is a very ignorant person, cannot put two letters together; what good is such an one to the Church of Christ? If in no other way, to afford opportunity for the exercise of grace on the part of others. Here is one helplessly confined to his bed year after year. That individual can pray, that individual can yet manifest the mind of Christ to such an one who comes to see him. And suppose none of these things were so, yet they give the opportunity to those who are in health and strength to show love to such an one. We should always look on one another as precious in the night of Christ. Our natural tendency is this: to see the old Adam in one another, to see the failings and shortcomings in one another; and the result is misery to one another and dishonour to God. O beloved in Christ, let us aim after it to see Christ in one another. Onesimus was profitable to the chief of the apostles; just think of this. He could not be a useless one, because he was a member of the body of Christ, and Christ can have no member of His body who is altogether useless.

"Thou therefore receive him, that is, mine own bowels." Philemon was to receive him as if Paul himself came to him. And oh, how would Paul have been received? O beloved brother Paul, how glad I am to see thee again here, he would say, falling on his neck and kissing him many times. Now Paul says,—Just as thou wouldest have received me, if I were to come, so, beloved Philemon, receive this runaway slave, because he is thy brother in Christ, and thou wilt have to spend a happy eternity with him.

"But without thy mind would I do nothing." But I must first know that this pleases thee, that thou art satisfied with it, that this is according to thy wish and will. How deeply important to keep this before us in the Divine life, that we manifest the mind of Christ. Just as that blessed One sought not to please Himself, but to be the servant of others, so have we to imitate that blessed One.

"For perhaps he therefore departed for a season, that thou shouldest receive him for ever." "For ever," never to be separated any more. And that brings before us the precious truth that the disciples of the Lord Jesus are bound together for eternity, are knit together for eternity. And that you see is so precious. There may come separation by distance, there may come separation by death; ah, but it is only the appearance. We are bound together in the bonds of love, not for time only, but for eternity. All the poor sinners who rest on the atoning death of the Lord Jesus form one holy, happy, blessed family for eternity, and there will be no separation for eternity. Do we belong

to that family? Do we believe in the Lord Jesus? How many among us belong to the heavenly family? How many are decided yet? Put this to yourselves, you dear youngmen, you dear girls from the Orphan Houses, and all here present.

Oh, the blessedness of belonging to the heavenly family! Oh, the blessedness of belonging to the members of Christ! Then let come what may—one in Christ, and one in Christ for ever!

## S. Prayer Tips

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Prayer Tips By George Mueller Two "Prayer Tips" from George Müller:

1. Open Bible Before Him, and His Finger Upon That Promise, He would Plead That Promise, and So He Received What He Asked
2. Müller's Discovery Was That After Meditating On Scripture He Was More Able to Experience a Meaningful Prayertime

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1. Open Bible Before Him, and His Finger Upon That Promise, He would Plead That Promise, and So He Received What He Asked

One of the mightiest men of prayer of the last generation was George Mueller of Bristol, England, who in the last sixty years of his life (he lived to be ninety-two or ninety-three) obtained the English equivalent of \$7,200,000.00 by prayer. But George Mueller never prayed for a thing just because he wanted it, or even just because he felt it was greatly needed for God's work. When it was laid upon George Mueller's heart to pray for anything, he would search the Scriptures to find if there was some promise that covered the case. Sometimes he would search the scriptures for days before he presented his petition to God. And then when he found the promise, with his open Bible before him, and his finger upon that promise, he would plead that promise, and so he received what he asked. He always prayed with an open Bible before him.

-R. A. Torrey on George Müller; "The Power of Prayer," 1924 (P. 81)

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Note: R. A. Torrey was selected by Dwight L. Moody to be in charge of his Chicago Bible Institute (now known as The Moody Bible Institute). When Dwight Moody died during an evangelistic campaign, R. A. Torrey was chosen to be his replacement, and thereafter had a ministry of Evangelism.

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Note: In German, when you cannot write an "umlaut" letter "ü" (for instance, on many of the old-style typewriters), you write "ue" instead. So you may see the name spelled either "Müller," "Mueller," or "Muller" (the latter is an incorrect spelling from the German standpoint, but often English writers use it)."

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2. Müller's Discovery Was That After Meditating On Scripture He Was More Able to Experience a Meaningful Prayertime

"Reading without meditation is unfruitful; meditation without reading is hurtful; to meditate and to read without prayer upon both is without blessing."

-William Bridge, Puritan Writer

Christian meditation (thinking deeply on Scripture) is "the missing link between Bible intake and prayer." If there was a "secret" to George Müller's prayer life, it was his discovery of the connection between meditation and prayer. Müller's discovery was that after meditating on Scripture he was more able to experience a meaningful prayertime.

-Donald S. Whitney, "Spiritual Disciplines for the Christian Life" (partial quote and partial paraphrase).

## S. Real Faith

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Real Faith By George Mueller

TEXT: "Faith is the substance of things hoped for, the evidence of things not seen. Through faith we understand that the worlds were framed by the Word of God, so that things which are seen were not made of things which do appear" (Hebrews 11:1).

FIRST: WHAT IS FAITH? In the simplest manner in which I am able to express it, I answer: Faith is the assurance that the thing which God has said in His Word is true, and that God will act according to what He has said in His Word. This assurance, this reliance on God's Word, this confidence is FAITH. NO IMPRESSIONS ARE TO BE TAKEN IN CONNECTION WITH FAITH. Impressions have neither one thing nor the other to do with faith. Faith has to do with the Word of God. It is not impressions, strong or weak, which will make any difference. We have to do with the written Word and not ourselves or our impressions.

PROBABILITIES ARE NOT TO BE TAKEN INTO ACCOUNT. Many people are willing to believe regarding those things that seem probable to them. Faith has nothing to do with probabilities. The province of FAITH begins where probabilities cease and sight and sense fail. A great many of God's children are cast down and lament their want of Faith. They write to me and say that they have no impressions, no feeling, they see no probability that the thing they wish will come to pass.

APPEARANCES ARE NOT TO BE TAKEN INTO ACCOUNT. The question is - whether God has spoken it in His Word. And now, beloved Christian friends, you are in great need to ask yourselves whether you are in the habit of thus confiding, in your inmost soul, in what God has said, and whether you are in earnest in seeking to find whether the thing you want is in accordance with what He has said in His Word.

SECOND: HOW FAITH MAY BE INCREASED. God delights to increase the Faith of His children. Our Faith which is feeble at first, is developed and strengthened more and more by us. We ought, instead of wanting no trials before victory, no exercise for patience, to be willing to take them from God's hand as a means. I say - and say it deliberately - trials, obstacles, difficulties, and sometimes defeats, are the very food of Faith. I get letters from so many of God's dear children who say: "Dear Brother Mueller, I'm writing this because I am so weak in faith. Just so surely as we ask to have our Faith strengthened, we must feel a willingness to take from God's hand the means for strengthening it. We must allow Him to educate us through trials and bereavements and troubles. It is through trials that Faith is exercised and developed more and more. God affectionately permits difficulties, that He may develop unceasingly that which He is willing to do for us, and to this end we should not shrink, but if He gives us sorrow and hindrances and losses and afflictions, we should take them out of His hands as evidences of His love and care for us in developing more and more that Faith which He is seeking to strengthen in us. The Church of God is not aroused to see God as the beautiful and lovable One He is, and hence the littleness of blessedness. Oh, beloved brothers and sisters in Christ, seek to learn for yourselves, for I cannot

tell you the blessedness! In the darkest moments I am able to confide in Him, for I know what a beautiful and kind and lovable Being He is, and, if it be the will of God to put us in the furnace, let Him do it, so that we may acquaint ourselves with Him as He will reveal Himself, and that we may know Him better. We come then to the conclusion that God is a lovable Being, and we are satisfied with Him, and say: "It is my Father, let Him do as He pleases. When I first began to allow God to deal with me, relying on Him, taking Him at His Word, and set out fifty years ago simply relying on Him for myself, family, taxes, travelling expenses and every other need, I rested on the simple promises I found in the sixth chapter of Matthew. Read Matthew 6:25-34 carefully. I believed the Word; I rested on it and practiced it. I took God at His word. A stranger, a foreigner in England, I knew seven languages and might have used them perhaps as a means of remunerative employment but I had consecrated myself to labour for the Lord, I put my reliance in the God who has promised, and He has acted according to His Word. I've lacked nothing - nothing. I have had my trials, my difficulties, and my purse empty, but my receipts have aggregated thousands of dollars, while the work has gone on these 51 years. Then, with regard to my pastoral work; for the past 51 years I have had great difficulties, great trials and perplexities. There will always be difficulties, always trials. But God has sustained me under them and delivered now out of them, and the work has gone on. Now, this is not, as some have said, because I am a man of great mental power, or endowed with energy and perseverance - these are not the reasons. It is because I have confided in God; because I have sought God, and He has cared for the Institution, which, under His direction, has 100 schools, with masters and mistresses and other departments which I have told you before.

I do not carry the burden. And now in my 67th year, I have physical strength and mental vigour for as much work as when I was a young man in the university, studying and preparing Latin orations. I am just as vigorous as at that time. How comes this? Because in the last half century of labour I've been able, with the simplicity of a child, to rely upon God. I have had my trials, but I have laid hold upon God, and so it has come to pass that I have been sustained. It is not only permission, but positive command that He gives, to cast the burdens upon Him. Oh, let us do it! My beloved brothers and sisters in Christ, "Cast thy burden upon the Lord and He shall sustain thee. Day by day I do it. This morning sixty matters in connection with the church of which I am pastor, I brought before the Lord, and thus it is, day by day I do it, and year by year; ten years, thirty years, forty years. Do not, however, expect to obtain full Faith at once. All such things as jumping into full exercise of Faith in such things I discountenance. I do not believe in it. I do not believe in it. I DO NOT BELIEVE IN IT, AND I WISH YOU PLAINLY TO UNDERSTAND I DO NOT BELIEVE IN IT. All such things go on in a natural way. The little I did obtain, I did not obtain all at once. All this I say particularly, because letters come to me full of questions from those who seek to have their Faith strengthened. Begin over again, staying your soul on the Word of God, and you will have an increase of your Faith as you exercise it.

One thing more. Some say, "Oh, I shall never have the gift of Faith Mr. Mueller has got. This is a mistake - it is the greatest error - there is not a particle of truth in it. My Faith is the same kind of Faith that all of God's children have had. It is the same kind that Simon Peter had, and all Christians may obtain the like Faith. My Faith is their Faith, though there may be more of it because my Faith has been a little more developed by exercise than theirs; but their Faith is precisely the Faith I exercise, only, with regard to degree, mine may be more strongly exercised.

Now, my beloved brothers and sisters, begin in a little way. At first I was able to trust the Lord for ten dollars, then for a hundred dollars, then for a thousand dollars, and now, with the greatest ease, I could trust Him for a million dollars, if there was occasion. But first, I should quietly, carefully, deliberately examine and see whether what I was trusting for, was something in accordance with His promises in His written Word.

"As labourers together with Him" (2 Corinthians 6:1).

## **S. SATISFIED WITH GOD, delivered by Mr. Müller shortly after the death of his beloved wife.**

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Satisfied with God Addresses, etc., delivered by Mr. Müller shortly after the death and at the funeral of his beloved wife.

MRS. MÜLLER died at 21, Paul Street, Kingsdown, Bristol, on Sunday afternoon, February 6th, 1870, at the age of 73 years, after a few days' severe suffering. At the usual weekly Prayer-meeting on the following day at Salem Chapel, Mr. Müller, after mentioning some subjects on behalf of which prayer had been requested, said,—

Lastly, I desire, on behalf of myself and family, thanksgiving, that it has pleased the Lord to release my precious wife from her pain and suffering, and that He has given to her what had been the desire of her heart for many years,—to be with Jesus. And I also desire thanksgiving for the great peace of mind which He has given me, and with which He has sustained me, and my dear daughter also.

Mr. Müller, during the meeting, rose and said,—The last portion of Scripture which I read to my precious wife was this: “The Lord God is a sun and shield, the Lord will give grace and glory, no good thing will He withhold from them that walk uprightly.” Now, if we have believed in the Lord Jesus Christ, we have received grace, we are partakers of grace, and to all such He will give glory also. I said to myself, with regard to the latter part, “No good thing will He withhold from them that walk uprightly”—I am in myself a poor worthless sinner, but I have been saved by the blood of Christ; and I do not live in sin, I walk uprightly before God. Therefore, if it is really good for me my darling wife will be raised up again; sick as she is, God will restore her again. But if she is not restored again, then it would not be a good thing for me. And so my heart was at rest. I was satisfied with God. And all this springs, as I have often before said, from taking God at His word, believing what He says. I fully intended to have preached last night, though I stayed at home in the morning, which I felt to be due to the members of my family to sustain them, and also feeling the need of rest myself, having been greatly deprived of sleep for several nights, and feeling much worn. But the latter part of the afternoon my dearest wife fell asleep, and for many reasons I had to remain home on this account. Yet if I had preached, this would have been my text, “The Lord is good, and doeth good.” You have often heard me say before, what a lovely Being God is; and I believe it still, and I am satisfied with, what He does. For the six days that my dear wife was ill, I had the unspeakable privilege of being her nurse,—my beloved child by day, and myself by night. I am one that feels greatly the want of sleep. Having so much, mental work seven days every week, I need sleep greatly, and usually suffer for the want of it; but, in this instance, I have proved, in my own experience, the faithfulness of God,—“As thy days, so shall thy strength be.” As I awoke last night my heart was glad at the thought that my beloved wife was with, Jesus. She had done her work, and who would wish it otherwise than that she should have her heart's desire, to go to be with Jesus!

Mr. Müller again spoke:—A few weeks ago my dearest wife had a very severe cough, on account of which I felt her pulse, and found to my sorrow that she had a very feeble, irregular, and intermitting pulse. When therefore this acute rheumatism, or rheumatic fever, came on, I judged, humanly speaking, how it would end, on account of the effect of acute rheumatism on the heart. Still, in the prospect of this, I was able to say to myself,—

“Best of blessings He’ll provide us, Nought but good shall e’er betide us, Safe to glory He will guide us:—

Oh how He loves!”

You have often before heard me say this,—I meant what I said, and now I took it to my own heart. And I was at peace. And so it was sixteen years ago, when my beloved child was at the point of death. My dear wife and I were at peace. Why? Because we did not love her? We loved her intensely. But we were satisfied with God, whatever He might do. And now how was it? Because I did not love my dear wife? I loved her intensely. As the years rolled on, our affection for each other increased more and more. But it was because I was satisfied with the will of God.

Mr. Müller concluded by referring to the keenness of the trial to him as a man and a husband, and to his dependence upon God still, as difficulties increased, and his loneliness was more felt. On the following Friday the earthly remains of Mrs. Müller were conveyed to Arno’s Vale cemetery, preceded, accompanied, and followed by a large concourse of people. About 1400 orphans from the Five Orphan Houses on Ashley Down followed the remains of their benefactor. The entire service was conducted by Mr. Müller, who spoke in the chapel at Arno’s Vale, as follows:—

I shall read a few portions of God’s most precious word, and make a few remarks thereon. First, in the fourth chapter of 1 Thessalonians,—1 Thessalonians 4:13-16

“But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For this we say unto you by the word of the Lord, that we which are alive, and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first.”

“The dead in Christ!” Not, all the dead; not, all who died before that time. But, “the dead in Christ,”—those who had fallen asleep as believers in the Lord Jesus Christ. And that is it which gives me the peace, the unspeakable joy I have this day in committing to the tomb the earthly remains of my deeply beloved, precious wife,—because I shall spend a happy eternity with her. Whilst we were living most affectionately and unitedly together for thirty-nine years and four months, this was the theme of our conversation, again and again, and thousands of times; and often and often I have taken her hand, and the hand of my beloved daughter, and said, “we shall be together throughout eternity,” and our hearts thrilled with joy in the prospect of spending a happy eternity together in the presence of our adorable Lord Jesus. And therefore, because the earthly remains are placed in the tomb of one of whom we have hope, and a good scriptural assurance that she is now with Jesus, and that when our adorable Lord comes again, she will have a glorified body, and those who love her here on earth will be united together again with her; therefore we “sorrow not, even as others which have no hope.”

“The Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first. Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words.” 1 Thessalonians 4:16-18 I do seek to sustain thereby my own heart. Let us read also a few verses of the fifteenth chapter of 1 Corinthians.

“As we have borne the image of the earthy, we shall also bear the image of the heavenly.” 1 Corinthians 15:49

Bright and blessed prospect! My precious wife has borne the image of the earthy Adam, who sinned, who fell: she will bear the image of the heavenly Adam, the Lord from heaven.

“Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God.” 1 Corinthians 15:50 That is, in the state in which we now are, we cannot enter into the immediate presence of the Lord; we must first put off this body.

“Neither doth corruption inherit incorruption. Behold, I show you a mystery: we shall not all sleep, but we shall all be changed.” 1 Corinthians 15:50-51 That is, as previously stated in this chapter, those who die in Christ shall be raised incorruptible. Bright, blessed prospect to my own soul regarding that loved one! She will be raised incorruptible—this weak, frail tabernacle, this suffering tabernacle, in which she endured so much pain and agony during the last few days of her earthly pilgrimage—will be raised incorruptible. Each living believer shall be changed.

“For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin: and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labour is not in vain in the Lord.” 1 Corinthians 15:53-58

Let me call on all my beloved Christian friends to lay to heart the words, “Be ye steadfast.” Let us aim after it, beloved in Christ. “Unmovable, always abounding in the work of the Lord.” 1 Corinthians 15:58 My precious wife died, as it were, in harness. Up to the very last she was at work for the Lord. Even when on her death-bed she gave directions for this thing and another thing to be done connected with the honour of the Lord,—caring about the sick ones outside the house, and sending them refreshments; caring yet for the orphans, and giving directions concerning them. “Always abounding in the work of the Lord.” It was the very joy and delight of her heart to labour for that blessed Jesus who had bought her by His precious blood, in the full assurance of the blessed fulfillment of this word, “Forasmuch as ye know that your labour is not in vain in the Lord.” 1 Corinthians 15:58 I will read one other passage in the first chapter of the Epistle to the Philippians,—

“For to me to live is Christ, and to die is gain.” Php 1:21

How true regarding her—“To me to live is Christ”! During all the thirty-nine years and four months that it was the joy and privilege of my heart to be united by conjugal bonds to that loved one, for

her to live was Christ. This dear sister in Christ had one single business in life, one single object in life,—to live for Christ. As soon as I was united to her by conjugal bonds she became a true helper to me in pastoral work. She went about and worked; she laboured, and laboured abundantly, in the Church at Teignmouth of which I was the pastor. And when it pleased God, thirty-seven years and nine months since, to allow us the honour and privilege to come to Bristol, to labour in this city, she in the fullest way gave herself to work among the children of God, and in every way she could, in order to live for Christ. And when it pleased God to give afterwards, as she clearly and distinctly saw, another sphere of labour on Ashley Down, it was day after day, week after week, month after month, year after year, that she laboured in one even, steady course,—for her to live was Christ. Can my heart, then, but rejoice when I think of one whose life was what it was, when there is not so much as the shadow of a question remaining as to where she is now? Oh! how can it be otherwise than that my soul should be filled with unspeakable joy and delight, thinking of that blessed one being with Jesus. For her to live was Christ, and as she put off this her tabernacle, her spirit is now in the presence of Jesus; therefore to her to die is gain. I might give many reasons why to die to her is gain. For her the weakness and weariness of the tabernacle are at an end. For nearly two years past, when she came home with me, about nine o'clock in the evening, from the Orphan Houses, I could see that she was worn—worn to the utmost. I often said, “My darling, work less; my darling, stay at home.” But I could not prevail upon her to do so. She still worked and worked. She loved to be at my side, as I loved to be at her side. But I saw that it was becoming too much for her. Now for her this weariness is past—gone for ever. I might mention a number of other things to show that death was gain, but the greatest is this,—it was the desire of her heart to see that lovely One in heaven, our adorable Lord Jesus. She longed to be with Him. Jesus, Jesus, Jesus, was continually the theme of her heart. God allowed me to find a most precious jewel the day before yesterday which that loved one had left behind. My darling daughter told me she had seen, about two years since, in a pocket-book of her beloved mother, a sentence written to this effect,—that she longed to be with Jesus; and when her soul was consciously happy in the Lord, she often wished instantly to depart, only that she dreaded the shock to her beloved husband, daughter, and other relatives and friends. But she wound it all up with this,—“Not my will, but Thine, dear Jesus, be done.” That was just the desire of her heart; not, at some particular time only, on Lord’s-days, or once now and then, but it was the constant desire of her heart to be with the Lord Jesus. Well, to die therefore has been gain to her. Should I wish it to be otherwise? Ah! strange as it may appear to some, what can I say but that I delight in the happiness of my beloved departed one! Oh! the unspeakable peace and joy of my soul as I think she has the desire of her heart. I kiss the hand that has thus laid me low. Do you ask me as a man how I feel? I feel it keenly. Do you ask me as a husband how I feel? I feel it to the utmost. Do you ask me as the director of the Orphan Houses how I feel it? I say again, I feel it to the utmost, and I see no prospect how her loss can be made up. But I kiss the hand that has done it. I rejoice in the joy of my beloved departed one; and if at this moment I could alter it, I would not wish to have her back. The depth of my affection for her is too great to wish her back. She longed to be with Jesus, she has now the desire of her heart, and her joy is my joy! And now in the full assurance of the resurrection of the just, and of all our loved ones who have died as believers in the Lord Jesus meeting together in heaven, I commit these earthly remains to the tomb. But are all here present prepared for eternity? Who will meet that loved one in heaven? None will meet her there, none will meet me there, but believers in the Lord Jesus Christ. We must be born again before we enter

heaven; we must be changed in heart by faith in the Lord Jesus Christ. "Except a man be born again, he cannot see the kingdom of God." Let me affectionately ask all present,—Are you prepared for heaven? Only those can enter there who are taken out of the world as believers in the Lord Jesus.

Mr. Müller then prayed,—

O Lord, accept my grateful, thanks that Thou didst give to me the precious blessing of such a wife, of such a companion, of such a helper, of such a comforter. Oh! how good hast Thou been to me for thirty-nine years and four months in giving and keeping her to me. And now Lord, it has pleased Thee to take her to Thyself. So it pleased Thee; it is therefore the very best thing. Thou dost withhold no good thing from them that walk uprightly; and Thy poor servant—weak and feeble though he is—walks uprightly; and his beloved one walked uprightly, and now Thou hast taken her, and therefore it is the best thing for her, and for Thy poor servant, and for his beloved child, and for the other relatives and friends. Thy poor servant, therefore, believes Thou hast done it in love; and that, if it had been good for him that his dear wife should yet further labour with him, Thou wouldest have caused her, notwithstanding her advanced years and her frail tabernacle, to remain. Thy poor servant therefore bows to Thy will, and would not forget Thy benefits during their happy conjugal life for thirty-nine years and four months. And as Thy servant knows he shall meet her again, and spend a happy eternity with her in Thy presence, he would bless and praise Thee for the comfort given to him, the comfort given to his beloved daughter, the comfort given to the dear sisters and all the other dear relatives and friends. O Lord! do good to us all. And wilt Thou graciously grant, that to us as a Church this may be blessed; and not only to us, but to thousands of Thy dear children in this large city and elsewhere; and in Thy good providence so work, that in the end good may come out of this event to the Orphans. Now, Lord, we go to the grave. Go with us. Help us yet. Bless us yet. And when Thy poor servant and the other dear relatives shall feel their loneliness, because Thou hast taken their loved one to Thyself, help us to remember her joy in Thy presence. We ask it for the sake of our adorable Lord Jesus Christ. On the following Sunday evening, Mr. Müller occupied, as usual, the pulpit of Bethesda chapel. Before discoursing upon Ephesians 6:14-16 in continuation of the meditation commenced a fortnight previously, he said,—

Let us read again part of the last verse we have just been singing,—

"Best of blessings He'll provide us, Nought but good shall e'er betide us."

If we are acquainted with Jesus, and know Him, just in the measure in which this is the case, from our inmost soul we shall say,—

"Best of blessings He'll provide us, Nought but good shall e'er betide us."

Oh the exercising of confidence in the loving heart of Jesus,—what repose it gives, what calmness, what quietness of soul! What an unspeakable blessing to find Jesus, to have Him for our friend, our almighty friend, our never-failing friend, whose heart never will change towards us, to whom has been given all power in heaven and in earth, and who in our behalf will exercise this His power just in the measure in which it shall be for His glory and our real blessing.

Nought but good shall e'er betide us." This was the song of my heart during the last week but one. Another portion was, "The Lord is good, and doeth good"; and so day by day I proved it, and my soul was peaceful and happy.... Let me affectionately urge all present, especially my young friends, not to be satisfied with religious feeling, and keep aloof from God's blessed Book. That was my state of heart when I was brought to the knowledge of the Lord in Germany. Even when I was on the point of preaching in the Establishment, and when afterwards I did so, I cared little about God's blessed Book. My religion was a mere religion of feeling, and so it came—I was a babe, and continued a babe in spiritual things for three years and a half of my Christian course. But when it pleased God, in the riches of His grace, in July, 1829, to bring me to this blessed Book, and to seek to acquaint myself with the Scriptures, it became quite different. I then began to be established in the things of God, to take firmer steps heavenwards, and to fight more successfully in the battles against the powers of darkness. Never let your religion be the religion of feeling, but let it all spring from what you see in this blessed Book. It is because of what I have seen in the Scriptures that you see me here this evening,—and how calm and how peaceful my soul! None of you, except you had heard of it, would suppose that one of the greatest of afflictions that can befall a human being has befallen me. And yet how calm and how quiet I am! And why? Because I take God by His Word, because my religion is not a religion of feeling. With, all the depth of affection of a husband, whence sprang the calmness, the quietness, the holy joy I felt all the past week? Because I have been able, by God's grace, to acquaint myself with God as He has revealed Himself in the Scriptures. And thus it comes, and only thus, I am able to stand here with this holy calmness. Last Lord's-day, immediately after the death of my beloved wife, I should have been here if I had had physical strength; but having had to watch night after night for several nights, I was unable to come; and, moreover, I felt it my duty to my household to stay at home with them, for many reasons; but so far as the state of my heart was concerned, I should have been able as calmly and quietly to occupy this place as I do now. Why do I refer to this? To seek to encourage you to acquaint yourselves with God,—to know God. And I, by His grace, know Him, and find in Him such satisfaction, and I know there is in Him such love to me that, my soul is satisfied with Him. See, therefore, the deep importance of coming to the Scriptures; for it is written, "They that know Thy name will put their trust in Thee." (Psalms 9:10) I know Him, therefore I put my trust in Him. But if you only hear about Him, or read about Him, if you do not know Him as He has revealed Himself in the Scriptures, then, when trials and difficulties come, it will be seen how little you are acquainted with Him. How important, then, that we hold the truth as it is in Jesus, that we know what God says about the vanities of this world, the blessedness of the world to come, and heavenly realities. Because my soul was enabled to lay hold on eternal life, to treat the truths of the Scriptures as realities, to grasp them by faith and not to hold them as notions, therefore in the midst of the storm I was calm and quiet, and there was not so much as a particle of difference between the bridal day and the funeral day. Oh, the holy calmness of my soul! But you must know God. I delight to speak about Him, because our holy faith is a reality. The God of the Bible is the same in the second part of the nineteenth century as He was at the beginning. There is no difference between the Living God four thousand years ago and now; no difference between what the blessed Jesus was when on earth and now. Only let us seek to acquaint ourselves with Him; only believe what the Scriptures say about Him; only in child-like simplicity come to the word and believe it, and lay hold on it. Oh how blessed—how blessed! Oh that some of my dear fellow-sinners might be attracted to Jesus this evening! I have a friend in Jesus—a bosom friend.

What Ho is to me He is willing to be to every one present. Seek Christ first, then confide in His love, in His power, in His wisdom, and you will be happy—happy all the days of your life. Your peace will flow like a river,—not like the ocean, which is sometimes very calm, then all in motion, but your peace will flow like a river, day after day, week after week, month after month, year after year. Oh, it is an unspeakably blessed thing to be a disciple of the Lord Jesus! I had no intention to refer to these points, but it may please God to bless them to one or the other here present. At the conclusion of the discourse Mr. Müller further said,—I suppose many dear Christian friends expected I should preach what is ordinarily called a funeral sermon, or give some account of my beloved departed wife. I mean to do so. It is quite in my heart so to do, but I desire, as there is so much to refer to, and as there are so many important incidents in our married life, to do this in the most public way possible. I have reason to believe that many hundreds of persons more than could get into this chapel would desire to be present; and therefore, as soon as God may please to give me strength for this, and as soon as ray way is made plain so to do, I shall do so, and delight to do so, and count it a great honour from God to be permitted to do so. Timely notice will be given previously, but when, and where, or in what way, I cannot at this moment say. I am waiting on God, and He will direct me. I thank all most, heartily for the deep love and affection shown to me and my beloved departed wife, in the time of suffering and trial, and for all the inquiries made, and kindness shown to me and my dear daughter and other dear relatives. I commend myself and my dear daughter to your prayers, that God may help us to continue to rejoice in Him, howsoever we may be placed. I trust, by God's grace, we shall be enabled yet further to rejoice in God.

## S. THE CONVERSION OF THE JAILOR. Acts 16:16-40

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### The Conversion of the Jailer

Acts 16:16-40 Portion of an Address to the Orphans of the Ashley Down Orphan Houses, March 26th, 1875. ON "Good Friday," March 26th, 1875, according to annual custom, there was a large gathering of the Ashley Down Orphans at a public service at Bethesda Chapel, Great George Street. About 1,600 were present, with their teachers and other workers associated with Mr. Müller. After singing and prayer, Mr. Müller read, expounded, and commented upon the narrative of the jailor's conversion, as recorded in the 16th chapter of the Acts of the Apostles. As in all his addresses, so now in this address to the orphans, his aim was to secure a practical application of the subject. Speaking of Paul and Silas praying and singing praises unto God at midnight in the prison, he said,—They knew they were suffering for well doing, not for evil-doing; they knew they were the children of God; they knew they were on the road to heaven; they knew that heaven was their home, and that if they never came out of prison again, heaven would be their home. Have you anything of the feeling they had? Some of you have. Have all of you something of it? Do you know your sins are forgiven? Do you know you are the children of God? Do you know you are on the road to heaven? Do you know that if you died this day you would go to heaven? Paul and Silas knew it, and so you may. Any one having this precious knowledge can afford, at all times and circumstances, to give thanks to God. Now it is that you may be brought to this blessed position, and have this happiness that I built the orphan houses, and that I have had the joy of gathering you under my care; and it is for this very reason your beloved teachers and my beloved fellow-labourers instruct you in the things of God—that you may have this joy and be as happy as Paul and Silas were. There is no reason why you may not be as happy as they were, though you are not apostles, and never can be; for it is the happy portion and privilege of all who are the children of God by faith in the Lord Jesus Christ. I ask, beloved children, that you will solemnly and earnestly ask yourselves, in the fear of God,—Are my sins forgiven? Am I a child of God? Am I on the road to heaven? Shall I go to heaven? Should I sing praises to God if I were in such a position as Paul and Silas were? And if you cannot, then why not? God is not altered. He is the same almighty God. He is the same loving, good, and gracious God as He was in the days of the apostles. Why are you not happy? You cannot be in the state of mind they were in unless you are happy in your souls. Are you happy in your souls? Are you happy because you know you are the children of God? If not, you have not the right kind of happiness.

Speaking of the earthquake, and the extraordinary circumstances attending it, as an answer to prayer, Mr. Müller said: One or another, if there had merely been an earthquake, might have said it would have taken place if the apostles had not prayed. But what a remarkable circumstance that the earthquake should open the doors and loose the bands of the prisoners! The hand of God was in it. Here was the miracle. Do you know the power of prayer, my beloved children? I have been praying forty years. One proof of the power of it is that I see you here before me. But every one of you might know a little of the power of prayer. And we know not to what an extent we may know of the power of prayer. Try it, try it, beloved children; you must begin in the right way. If on the ground

of your own merit or righteousness you ask God for blessing, you will not get it. You must ask on the ground of the merits and righteousness of the Lord Jesus Christ. It is called in Scripture—asking in the name of the Lord Jesus Christ. You must first be yourself a believer in the Lord Jesus Christ for the salvation of your own soul. Then, further, the blessings for which you ask must be according to the mind of God. For instance, if any one of you were to ask for many bags of gold so that you might be able to do all your days without work, you might ask a long time without getting these bags of gold to enable you to spend your time in idleness. Prayer must be according to the mind of God. Further: you must have confidence in the power, in the love, and the willingness of God to answer prayer; this is particularly important. We have to believe God does hear us, and is willing to give us the blessing. Then, having asked, we must go on waiting upon God and looking for blessing till it comes. I never in my life, in this way, asked God for blessing without at last getting it; and I expect I shall never ask in this way without the blessing coming. And what God is willing to do for one He is willing to do for another. Have you had any answers to your prayers, my dear children? The answer to prayer brings great blessings to the soul. It makes one so happy when one gets answers to prayer. Ask yourselves,—How many answers have I had to my prayers? If you watch the hand of God you will easily find out if your prayers are answered.

Speaking on Acts 16:30-31, Mr. Müller said,—Just let every one of these dear boys and girls consider,—Have I ever asked myself, “What must I do to be saved?” What is the answer? Some perhaps will say, We must pray. Prayer never saves, and never will save. Another may say, I must read my Bible. Reading the Bible never will and never can save. Another will say, I must go to a place of worship. But that will not save us. Another will say, I must keep the commandments of God, I try to please God. That never will save. The trying to save yourself by keeping the commandments would only add sin to sin, and increase your guilt. What then is to be done in order to be saved? We have to do nothing ourselves. Salvation depends altogether upon another, upon the Lord Jesus Christ whom God sent into the world to save us. Salvation is wrought out already, accomplished already, and all we have to do is to receive salvation according to the riches of His grace, as provided for the guiltiest, the oldest, the vilest, the most hardened sinner. As the beggar opens his hand when a kind lady or gentleman offers him something, so we should open our hands to receive the blessing God has provided for the salvation of our souls. And the way of receiving the blessing is to put our trust in Jesus, to depend on the Lord Jesus Christ for the salvation of our souls, which is commonly called in the Scriptures—believing. I ask,—Do you believe in the Lord Jesus Christ? Do you put your trust in the Lord Jesus Christ for the salvation of your souls? If you do, your sins are forgiven, you are the children of God, you are brought on the road to heaven, you are born again, you will go to heaven at last,—through believing in Jesus, through putting your trust in the Lord Jesus Christ. But without trusting in the atonement of the Lord Jesus Christ you can never have these blessings. I am afraid there are many who have not yet asked yourselves this question, “What must I do to be saved?” What must I do? The first point is I—I—I. That I am saved—that my sins are forgiven—that I am born again—that I am a child of God. Until this is so, everything else is nothing. It is all very well to learn to read and write, to learn a little arithmetic, a little geography, and a little history, and for the dear girls to understand needlework. All this is right and proper to enable you to fill respectable positions in life,—all very well for this life; but the most momentous matter is this, that your soul is safe. There is not a single child here, there is not a single person in this large city who may not have salvation if they seek it in God’s way, which is through faith in the Lord Jesus Christ.

Speaking of the jailor after his conversion, Mr. Müller said, the change of heart was shown in the manifestation of kindness. Religion does not consist in sweet words and religious sentences. It is a poor thing where it goes no further. Wherever there is real trust in the Lord Jesus Christ it shows itself in the life. Just as our faith is strong or weak, so in a greater or less degree will it be seen in our life that we are believers in the Lord Jesus Christ. The jailor was made happy as soon as he believed in the Lord Jesus Christ. As soon as I was brought to believe on the Lord Jesus Christ I was made happy—made very happy; and it is now in the fiftieth year that I am going on as a believer in the Lord Jesus Christ. And yet I am happy—very happy. And that is why I come to speak to you, because I am happy in my soul, and wish you all to be as happy as I am. There is no reason why you should leave this place without being made happy. Now put your trust in the Lord Jesus Christ; now pass sentence on yourselves, and condemn yourselves before God, and own you deserve punishment; but at the same time trust in the merits of the Lord Jesus Christ, and this very moment you will be forgiven, this very moment you will be changed in heart, this very moment you will be brought on the road to heaven. Just as I left the meeting-place at which I was converted forty-nine years ago, so you, if you put your trust in the Lord Jesus Christ, may leave this place happy, very happy. Do not remain thoughtless, but be in earnest. I long for the salvation of your souls, and day and night pray for it. The blessing may be had by every one. There is nothing to hinder. Only God looks for earnestness. Be in earnest, and the blessing will be yours. Only trust in Jesus,—only depend on Jesus, and the blessing will be yours.

## S. THE FIRST AND SECOND ADAM

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The First and Second Adam An Address at the Conference of Christians at Clifton, on November 6, 1866. THE few words I may say this evening will have especial reference to the object for which we have assembled. First: a few words as to the first Adam. It is a solemn thought that it is possible there are some here present who as yet only belong to the first Adam, and not to the second. If so, they are dead in trespasses and sins at this present moment; they are ruined still; they have before them still the blackness and darkness of despair; they have before them still eternal woe and misery. Now, dear friends, as I love your souls, I desire to refer to the fact that all of us here present who now by the grace of God are interested in the Lord Jesus Christ, were once as you are now, but it has pleased God in the riches of His grace to bring us out of that state. And what He has done for us He is willing to do for you. In the riches of His grace He has given His only begotten Son, He has punished Him, He has wounded Him, He has bruised Him in our room and stead. The punishment due to us guilty, wicked sinners was laid on Jesus, who shed His precious blood for the remission of our sins. The wrath of God, that ought to have been poured on us through eternity, fell on Him. And all God expects from sinners, is, that they accept what He so freely and graciously has the heart to give. He looks not for us to do something to assist or help the work of Christ, but that we entirely rest our hope on that which our adorable Lord has accomplished on the cross in our room and stead. So that the poor sinner who believes in Jesus, who trusts in Jesus for the salvation of his soul, shall obtain full, free, complete forgiveness for all his numberless transgressions, through faith in Him. At once obtain, forgiveness; not,—shall have it some day; not,—shall have it when we die; not,—shall have it when the Lord Jesus Christ comes again; but instantly receive it when we rest for salvation upon the Lord Jesus Christ. Not only so, but we become, through faith in the Lord Jesus Christ, the children of God. Through faith we are united to the heavenly family, of which our adorable Lord Jesus Christ, the second Adam, is the Head. By far the greater number now present, I doubt not, belong to that family. But let me invite those who are conscious that they only belong to the first Adam, to look to Jesus, to accept what God so graciously offers in Jesus and then their sins will be pardoned.

Then as to those of us who do believe in Jesus, who do trust in Him for salvation, who belong to the Lord Jesus, the second Adam, who is the Head of the heavenly family,—how does it become us to walk while here on earth? It is not now the question how we shall be when the manifestation of the sons of God shall have taken place, and when the second Adam, the Lord from heaven, shall have been revealed. Then we shall all be filled with love, we shall all be perfectly united together, we shall be ever together, loving one another, minding the things of each other, and caring for each other. Then there shall be no weakness, nor ignorance, nor infirmity. But now, while yet in ignorance partially, how should we walk,—we who belong to this heavenly family? The great point is to remember that what we have and what we are, we have and are by the grace of God. How is it that we do believe in the Lord Jesus; that we are on the Lord's side; that we look to the Lord Jesus as the Head, and trust in Him for salvation? How does it come that the life of the risen Jesus is in us, that we are risen up again and quickened with Him to sit with Him in heavenly

places? Verily, brethren, we did it not ourselves. It was all of grace that it is thus,—that we have been made to believe in Jesus, that He has been revealed to our hearts. Not only was He given in the way of grace by the Father, but it is of grace that He ever was revealed to our hearts.

We see then that these blessings come in the way of grace, and every other spiritual blessing in the way of grace also. How does it become us to deal with each other while we remain here a little while longer in weakness and in partial ignorance. Surely we should forbear, surely we should be gentle, surely we should tenderly deal with each other; ever remembering that if we are stronger than others, it is by the grace of God we are so. Supposing we see a little more clearly on this or that part of truth, it is only by the grace of God we do it. We might have been weaker and more ignorant than our brethren, and peradventure we may really be the weak and ignorant ones. We may only suppose we are stronger and better than others. Oh let us bear with each other in love! We are of the heavenly family,—a little while, and Jesus will come again to take us to Himself. We are of the heavenly family,—yet a little while we shall be in heaven together, where there is only perfect harmony and love; surely, then, here we may love one another, and bear with one another, and care for one another.

Why, if we have been better instructed, are we better instructed? Why, if we are stronger, are we stronger? Why, if we are richer, are we richer? For this purpose,—that we may communicate of the abundance which in the riches of the grace of God we have received, to those who have not so much. Just as the clouds empty themselves in blessing on others, so we, if better instructed than others, are so that we may bear with those who are less instructed, and lend them a helping hand. If in those our meetings we learn this one lesson—that by the grace of God we who believe in Jesus will henceforth seek to strive more earnestly, more habitually, more fully than we have yet done to bear with each other's weaknesses and infirmities, what profitable meetings they will have been! We should not be satisfied unless we come to this state of heart, that we know of nothing less among the disciples than that the precious blood of Christ has made us clean. That is the bond of union—that belonging to Christ. One with Christ—that is the great bond to keep before us. The more we realize that the grace of God has apprehended us in Christ, and revealed to our hearts the Lord Jesus Christ, that we are all bought with the same precious blood, that we are all in the selfsame Spirit, that the selfsame life of the risen Jesus is in us, that we are all heirs of God and joint-heirs with Christ, and shall all ere long enter into the glory of God,—if these things were more present to our hearts, how loving, kind, and forbearing would the children of God be! And yet once more, in this nineteenth century it would be said, "See how these Christians love one another."

Only let us seek to aim after this, that we see Christ in each other, and not the old nature; the life of the risen Jesus in each other. If we seek to discern Christ in each other, how shall we be drawn to each other. May God grant this to be so. Let us pray and labour that thus it shall be. Let us resist Satan, that he may not have the mastery over us. May God grant it.

## S. THE FORGIVING GOD

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The Forgiving God A Sermon preached at the Tabernacle, Penn Street, Bristol, on Sunday Morning, August 13th, 1876.

“Who forgiveth all thine iniquities; Who healeth all thy diseases; Who redeemeth thy life from destruction; Who crowneth thee with lovingkindness and tender mercies; Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle’s.”— Psalms 103:3-5

WE should particularly notice in this Psalm, which I read to you, the stress the Psalmist lays on praise: “Bless the Lord (or Jehovah), O my soul, and all that is within me.” His soul is engaged in the service. All!—the affections of His heart, the powers of His mind,—all! This is what we are to aim at. Not that we do not thank the Lord;—I trust we do, but that it be more of a spiritual character, that more and more the heart be engaged, all that is within be occupied with praising, adoring, and magnifying the Lord. Then there is a remarkable addition to this: “Bless His holy name.” This is only what believers can be engaged in. Naturally, we care not about the holiness of God. Naturally, man likes to gratify self, and would have God to be like himself. The attribute of holiness is the last, naturally, we care about. But when we are born again, when we are renewed, when we have spiritual life, there is begotten in our hearts a longing after holiness, and we rejoice in the fact that God is a holy Being. Then we have a prospect of one day being like Him. Only a child of God takes a real interest in admiring the holiness of God, and rendering praise to Him for it. Then the Psalmist adds, in the second verse: “Bless Jehovah, O my soul, and forget not all His benefits.” We are in danger of forgetting the mercies of God. We are ready to speak about our trials, our difficulties, our bereavements, our crosses; but are we just as ready to speak of and admire the goodness of God, and His mercies in numberless ways bestowed upon us all the days of our life? This the Psalmist was particularly anxious about. Now to our text:—

“Who forgiveth all thine iniquities.” (Psalms 103:3) This is the first blessing the Psalmist enumerates. The first mercy of which he especially desired not to be forgetful. Notice particularly that among all the blessings this is the first. And is not this the choicest blessing we have received? Is there one single blessing to be compared to this? What are all business blessings—and they are something to be grateful for—in comparison with the forgiveness of our sins? What are all the peace and quietness in the family—and these, too, are something to be grateful for—compared with the forgiveness of our sins? What is the soundness of the health of the body—for which we should be thankful—in comparison with the forgiveness of our sins? What is the vigour and strength of mind with which we are blessed, in comparison with the forgiveness of our sins? It is as nothing in comparison with it. The Psalmist brings this blessing first because it is the choicest, the chiefest, and the most precious a human being can have.

Let me affectionately ask,—Have we all obtained the forgiveness of our sins? That is the point! that is the point! Are we all pardoned sinners? We are all sinners, without exception. Are we all pardoned sinners? Have we all obtained the forgiveness of our sins? That is the point! I have no doubt many hundreds here have; but at the same time I cannot help feeling that there are many

who have not. Now this is the momentous point,—To which of the two classes do we belong? Pardoned sinners,—sinners with a load of guilt removed; or unpardoned sinners, unable to look up to God peacefully, calmly, through the atonement of the Lord Jesus Christ? Ask yourselves before God,—To which class do I belong? If I am not pardoned I am without peace, I cannot look peacefully and calmly forward to eternity, and do not know what will be the end of my course. It is a fearful thing to go on day by day unpardoned. This leads to the question,—How can we obtain the forgiveness of our sins? Simply through laying hold by faith on the atonement of the Lord Jesus Christ. God, in the riches of His grace, instead of sending us to the place of perdition, as we deserved, laid all the punishment due to our numberless transgressions on His Son the Lord Jesus Christ. Him He sent into the world, that in our room and stead He might work out a righteousness for us in fulfilling the whole law of God; so that poor guilty sinners who trust in Him shall be looked on by God as if they had lived the holy and spotless life of the Lord Jesus Christ. The believing sinner, standing before God in the righteousness of Christ, hiding himself—as he does—in the righteousness of the Lord Jesus Christ wrought out for the poor sinner who trusts in Him, is accepted of Him. In our stead the Lord Jesus Christ bore every particle of the punishment we wicked, guilty sinners ought to have endured. Now God looks to us not to do something to complete the work of salvation, but to accept what He so graciously provides for the sinner in the person of His Son, whose righteousness He accepts for the sinner. But when the sinner believes in the Lord Jesus Christ, a different life begins; he seeks to please Christ, he seeks to adorn His doctrine, he seeks to walk according to His mind. He does this not to be saved thereby, or to add to the work of the Lord Jesus Christ. But having through faith been saved, having obtained forgiveness, and having been accepted in the righteousness of the Lord Jesus Christ wrought out for sinners, he seeks to please God. This is the way to obtain forgiveness,—simply trusting in Jesus, thus believing in Jesus. Whosoever does this obtains forgiveness.

Another important point is the knowledge of our forgiveness. We are not to wait for this knowledge till we die, far less are we to wait for it for the judgment-day. The blessing is to be had now, is to be known now, is something to be enjoyed now. He who is without it cannot be very happy for any length of time. It is this which brings the peace and joy of the Holy Ghost into the heart,—the knowledge that, wicked and guilty as we are, our sins are forgiven. My beloved Christian friends, do we all enjoy the forgiveness of our sins? I trust none say it cannot be had. Assuredly it can. This was the blessing enjoyed by the first Christians. They knew in whom they believed; that in Him they had “redemption through His blood, even the forgiveness of sins.” They had that statement brought before them concerning the Lord Jesus Christ: “To Him give all the prophets witness, that through His name whosoever believeth in Him shall receive remission of sins.” So that every poor sinner believing in Jesus obtains the forgiveness of sins. This verily is a blessing to be had now. If any of you are without this blessing, do not give rest to the Lord till you know that your sins are forgiven. It is verily to be had and enjoyed now, for salvation brings with it present blessing. This is one of the blessings connected with our believing in the Lord Jesus Christ,—to obtain the knowledge of forgiveness.

Notice further the statement of the Psalmist,—not, “Who forgiveth some of thine iniquities, but all.” That is so precious. It is not that five hundred of our sins are forgiven, or five thousand, but every one; so that though they be innumerable, every one is forgiven. Just think—vile, guilty as we are, every sin of every one who believes in the Lord Jesus Christ is forgiven. Do you enjoy it? I do

enjoy the forgiveness of my sins. Not because I have very strong feelings. I do not rest on feelings. I take God at His word. I rest on His word: "Whosoever believeth in Him shall not perish, but have eternal life." I believe in Jesus, therefore I have been pardoned. I have had no dream or vision about it. Some people think that unless by some strange vision or other they see Jesus suspended on the cross in some corner of the room they must remain in doubt. I have had no such vision. For fifty years I have never had a single minute's doubt about the forgiveness of my sins. For these years I have been a believer, and all this time the word I have referred to, and on which I rest, has been written in the Book, and by it I know my sins are forgiven. Every believer who is willing to take God at His word has a right to look on himself as a pardoned sinner, as a forgiven sinner. This is a blessing, a great blessing, to know that all our sins are forgiven. Suppose now our sins were just 9090, and suppose we had the forgiveness of 9089—just one single sin unforgiven. What then? This one single sin would bring us to the place of perdition. There is no trifling with sin. We must be perfectly without sin, hiding ourselves in the merits of the Lord Jesus Christ, and fully pardoned; or we are unclean, and cannot come into His presence. Therefore see the blessedness of this statement of the Psalmist: "Who forgiveth all thine iniquities." All gone! Oh, the blessedness of this! Every one gone! Sins of action, sins of word, sins of thought, sins of feeling, sins of desire, sins of purpose, sins of inclination,—all gone, as assuredly as we put our trust in the Lord Jesus Christ for the salvation, of our souls.

Now comes a point to which I particularly wish to refer, for the instruction of Christians, and especially of young believers. We read, "Who forgiveth." This shows that forgiveness is something going on now. Christians may say, Sometimes we have statements in the New Testament as if our sins were all forgiven, and sometimes as if we needed to obtain forgiveness; and this passage, "Who forgiveth," seems as if forgiveness were going on. The explanation is this. In the position in which we stand as sinners, naturally being guilty criminals, the moment we believe in the Lord Jesus Christ we obtain the forgiveness of all our sins; and in the matter of our salvation, the thing is done once for all. But then we pass out of the old relationship of guilty criminals towards the righteous Judge, into the position of children; and in this relationship of children, though the matter of our salvation is settled, yet in the relation of children, whenever we fail,—as is more or less the case day by day,—and the Holy Ghost makes us conscious of our failure, we have to own before God, in childlike simplicity, that in such a way we have not behaved ourselves, that this thing we have left undone, or that thing we have done improperly. In childlike simplicity we are to make confession before the Lord; then comes in that word: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness;" and there is a necessity of the High-Priestly office of the Lord Jesus Christ. So far as regards the matter of our salvation, when He died He could say, "It is finished;" and He then ascended as the great High Priest, still to point in the sinner's behalf to the efficacy of His blood. It is in this latter sense—in our position of children—that we need to make confession whenever we err or fail, to get the Fatherly forgiveness granted us; and this will be as assuredly as we confess. I trust this will be the explanation to my dear Christian friends.

"Who healeth all thy diseases." (Psalms 103:3) This is the next blessing of which the Psalmist desired to be mindful. Here we do not mean to say that the diseases of the body are excluded; for if any one is cured of any bodily disease, it is not by the skill of the doctor, or by the powerful character of the medicine, but by the blessing of God on the skill of the doctor. Still I judge that the

especial point referred to here is spiritual disease. You remember what Isaiah said in the beginning of his prophecies: "From the sole of the foot even unto the head there is no soundness; but wounds, and bruises, and putrefying sores." We all know that that did not refer to the bodies of the Israelites, that they were not in that loathsome state as regarded the body, but that the reference was to their spiritual diseases. That is the case with regard to all sinners, at all times, and under all circumstances. If we are pure spiritually, it must come from the Lord. Now we have here particularly to remember that the poor sinner who trusts in the Lord Jesus Christ, the moment he does so is unconsciously, as it were, putting himself under the infinitely wise and gracious Physician. That blessed One takes him up and puts him into His own hospital, His own infirmary, and will not let him go till he is perfectly cured. And as you all know, there is no such thing as a discharge out of that hospital or infirmary on account of incurable disease, as is commonly the case among men; but the patient is cared for till he is perfectly free from spiritual disease. The moment we are there the cure is going on. This very meeting is intended by the blessing of Jesus to do something towards that cure, to help us out of the diseased state. And this is the prospect of the weakest: that as assuredly as he believes in Jesus, as assuredly as he is not wilfully living in sin, so assuredly will he be brought finally into that state in which he will be altogether free from sin. We have been apprehended of God to be conformed to the image of His Son, to be at last altogether like Him, altogether holy, altogether free from spiritual disease. Pride will be gone completely; irritability, covetousness, worldly mindedness, will be all gone. We shall be gentle and lovely, pure and holy,—just like Jesus. Oh the blessed prospect! that Jesus will not give us up till we are altogether free from our spiritual diseases. Then shall this be fulfilled: "Who healeth all thy diseases." Such is His discipline and care, that day by day there shall be done something towards this complete cure, and we should say to ourselves, Have I made some progress today? Am I a little freer from disease to-day than I was yesterday? Am I something more conformed to Jesus to-day? At the new year we should say, Have I made more progress during the last year than the previous one? for the will of the Lord regarding us is that we should be like Jesus at the last; and that the will of God only needing to be presented to us, and instantaneously in our inmost souls we should be ready to do it. The Psalmist desired to be grateful to God that He was carrying on this cure.

"Who redeemeth thy life from destruction." (Psalms 103:4) This is true in a variety of ways. In regard to natural life,—If God did not watch over us, what would become of us? We are constantly exposed to the loss of our life. This is particularly so in the case of little children. When you look at little children in the neighbourhood of the Tabernacle, by the dozen, and the carts and carriages going by, who does not see that God watches over them. How true as to natural life: "Who redeemeth thy life from destruction." Then when we go a journey, how exposed is our life to danger. And though we go no journey, but lie on our beds, we are continually exposed to the loss of our life. How often a stack of chimneys has fallen, and people have been crushed instantaneously! But there is more in it than this. Our whole life was to be for the glory of God. Now, unless we had believed in Jesus, either as to the Messiah who was to come, or in Him who had come, this life given to us would have been spent in hell. Our life has indeed been redeemed from destruction. But in reference to those who are not yet believers in the Lord Jesus Christ, their life given to them for the glory of Christ, and to be enjoyed throughout eternity, is yet liable to be spent in hell. See to it that your life be redeemed from destruction; for unless you are a believer in the Lord Jesus Christ, it is not fully true yet that your life is redeemed from destruction. Further: we

who are believers in the Lord Jesus Christ, who desire to live for Christ, suppose we had been left to ourselves since we believed—we should have gone back. We owe it to the grace and mercy and faithfulness of God that we are this day on the Lord's side, and that we have not gone back again into the world. Therefore, how deeply important it is to feel grateful that we have been upheld, and have the word, "He which hath, begun a good work in you will perform it unto the day of Jesus Christ," and that He will never leave nor forsake us. How blessed, how glorious this prospect!

"Who crowneth thee with lovingkindness and tender mercies." (Psalms 103:4) This was the next mercy for which the Psalmist desired to be especially grateful. We should have a clear understanding of the figure here used. Whenever a figure is employed in the Scriptures we should seek to have a clear understanding of it, so as to be able to know what is the meaning of the spiritual truth couched under it. The figure here is "crowning." We all know with regard to crowning, that not a dozen persons in a country are crowned, nor half a dozen, but that one individual is singled out, on whose head as a mark of honour and power is put the crown. But this individual singled out, taken out from the rest, is placed in this position of honour and power by the crown put on the head. Precisely thus our heavenly Father deals with us who believe in the Lord Jesus Christ. We are not a particle better than the vilest. We are just as wicked as the poor prisoners on the Cut, or in the Bridewell, or at Lawford's Gate. We are just as bad in ourselves as these are, just as bad as the vilest in the city. When we see drunkards or prisoners carried off by the police-officers, we should say,—But for the grace of God I should now be a drunkard. But for the grace of God I should be in the hands of those policemen. And this we never should lose sight of to the last,—that the heart may be filled with love and gratitude to God more and more, and to the Lord Jesus Christ more and more, more and more; for had we been left to ourselves we should have been wallowing in sin, and in a far worse state. And it is this particular point to which the Psalmist refers when he says, "Crowneth thee with lovingkindness and tender mercies,"—lovingkindness meaning grace. In the Old Testament, coming to the Hebrew, it means grace. It is the grace and mercy of God to which we are indebted. But for the grace and mercy of God we should be like the vilest of the vile. All this we should be mindful of to keep us from high-mindedness and not thinking ourselves better than others, but that the heart may remain filled with love and gratitude to the Lord Jesus Christ.

Now there is one more mercy remaining for which the Psalmist desired to be grateful.

Precious Lord Jesus Christ, now use the mouth of Thy servant; direct by Thy Spirit Thy poor servant to bring out those very points the beloved disciples especially need to help them. Help Thy servant, and let the Word come, not in word only but in the power of the Holy Ghost, that it shall not be forgotten to the end of the life of these dear disciples here. And Thy servant asks it for Thy dear name's sake.

"Who satisfieth thy mouth with good things, so that thy youth is renewed like the eagle's." (Psalms 103:5) Notice the figure again,—the old eagles casting their feathers; and this being done, their strength verily renewed, and they become strong and powerful again. With those advanced in years this was the case. Thus the Psalmist looking on himself, admired what the Lord had done for him. He does not refer to food, though that is included; and for every crumb of bread and drop of water we should be exceedingly grateful, for the body is strong and vigorous through the food

given us. The Psalmist meant to say that his mouth was satisfied with good things, like that of the eagle's was, through the instrumentality of good food. But more than this; he referred to spiritual food, through which his spiritual strength was renewed. Now, beloved Christian friends, this is the momentous point. There is no necessity for aged believers to get more and more lifeless and careless and worldly-minded. As the Psalmist got old he did not get very worldly-minded, he did not get lifeless and cold and carnal, but his spiritual strength was renewed. Thus it may be with us. It is a mistake to suppose that for two or three years after conversion we may be in a healthy and lively state; and after we have known the Lord five or ten years, may expect to become cold and dead and formal, and go back again little by little. Far otherwise it may be, far otherwise it ought to be; and if not, we are not living to the praise and glory of God. The Psalmist in his advanced years was more happy in the Lord, more spiritually-minded; he had more spiritual power and vigour at the end than he had at the beginning. Oh! my beloved younger brethren and sisters, you have before you, not the prospect of dull and miserable days but of brighter and happier days. And here I bear, for the honour and glory of God, my own testimony. I am happier now, after being a believer nearly fifty-one years, than I was fifty years ago; happier far than I was forty years ago, than I was thirty years ago, than I was twenty years ago, than I was ten years ago. As the time has gone on, my peace and joy and happiness in the Lord have increased more and more, instead of going more and more. Why do I refer to this? Not to boast, for it is all by the grace of God; but to encourage my younger fellow-believers to expect greater things from the Lord, who delights in giving abundantly. And as you sing sometimes, "More and more, more and more," there is yet more to come. Let us look out for it, for God delights to give more grace. It is the joy and delight of His heart to give more and more. Why should it not be? Why should we not in the last part of the life have the best things? Has God changed? Far from it! Is the Bible changed? No! we have the same blessed word. Is the power of the Holy Ghost less? Far different from that; nothing of the kind! The Lord Jesus Christ is ever ready to bless. The word we now have is the whole revelation. And our heavenly Father has the same heart toward His children. Therefore there is nothing to hinder our being happier as time goes with us. If we are not happier, what is the reason? There must be a reason, and we should ask ourselves why we are not getting happier and happier.

Now in brotherly love and affection I would give a few hints to my younger fellow-believers as to the way in which to keep up spiritual enjoyment. It is absolutely needful, in order that happiness in the Lord may continue, that the Scriptures be regularly read. These are God's appointed means for the nourishment of the inner man. If the Word of God is neglected, you are not making progress, but you are spiritual babes, and remain so. That is not all. You will become spiritual dwarfs! you will become spiritual dwarfs! spiritual dwarfs! Instead of living to the glory of God you will be living to dishonour Him. You see we are left here after conversion to live for the benefit of the world. Only a few of the children of God are taken to heaven directly after their conversion, but they are left to live for awhile here for the glory of God. This cannot be unless we regularly give ourselves to the Word of God, unless we come to it day by day and pray over it. We should consider it, and ponder over it, in reference to our own wants. But especially we should read regularly through the Scriptures, consecutively, and not pick out here and there a chapter. If we do we remain spiritual dwarfs. I tell you so affectionately. For the first four years after my conversion I made no progress, because I neglected the Bible. But when I regularly read on through the whole with reference to my own heart and soul, I directly made progress. Then my peace and joy continued more and more. Now I have been doing this for forty-seven years. I have read through

the whole Bible about one hundred times, and I always find it fresh when I begin it again. Thus my peace and joy have increased more and more. Now think of it, you beloved younger brethren and sisters in particular, and say, Let me live to the glory of God. And if you have arrived to middle age, and have neglected thus to read the Word of God, begin it now with earnestness; and if you thus read with prayer and application to your own heart, and seek to practise what you find, your peace and joy will increase more and more, more and more; and it will be said of you, "Thy youth is renewed like the eagle's." Thus the prospects of eternity how bright, when we lay hold of the precious Word! May the Lord grant that we may individually be able to do so! But are there any dear friends here who have not yet obtained forgiveness? If there are, let them now pass sentence on themselves, let them now condemn themselves as guilty sinners, and put their whole trust for salvation in the Lord Jesus Christ, through whom, alone it is to be

## S. THE GOOD FIGHT OF FAITH. 2 Timothy 4:7-8

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### The Good Fight of Faith

2 Timothy 4:7-8 Notes of an Address delivered in Bethesda Chapel, Lord's-day Evening, May 14, 1871. THE apostle Paul writes to Timothy in the previous verse: "I am now ready to be offered, and the time of my departure is at hand." He, as it were, committed the matter into the hands of Timothy, that he might do the utmost to prove a successor in labour and service, saying, For as for me, I am just on the point of being made a sacrifice for the Gospel's sake. I am ready to be sacrificed, and the time of my departure is at hand. And in making this statement there is as it were a glance at the past life, and the judgment regarding it is, "I have fought a good fight," rather, "the good fight." Fighting in the games, running in a race, are the figures here. But this fighting and running implies life. Keeping the faith implies that we have faith; naturally, this is the reverse. Naturally, we are dead in trespasses and sins, we have no spiritual life, and therefore there is no such thing as fighting against the devil, our own evil tendencies, the habits and customs of the world; but the worst of all is, we do not know it. We have life with regard to the body, life with regard to the mind. Having life as to the mind, we can think; having life as to the body, we can use our right or left arm, we can move from one place to another; but spiritually we are dead in trespasses and sins. And so it is entirely impossible to carry on a spiritual conflict. Every one needs to be quickened spiritually, to be made alive spiritually, to be born again spiritually; this is what we all need. And therefore, before we meditate any further upon this, we must ask ourselves,—Am I spiritually alive? or am I dead in trespasses and sins? Now there are hundreds here who by the grace of the Lord Jesus Christ have obtained spiritual life, who are born again through faith in our Lord Jesus Christ. But there are many here who are as yet dead in trespasses and sins, and who cannot possibly fight the good fight. And what is my word to them? What it has been many times before. Own before God that you are sinners. Condemn yourselves before God as sinners; and should you not see that you are sinners, then read carefully the first three chapters of the Epistle to the Romans, and if you honestly desire to see what you are, God will show it to you. You will see then that you are sinners; and you will find in these three chapters what God in His wondrous grace has done for these guilty sinners, in that he gave His only begotten Son, bruised Him, laid on Him the iniquity of us all, that all who put their trust in the Lord Jesus Christ shall be saved, and not only be saved, but through this very faith in the Lord Jesus Christ are begotten again. It is through faith in the Lord Jesus Christ that this new birth is brought about according to Galatians 3:26, "Ye are all the children of God by faith in Christ Jesus;" also, 1 John 5:1, "Whosoever believeth that Jesus is the Christ is born of God."

Now is this the case with regard to all of us? Have we all seen that we are sinners, and all put our trust in the Lord Jesus Christ for the salvation of our souls? If so, then we have spiritual life, but only in this way is it that we can have spiritual life. No religious ceremonies and observances will make us alive, not even reading the Bible itself will make us alive; though it is right and proper that we should read it, but that in itself will not make us alive.

Now, when we have believed in the Lord Jesus Christ, then begins the race. The apostle Paul, looking back on many years, came to this conclusion:—By the grace of God I have fought the good fight. After this, beloved in Christ, we have to seek; and we have not to say to ourselves, But here is an apostle, and no doubt he fought a good fight; but as for me, poor weak sinner as I am, in much conflict, exposed to many trials, having a long family dependent upon me, how can it be said of me, “I have fought a good fight”? But if we reason so, we shall reason to the dishonour of God. We have to keep before us that the Lord Jesus Christ is the living Lord, and we can do all things through Christ who strengtheneth us; and it is impossible to say to what amount we may be helped by looking to Him and trusting in Him. Paul was able to say it, not because he was an apostle, not because he had no trials, for he had an abundance of trials and difficulties; not because he had not an evil nature, but it was because this apostle was deeply conscious of his weakness and helplessness, and was looking to the Lord Jesus Christ. And if we are enabled, like this man of God, to look to the Lord Jesus, owning our helplessness and nothingness, we shall find how willing He is to help us and strengthen us. But means are to be used. Day by day we are to seek to be nourished through the word of God. Persons who have to work with their bodies cannot go on for any length of time unless they take nourishing food at stated times. The child of God has to see to it that again and again and again he comes to this blessed book for nourishment for the inner man. It is not the will of the Lord that we should be twenty-four hours reading that blessed book on our knees. The children of God have work or service appointed them, and by this they are kept in a healthy state. I remember a godly brother said to me, forty-two years ago,—“Get nourishment for your soul from God’s word, and then work it out.” This is deeply important. We should seek to read the word of God to be nourished and strengthened for our service. We must serve God with the strength He has given us—the mother in her family, the head of the family in his business, doing all for the glory of God, looking to Him for help and blessing. And so every one of us, in our various positions, should seek to labour for God with the strength which He has given to us. And if any one were habitually to neglect reading the word of God, let such a one be sure of this,—he will very soon find out how little he is able to withstand the devil and the corruptions within. Now, then, let us seek particularly to remember this; for I judge that though prayer is of the utmost moment, yet still this is as deeply, or more deeply important than prayer itself: for when we pray to God, we speak to God; but when we read the Scriptures, God speaks to us, and this is what we so much need. In addition to this we have to expect answers to our prayers; we have to expect that the next time temptation comes, we shall not be conquered, but that God will help us by His Spirit’s might in the inner man. And this one point especially is to be noticed: when we have found anything in Scripture that we seek honestly to carry it out. Here you see is a special danger. We may clearly and distinctly see what is the will of God; but we may say, But this is very trying; this is very much against my natural inclinations. If we say, I don’t like this, then we shall never do the things which are according to the mind of God. But let us say to ourselves, Oh what wondrous love God has shown to me in giving His Son to die for me. What can I do for Him? Though, it is but little, let me seek to do that little. To the Cross of Christ we have to look continually; we have to admire the love of God in giving His Son, and to admire the love of God in sending His Spirit into our hearts, and by the memory of it we shall be strengthened to go forth against the powers of darkness. And thus, not only beginning, but going on week after week, month, after month, year after year, it would be true of you and me also at the last, “I have fought the good fight.” Tens of thousands of the true children of God have passed away, of whom it was true that they had fought the good fight. Why

should it not be true of you and me, beloved in Christ? And oh! if it were before us,—an eternity of blessedness, the joy, the crown awaits us for eternity, the rivers of His pleasure, to see the King in His beauty, to spend a happy eternity in the presence of Jesus. The apostle Paul adds further, “I have finished my course.” This refers to the practice in games of running, and he applies what they all knew to his spiritual course. Thus, as the people of the world underwent great hardships and difficulties in order that they might have the prize and the crown, which, was nothing more in many instances than a wreath of parsley leaves, and to be admired as the winners; so the apostle ran in a race, and with all steadfastness, and with all prayerfulness, and keeping under his body, and at the last he finished his course. Now, beloved in Christ, let it be present to us that all of us have our course, our race to run. Our service is not all the same. We have different work, different labour; God himself places us in our position. He knows our difficulties, our trials, our natural tendencies. He appoints our work. The blessed Jesus is ready to do for us individually what He did for that man of God, Paul, when he said,—“At my first answer no man stood with me; nevertheless the Lord stood with me and strengthened me.” So, whatever the difficulties, whatever the trials, we may reckon on that blessed One. So then, from this evening and henceforth let us come to this holy, godly purpose,—By the help of God I will with renewed earnestness seek to set out in the race. Oh! let us honour the Lord by looking to Him for strength, expecting great things at His hands. “I have finished my course.” John the Baptist finished his course; David finished his course; Paul finished his course; and many others; and why not you and I? Why should not we run successfully to the honour and glory of God? The temptation is lest we flag, lest we grow weary. Ah! but the angels are looking on, and the devils are looking on, and the eyes of the world are looking on; therefore, beloved in Christ, let it be our prayerful, earnest desire, as it was the desire of this man of God, to finish our course. Let us aim after the grace of apostles, though we cannot hold the office of apostles. “I have kept the faith.” This at first sight might appear as if the apostle Paul ascribed to himself a great deal. But there was no boasting in this man of God regarding it. We know full well, again and again, what he says of himself,—Not worthy to be called a child of God. This was the lowly mind of this man of God. This might be true of us. For while on the one hand we can do nothing in our own strength, yet if we use the appointed means it will be true of us. One especial point is to maintain a good conscience, else we are in danger of making shipwreck of faith. The conscience being defiled, we become spiritually weak. Whenever we fall into anything contrary to the will of God, we should confess it, and have recourse to the blood of Christ, and not go on in it, lest the good conscience be defiled. Now this man of God could say, “Herein do I exercise myself to have always a conscience void of offence towards God and towards man.” This he could say when he stood before King Agrippa; and in reading the life of this blessed man of God, we find that though he was a poor sinner, yet he exercised himself in this to keep a good conscience before God. Let us aim after it, beloved in Christ. What is implied in it? I have been kept hanging upon Christ, trusting in Christ, for the salvation of my soul. I am a poor miserable sinner, but I look to the Lord Jesus Christ as the ground of my acceptance before God. I am a child of God, an heir of God, and I shall share the glory at the last. And now the result of running the race, fighting the fight, keeping the faith: “Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, will give me at that day: and not to me only, but to all them also that love His appearing.” Remarkable word this, “Crown of righteousness laid up for me.” It is as it were in God’s keeping. God is taking care of it; He would under no circumstances lose it. And thus regarding us, it awaits us. Before the universe to be owned as one

worthy of the crown; before the universe, when the manifestation of the sons of God takes place, would this man of God have this crown awarded to him. And so will it be to those who love the prospect of His appearing. Not to such a one as the apostle only, or Peter, or Stephen, but unto all those who love His appearing. Now we have to ask ourselves, How is it with my heart, with regard to the coming of the Lord Jesus Christ? Do I wish Him to come? Do I long to see Him? or do I not care about Him? If we are in our sins we cannot possibly wish to see such a person as the blessed Lord Jesus Christ. Those who do not love Him, if they were honestly to tell out their minds, would say, "I wish I were not under the necessity of meeting Him at all. But all true honest-hearted believers, though they may not be free from sins, yet they love the very thought of being at last with Jesus, of being free from sin like Jesus, and therefore the prospect is a precious one to their souls. Now all those who love the appearing of our Lord Jesus Christ, will just as much have the crown of righteousness as the apostle Paul. This is the prospect we have. The day is coming for the manifestation of the sons of God. The Lord Jesus will point out this one and that one, and say,—This is my disciple. Will this be true of all of us? Shall we all here present be owned by the Lord Jesus, and receive the crown of righteousness? Suppose the coming of the Lord Jesus were now to take place, in what state would it find us?—prepared or unprepared? Now every one who is unprepared has to say to himself or herself,—I do not love to be with Jesus Christ; this thereby proves the heart is not right. Any who love Jesus, wish to be with Jesus. This was not the case once with the apostle, yet see how great the change has been. Now, what God did for this great sinner, He is willing to do for every unconverted sinner here. Only believe God's gospel; this is the great remedy.

## S. THE GOSPEL IN THE HOLY GHOST, 1 Thessalonians 1:5

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The Gospel in the Holy Ghost Notes of an Address on 1 Thessalonians 1:5.

“Our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake.”—1 Thessalonians 1:5

“OUR Gospel.” That is, simply, the gospel which we preach. There is but one gospel, the gospel of the grace of God, the glad tidings, that God gave His only-begotten Son,—who gave Himself for us, who suffered and was bruised for us, and who died for our sins. This is what we are to believe. The sinner believing in Jesus,—yea, the vilest, the most hardened, the oldest sinner,—will at once obtain the pardon of His sins, the full forgiveness of them. He has not to do any work, but just as he is, he should come; he has only to receive what God has to give in the person of His own dear Son, who, in our room and stead, died for us, unworthy, guilty sinners. This gospel, the apostle says, “came not in word only, but in power.” Not only as a statement, nor even as a mere clear and scriptural statement, but in spiritual energy, in spiritual power. Such power is to be obtained by a holy and prayerful life, by which, even now, believers may be brought into such a state as that out of them flow rivers of living water.

It came further to them “in the Holy Ghost;” viz., the gospel was, as it were, inclosed all round by the Spirit, and accompanied by His power, though uttered by mortal and sinful lips. Only as the Holy Ghost works will the gospel be effectual. We should therefore, above all, seek by earnest, frequent prayer, the power of the Holy Spirit. This “power,” in connection with the ministry of the Word, is not only to be sought after by public preachers, or by such as minister to stated congregations, but also by district visitors, tract distributors, teachers in schools, by masters, by parents, by all classes of believers; seeing that this “power” is the result of a holy walk and a prayerful life. All believers should seek to win souls for Christ. None should be content to go alone to heaven. But if we would work successfully for God, we must have “power,” and we cannot have this spiritual power without much prayer; we must also be especially careful that we do not allow anything which we know to be hateful to the Lord; Thus shall we be “vessels meet for the Master’s use;” but thus alone have we any right to expect to be used by the Lord. The office of an apostle we never can have, but this spiritual state of heart which the apostle had we may have, yea, ought to have; and just in the degree in which we have it, will the gospel which we preach come in power and in the Holy Ghost. It is not the much we do, the number of visits we have made, or the number of tracts we have distributed; it is not the quantity, but the quality of our service which we should regard. If we have distributed a good many tracts, how much have we distributed them in prayer, and how much have we followed them in prayer?

“And in much assurance;” viz., much full conviction. What an experience is this! a full conviction of the forgiveness of their sins, and of all their sins—hearts brimful of joy; thus showing, by their happy faces, their peace with God, and out of full hearts pouring forth blessed truths! It is true I am a stranger here, but heaven is my home. I am on my way to God. God, for Christ’s sake, has

pardoned me.

Dear Sunday-school teachers, day-school teachers, superintendents of schools, district visitors, visitors of the sick, tract circulators, let all those with whom you have to do see that you are happy men and women. Let it never be asked by the children we teach, or those we visit, "Does Mr. So-and-so himself believe and what he says?" "Does Mrs. So-and-so herself believe and enjoy the things she speaks of to me?" Therefore, my beloved brethren, do not expect fruit, unless you speak in power, and in the Holy Ghost, and in much assurance.

"As ye know what manner of men we were among you." There should be no uncertainty about this—no doubt as to whether the one who speaks, who teaches, who visits, is a man of God or not. It is to my shame, if men do not know what manner of person I am. If we want to know what manner of men we ought to be, let us read what Paul says of himself in the second chapter of the First Epistle to the Thessalonians. (1 Thessalonians 2:1-20)

I have made these few remarks, firstly, in order that all of us who in any way seek to serve the Lord may be encouraged. Do not let us say, this is too much—this is too high an attainment. Verily it is not! We may not expect to be able to perform miracles, nor have the gift of tongues, nor the office of an apostle; but we may confidently look for this spiritual power, and we shall not be disappointed. And I have, secondly, made these remarks because the kind of service which I have been noticing is now so particularly needed. Let us pray that God, in the riches of His grace, would raise up, as pastors and teachers, as evangelists, as district visitors and tract distributors, as teachers of schools, etc., holy men, who shall speak not in word only, but also in power, and in the Holy Ghost, and in much, assurance; and who by their manner of life shall commend themselves to the consciences of men.

## S. THE MIGHTY GOD. Isaiah 9:6-7

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The Mighty God An Address delivered at the Annual Conference of Christians at Clifton, October 4th, 1870. The topic suggested for consideration at this day's Conference was,—“The mighty God, the everlasting Father, the Prince of Peace.”— Psalms 72:7; Isaiah 9:6; John 16:33

ALL who are acquainted, by God's grace, with our Lord Jesus Christ, have not a particle of doubt that the two verses read to us (Isaiah 9:6-7), refer to Him. We have in them brought before us both the humanity and the divinity of our adorable Lord Jesus Christ; and we, the disciples of the Lord Jesus, should hold fast both the true humanity and the true divinity of our adorable Lord. We have to seek practically, day by day, to enter into the truth, that He who is at the right hand of the Father—the ascended living Lord Jesus Christ—is, in the presence of God, still the God-Man. He is our Brother in the presence of God. But that blessed One, who is our Saviour, at the same time is not only truly man, but is really and truly God, as fully as is the Father; and of this truth, that He is very Man and very God—the God-Man—we have to seek to remind ourselves continually. For there will come a time when we shall need to remember the truth in both these aspects—His true humanity and His true divinity. I would say to any who are not aware of it, that about 750 years before the incarnation of our adorable Lord, the Holy Ghost, by Isaiah, made the statement contained in the two verses referred to. How this in itself is calculated to refresh our hearts, and strengthen us in the belief that this blessed Book, the Bible, is the Word of the living God! Who declared on the first of July, 1870, that in a very short time Napoleon III. would be a prisoner? Who wrote it? Who said it? Who was assured about it? But God knew it. And so with regard to the incarnation of our adorable Lord Jesus. It was clearly and distinctly revealed by the Holy Ghost hundreds of years before it took place.

How full of comfort is the word “Counsellor,” as applied to our Lord. We shall find ourselves, in our course heavenwards, again and again in positions when we particularly need counsel and advice. Now the blessed Lord Jesus,—our Brother, our Friend, our Saviour, our Lord, our God,—sustains the office of the Counsellor to His Church, and to His individual disciples. To myself, I ought to say, when in perplexing circumstances, “Oh! let me lie on the bosom of the Lord Jesus.” To Him let me Pray, “Thy poor servant knows not how to act, knows not what to do, but Thou art the Counsellor of Thy people; now prove Thyself in my own happy experience my Counsellor!” What would be the result? As assuredly as we exercise faith in the Lord Jesus Christ with regard to this His office, and as assuredly as we give ourselves to prayer, and seek, by the Spirit of God, through the instrumentality of the written word, to obtain counsel of Him, so assuredly we shall obtain it.

Then, when in weakness as to the outward man, or in weakness spiritually, in any difficulty, in any trial, or any sorrow, when we are in the hour of temptation, needing special help, how blessed to remember “the Mighty God,” to remember He is the mighty God. There is no question as to this being the meaning of it. Every word is here honestly translated. The greatest Hebrew scholars, though rationalists, were constrained to acknowledge that that was the meaning, and they have translated the words thus. How full they are of comfort! He, my Friend, my Lord, my Saviour, my

Bridegroom, is the mighty God. I am perfect weakness, I cannot stand against my enemies, I am helpless. Oh, how weak, how extremely weak am I in myself! But if I cling to the mighty God, if I exercise faith in my precious Redeemer, the mighty God, He is able and willing to help me. He proved the depth of His love to me by laying down His life for me, a miserable guilty sinner. He, our best Friend, our bosom Friend, is at the same time the mighty God. Oh! let us cling to the mighty God.

How full of comfort are the words, "The Everlasting Father." As they have been referred to by previous speakers, I need not enlarge. Yet how full of comfort! While all things change here below, the precious Jesus, our Friend, is "the same yesterday, and to-day, and for ever." What He was millions of years since, He is now. What He was when He walked through Judæa, Samaria, and Galilee, He is now—His heart full of tenderness, of pity, of compassion. Oh, how patient, how loving, how gracious! Oh, what a lovely Being Jesus is! When I saw the notice of these Conference meetings, I was particularly refreshed by the remembrance of this,—that Jesus will be the theme again of our meetings. I have been privileged to attend every one of those evening meetings during the eight years they have been held, and Jesus, Jesus, Jesus, has been the theme of every meeting. Well, now, beloved fellow-disciples, it should be Jesus, Jesus, Jesus, more practically and experimentally in our closets, in our walk, in our labour, in our service; and day by day our hearts should be occupied with Jesus, and especially the friendship of Jesus should be cultivated by us increasingly. When trials, difficulties, and sorrows come, we should remember we have the self-same Jesus now as ready to comfort and encourage us as He did the disciples more than 1800 years since; and quite as ready as He was then to prove Himself our Friend, our Helper, our Comforter. We should say, "Now, Lord Jesus, since Thou, art 'the same yesterday, and to-day, and for ever,' and since it is written, Thou hast 'the tongue of the learned' to 'know how to speak a word in season to him that is weary,' give me a word in season to comfort me; Thou art willing, now comfort me, Thy poor servant, for I am weary; Thou art ever the same, and since Thou art as willing to comfort now as Thou wast when in Judæa, in Samaria, and Galilee, now comfort me Thy poor servant." Thus should we prove Jesus practically and experimentally to be our bosom Friend. And we should seek to couple with the experience, that He is our bosom Friend, the fact that He is the Mighty God, and ever the same. If all my friends fail, this precious Jesus remains, and He will never forsake, He will never grow weary, He will ever care for me. How full of comfort is this! Let us enter into what God, in the riches of His grace, has been pleased to provide for us in Jesus. There is reality in these things. God brings this precious truth before us, that we may be sustained and comforted. And if practically and experimentally we lean on the arm of Christ, it shall be yet seen in these last days how happy the disciples of the Lord Jesus may be, though everything may be dark and gloomy, though they are in the midst of difficulties and trial. Not only this—we may even be strong in the Lord; and whilst we cannot be apostles, we may aim after the grace of apostles. Though we never attain to it, it would be a holy aim, and God would be pleased with it. In ourselves we are perfect weakness; yet the Holy Ghost is in the Church, and dwells in every individual believer, and we have the written word, and Jesus our bosom Friend; and therefore if we pour out our hearts before God, in the midst of all our difficulties and trials, what strength may we not get to our souls? Let us live on Jesus, beloved in Christ.

Further: Jesus is “the Prince of Peace.” I do not dwell on those points of this subject on which the brethren have already spoken; but there is one aspect I will refer to, and that is the bright and blessed prospect with regard to the coming of our Lord Jesus Christ, when Himself shall put aside war, Himself shall take the power and reign, and all the kingdoms of the world shall become the kingdoms of the Christ of God; when the blessed Jesus will come, not in the character in which He came before, but “as the King in His beauty.” How the heart, with joyful anticipation, should look forward to the day when He will come and reign, and take the power to Himself, and subdue everything that is contrary to Himself. This is the bright and blessed prospect before us, and most blessed with regard to our own hearts now. He will subdue in us individually everything contrary to His own blessed mind. The Lord Jesus will have His own blessed mind to the full seen in us. Precious, bright, glorious the prospect! After waiting yet a little while, we shall see Jesus as He is, and be made like Him. But are we regenerated? There is no such thing as being made like Jesus, unless we are first born again, by believing the gospel, by trusting in the Lord Jesus Christ for salvation. There is no such thing as making progress in the heavenly life, except we first believe the truth of the gospel and rest our souls for salvation on the Lord Jesus Christ. As there may be a few here present who are not yet believers in the Lord Jesus Christ, let me affectionately ask such,—Do you know Jesus? Do you believe in Him? Do you simply, solely, entirely, rest on what He did to save sinners? Every other foundation is a sandy foundation. You cannot be saved unless you believe in the Lord Jesus Christ. There is one name alone given,—through Jesus our Lord, by faith in His name, alone is there salvation. Therefore, if any here present do not believe, let me entreat and beseech them to lay these things to heart. Forsake the false ways, do not seek to work out your own salvation by trusting in your own merit or works, or by supposing that reading the Bible or going to a place of worship will save your souls. I commend the one way of salvation to you—trust in the Lord Jesus Christ. Pass sentence upon yourselves as sinners; condemn yourselves; and as guilty sinners, deserving nothing but punishment, put your trust in the Lord Jesus Christ for salvation. If you do this, then assuredly God, for Christ’s sake, will forgive you. Though you be the greatest, the oldest, the most hardened sinner; though you have sinned again and again against light and knowledge; if you now trust in Christ, you will, for His sake, be forgiven; for there is power in the blood of Christ to take away the greatest sins. The most hardened sinner, instantly when he believes, by God, for Christ’s sake, is accepted, and treated as if he had never sinned at all. He who believes, obtains full, free, and eternal forgiveness for all his numberless transgressions. Then begins love to God who gave Jesus, and love to Jesus who gave Himself. And then the soul says, “What can I render to God for His unspeakable gift, and to my precious Lord Jesus for giving Himself?” Then the soul begins to seek to be more like Jesus Christ. The more we become acquainted with Jesus and with ourselves, the more we seek to be like that blessed One. After this, let us, fellow-believers, more and more aim. “The world is passing away, and the fashion, thereof.” We have but one life to spend here, and that a very brief one; and after our conversion our one great object in this evil world should be to seek to manifest the mind of Jesus. And then, with regard to our fellow-believers, we are to love one another. Disciples should love one another, notwithstanding all the weaknesses and infirmities we see in one another. For Christ’s sake should we do it, because it is the will of that blessed One. Therefore let us aim after this; and the more we can thus manifest the mind of Jesus, the greater will be the honour which we obtain for Him.

## S. THE REDEEMED IN THE WILDERNESS. Song 8:5

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The Redeemed in the Wilderness An Address delivered at a Conference of Christians of various denominations, held at Clifton on Wednesday, October 1st, 1873.

“Who is this that cometh up from the wilderness, leaning upon her Beloved?”—Song of Solomon 8:5 Our subject, beloved Christian friends, as you all know, is “The redeemed in the wilderness.” Now the first point is, Do we know that we are among the number of the redeemed in the wilderness? Possibly there may be some hearts here present this evening saying, How can I find out that I belong to the redeemed in the wilderness? This is to be settled thus: If we believe in the Lord Jesus Christ for the salvation of our souls,—if we trust in Him alone for salvation,—if we look away entirely from our own merit and worthiness,—if we are convinced that we are sinners by nature, and put our trust alone in the merits of the Lord Jesus Christ for the salvation of our souls,—if we look to Him alone as our Substitute, and find in His precious blood alone the power to cleanse away all our numberless transgressions, in deed, word, thought, desire, feeling, and purpose,—then are our sins forgiven, then are we renewed—born again—regenerated through this faith in the Lord Jesus Christ; then have we become children of God through this faith in the Lord Jesus Christ; then have we been delivered from the bondage of Satan, the world, and our own evil and corrupt nature. We are thus delivered out of the mystical Egypt, and are brought into the wilderness.

Now we have before God to answer this,—Do I trust alone in Jesus for the salvation of my soul? Do I look away from everything but Jesus as the ground of acceptance, and depend upon Him, and trust in Him? Then are my sins forgiven; and though I am but a poor weak believer, and little instructed as yet, nevertheless, if I am really and truly hanging upon Christ for salvation, all is right before God,—we are accepted by Him, we are dear to His heart; He looks upon us as clean and spotless ones for Christ’s sake, though we are vile, worthless, and sinful in ourselves. And then, having thus, by the grace of God, been delivered out of the world of Egypt, and brought into the wilderness,—What then? To answer this question we refer to one passage, and only one, brought into the programme before us; it is the last passage referred to. In Song of Solomon 5:8, we read thus: “Who is this that cometh up from the wilderness, leaning upon her beloved?” As we saw last evening again and again, by the Beloved we are to understand the Lord Jesus Christ; and by that one who in her weakness, feebleness, and nothingness, leans upon her Beloved—the Church of Christ, believers in the Lord Jesus Christ; because by the power of the Holy Ghost they have been taught to know their weakness and nothingness. This is just what we have to do: having, by the grace of God, been redeemed out of the world, out of the mystical Egypt,—having, by the grace of God, been brought into the wilderness,—now we have to own increasingly our weakness, helplessness, and ignorance; and, under the consciousness of this betake ourselves to the Beloved One—the Lord Jesus Christ—to lean upon the arm which can never tire, that arm which created the world, which sustains and upholds the world. This is what we have to do; and I ask, beloved in Christ, what is our position? Are we leaning upon the Beloved? Just answer the question before God, What is your habit of soul? Trusting in yourself, your intellect, your physical

strength, your money, your experience in business, your skilfulness in your profession, or even the experience you have had in the divine life, your knowledge of the Word of God,—do you trust in any of these things? If so, allow me affectionately to tell you, that you are not “leaning upon the Beloved.” And this will prove your weakness, and will make you feel that you are in a wrong state, and not doing as you should do. When I walked about in my garden, an hour or two ago, and thought upon this passage, I said, “Lord Jesus, I am one of Thy weak ones, and I desire to lean upon Thee. If I should be asked to speak this evening, oh! what can Thy poor servant do? but he looks to Thee, he desires to lean upon Thee. Now, Lord Jesus, instruct Thou Thy poor servant, who cannot speak as he ought to the profit of the hearers; but in his weakness he will lean upon Thee, and look to Thee: now help Thou Thy servant.” Well; just as under these circumstances we look to Him, so in the education of our children, in the carrying on our business, in the hour of depression, under the consciousness of our manifold failings, under the temptations that continually befall us day by day, we have to look to the Lord Jesus Christ, and, by faith, draw out of the fulness which is treasured up in Him. He is a power for good to His Church,—of infinite wisdom, and full of pity and compassion; and by prayer, and the exercise of faith, we may draw into our souls from His blessed attributes that strength which we so much need. Now of this weak one it is said, “She is coming up from the wilderness leaning upon her Beloved.” This suggests to us at once that her destiny is not to remain in the wilderness; and this is just the blessed position of the Church of Christ. We have most abundant reason to thank God that we are in the wilderness. I have been in the wilderness forty-eight years, and I well remember the time when I was not in the wilderness,—when I was of the world, when I loved this world, and it was to me a delight and desire. I well remember the time when I should have laughed at the very thought of coming out of the wilderness, and hearing anything about this Beloved One; but now, by the grace of God, it is different. And so with regard to all the believers here present; though we are in the wilderness, yet we shall not remain there. The prospects are bright and blessed for all who believe in the Lord Jesus Christ, who are not nominal but real Christians,—children of God, partakers of the Divine nature; and though the manifestation of the sons of God has not yet taken place, it will take place: wait, wait for it, and as assuredly as we now trust in the Lord Jesus Christ, so assuredly every one of us—before the whole universe—will be manifested, “in the day of Christ’s appearing,” as the disciples of the Lord Jesus Christ, and as the children of God. Oh, bright prospect,—the manifestation of the sons of God! And just in proportion as the child of God is enabled to enter into it, and to say, “The day is coming when I shall be manifested as a child of God,” so this world is let go, with its lusts and vanities and pleasures and wealth and rank; we let it all go, as we are enabled to realize that we are the children of God, and are looking forward to that day when the children of God shall be manifested. This is the great point, and allow me affectionately to press it upon you, as one who has had some little share of experience in these things. Just in proportion as you are enabled to lay hold on heavenly realities,—to look forward to the day of the manifestation of the sons of God, and the appearing of the Lord Jesus Christ, when you shall share the kingdom with Jesus, when you will be for ever separated from the world, received into the Father’s house, completely conformed to the image of God’s dear Son, not only as to the body, but perfectly holy—as that blessed One is—will your heart be lifted up out of the world into heaven. There is no more blessed a lever to separate us from this world, and lift our hearts right into heaven, than considering what we have been redeemed from, and unto what we are in Christ Jesus now, and shall be hereafter. Oh! the soul entering into it cannot but rejoice in the Lord. It is a

bright and blessed prospect,—we are not to remain here, we are to “come up from the wilderness.” But do not misunderstand me; as if I were altogether so sick of the world that I wished any moment to be taken out of it: not so. If the Lord were only to give me grace, I am willing to serve Him fifty years longer, and more if it were His will. But yet with all this, on account of the conflict and difficulties of the way, on account of the evil corrupt nature within me, on account of Satan not being bound yet, and the separation between the Church and the world not having taken place, and most of all, because Jesus is not yet manifested in His glory—the children of God rejoice in the prospect that the wilderness state will come to an end: because it will be the day of blessedness for the universal Church of Christ, and the day for the glory of the Lord Jesus Christ,—therefore we cannot but rejoice in the prospect that the wilderness state will come to an end.

Now this weak one “cometh up from the wilderness leaning upon her beloved.” What does this imply?—That as she took one step further she got nearer and nearer to the promised land. So with us: as the sun sets once more, we are a day nearer; as the week closes, we are a week nearer; as our Conference has again come round, we are one year nearer. Oh! one year nearer than we were last October, when we had those happy meetings. Oh! bright and blessed prospect,—getting nearer, and nearer, and nearer to whom? To Jesus. Do we delight in the prospect of being with Him? I do not speak about balls and theatres and some extraordinary parties and the prospect of joining them; nor about becoming rich in this world, nor getting a great name in this world, nor about any of these things, but the blessed prospect of being with Jesus. How many here present have any sympathy with such a statement as this? If you have no sympathy with it, let me tell you this,—it proves one of these two things: either you are “dead in trespasses and sins,” and walking in the broad way which leads to destruction; or, at least for the time being, your heart is not alive to the things of God, and if a spiritual thermometer were applied to your heart, it would be seen that you are all but lifeless. This never ought to be the case with regard to the disciples of the Lord Jesus: their heart should be full of love to that blessed One who laid down His life for them, so that they rejoice when they hear that the day is coming when they shall be with that blessed One. This then is our great and blessed prospect,—that, though glad, if necessary, to labour and suffer here for the Lord’s sake; though glad for a season, if necessary, to be separated from that blessed One, and from “the spirits of just men made perfect,” with whom we shall be united for ever hereafter; nevertheless we have before us the prospect that the wilderness will not always be, but that we shall come out of it, and that, as days pass on, so we get nearer and nearer to our blessed home. And while we remain here, what have we to do? All of us have our various occupations,—not all as preachers of the gospel, not all as district visitors; but every one of us, as a disciple of the Lord Jesus Christ, has some work to do; every one of us has some difficulty to meet, some trial to go through, some affliction to endure; and every one of us, day by day, is exposed to temptation. What have we to do under these circumstances? We have to “lean upon the Beloved;” to go to Jesus, to trust in Jesus, in the consciousness of our weakness and helplessness;—not to look to our own resources, for we have none; not to look to our brothers and sisters, or friends, for they are as weak as we are; but we are to look to the Lord Jesus. There is treasured up in Him inexhaustible fulness; and just as by prayer and faith, we lay hold on the strength of the Lord, so shall we receive comfort according to our need, instruction in the hour of perplexity, help in the hour of depression, deliverance in the hour of difficulty,—difficulties in connection with family trials and business trials; under all circumstances there should not be a single trial that befall us, but we

should look forward calmly to it, and say, "Jesus is able to meet all these circumstances; Jesus can help me; He says, 'Open thy mouth wide, and I will fill it.' Let me open my mouth wide, and see how the blessed One is both able and willing to fill it."

Try to lean upon the arm of that blessed One, and you will find it never grows weary, but able to bear you up,—it never will fail. Oh! do but try it, and you will see. And remember, Jesus does not simply "take" the arm: sometimes there are such cases as this,—a weakly husband, in the way of courtesy, offers his arm to his wife; but he is very feeble, and the wife knows it is only done in the way of politeness and love; really the truth is that her arm is ten times stronger than his—he has no strength to support her, and, therefore, while she gives her arm, she does not lean upon it. It is not thus that we are to take, so to speak, the arm of the Lord Jesus, but really to lean upon it, and trust in it, and make but trial of it, and we shall find how strong it is, and how able to carry us through. If you have never tried it, let an elder brother now beseech you to try it, and you will find how strong that arm is, how able and ready to carry you all through,—it will never, never tire. Oh, bright prospect, to have such a Friend for ever and ever!

I look forward now to the year which is coming: there is every reason to believe that we shall not all meet again at another Conference; and our path may be varied,—we may have to meet trials and difficulties; but, beloved in Christ here present, with all this before us, are we dismayed or cast down, or overwhelmed in the prospect of what may possibly befall us before another year is over? No; for that arm will carry us through—the arm of our Friend "who sticketh closer than a brother,"—He never will get tired of us; He upholds the universe by His power and might, and He will carry us through. And if the Lord permit us to see another year, and if we are again allowed to meet at these happy meetings, what reason shall we not have to bless and praise God for all His goodness; and amidst all other reasons, for this too, that we are one year nearer to the return of the Lord Jesus Christ,—one year nearer the day when the wilderness course will be over for ever and ever.

## S. THE RICH MAN AND LAZARUS. Luke 16:19-31

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The Rich Man and Lazarus Portion of an Address delivered to the Orphans of the Ashley Down Orphan Houses, April 3rd, 1874.

Luke 16:19-31

IT has been Mr. Müller's practice for many years to address the orphans under his care on the morning of the day commonly called "Good Friday." On Friday, April 3rd, 1874, the children, to the number of about 1600, assembled in Bethesda Chapel, Great George Street, Bristol. The whole service was conducted by Mr. Müller. The subject of the address was "The Rich Man and Lazarus" (Luke 16:19-31). In the course of his remarks Mr. Müller said,—

Beloved children, I desire to impress this point particularly upon you for your whole life, that without the blessing of God nothing you do will really prosper. You may toil and strive and labour ever so much, but unless God is your friend all in the end will be in vain. Through the Lord Jesus Christ alone you can be really happy, and therefore no one is to trust in his own power or goodness. Our eyes must be directed to the Lord Jesus Christ, in whom alone are found life, pardon for sin, and acceptance with God. If any of you, beloved boys and girls, desire to get to heaven, you must turn to Jesus; if you wish to escape the place of torment in which the rich man of whom we have read found himself, you must turn to the Lord Jesus Christ. If you wish to be in the place where Lazarus was after his life on earth, you must believe in the Lord Jesus Christ, and look to Him alone to enable you to reach that place of blessedness. This rich man, who at last went to the place of torment, was not a murderer; there is nothing said to show that he was. He was not a thief; there is not the least reason to think he was. Nor is it said that he was a burglar, or did any great open sin or wickedness. This man was like most people in this world who seek to enjoy themselves, who seek to live to themselves, who seek to please themselves, and care about themselves. This was the sin of this rich man, that he did not set God before him, that he did not live for the honour and glory of God; but that to go his own way, to please himself, to enjoy himself, to gratify himself, was the object of his life. As in Isaiah 53:6 we read, "We have turned every one to his own way," so this was this man's great sin, he liked to go his own way. Some sinners go astray in some way, and some in another. Many find their all in eating and drinking, others in pleasuring, others in making money, others in dress, others in pleasant society, but all, in one shape or other, living to themselves. This man's great sin was that he did not set God before him, did not seek to live to God, did not seek to please God, did not seek to glorify God.

Ask yourselves, dear boys and girls, "What is my object in life? What do I live for? Is it to enjoy myself? is it to gratify myself? or do I seek to live for the honour and glory of God?" Now none can live for the honour and glory of God unless they obtain a new nature, a heavenly nature, a spiritual nature, a divine nature. You remember the Lord Jesus said, John 3:3 "Except a man be born again, he cannot see the kingdom of God." We must be changed,—not merely outwardly changed, but inwardly, altogether changed; and this can alone be through believing in the Lord Jesus Christ. And then, only when we are born again, inwardly changed, having spiritual life within, we desire to

live not to ourselves, but to God. You see the vast importance of all this. You see that though this man enjoyed himself whilst here, it was only for a little time. He had to be dragged away from his enjoyments, he could not take these with him; he could not take his servants, he could not take his food, he could not take his costly raiment or his splendid house with him; he must leave all his gold, his cattle, his furniture,—everything, behind him. The rich may live in great comfort and splendour now, and when they die he carried to their graves in a hearse, with plumes on it and on the horses, to make a show; but what then? Ah! if they were not believers in the Lord Jesus Christ before they went out of the world, though they have such a splendid funeral, they, like this rich man of whom we have been reading, lift up their eyes in torments. Now it is just this torment I wish you to escape. I long in my inmost soul that you may escape this place of torment. For this purpose, dear children, the five houses on Ashley Down have been built, that beloved orphans might enter and hear of the Lord Jesus Christ, through whom alone it is possible to escape this place of torment. For this same reason this little meeting has been held to-day, and for this purpose the Word of God is read to you every morning and evening, and teachers and friends from time to time speak to you about the only way to heaven. Lay to heart, dear boys and girls, and ask yourselves this question, “If this were my last day, or suppose on my way to Ashley Down from this chapel I were to fall down dead, should I go to heaven, or to the place of torment?” None of the dear boys and girls can go to the place of happiness unless they are born again; for without faith in the Lord Jesus they are in nature’s darkness, they are unforgiven, and not clothed in the righteousness of Christ. But if we believe in the Lord Jesus, then, though we have sinned times without number, though we have been the worst people that ever lived, yet believing in the Lord Jesus our sins at once are forgiven, and we become heirs of God, and joint heirs with Christ. The moment a poor sinner believes in the Lord Jesus he comes into the road to heaven. How many dear boys and girls here are believers in the Lord Jesus? That is the point. Those who are should see to it that by prayer and reading the Word of God, getting food for your souls, you live to the honour and praise of God.

Mr. Müller then read the narrative, commenting as he proceeded. Speaking of Lazarus being carried by the angels into Abraham’s bosom, he said,—Now I am a great sinner, a very great sinner, and deserve nothing but punishment, and if I had what I deserved I should have hell, but if I were to die I should go to heaven. Though a poor wicked sinner, and though I was particularly wicked when I was the age of some of you, yet if I died now, because I am a believer in the Lord Jesus Christ, I should not go to the place of torment, but I should go to heaven. I long to have all the dear orphans with me in heaven. How I long for it! How I pray for it! I pray that I may be surrounded in heaven by thousands of the dear children. But none of you will be in heaven unless while on earth you become believers in the Lord Jesus. Now, then how many will join me in heaven? I want to see in heaven not only the 1600 or 1700 who are here, but those who have already left the Orphan Houses, and all the thousands who may yet come to them; but I shall only see there those who have believed in the Lord Jesus. Lazarus was not taken up to heaven because he was a poor man, or because he was a diseased man, but because he was born again through faith in the Messiah. The Christian orphan may sit now side by side with the unbelieving orphan, may sleep in the same bed, and may eat at the same table; but this will not be the case when this life is over, for at death there will be a complete separation at once and for ever between the believers and unbelievers. I love you, and wish you to escape the place of torment; and therefore in plain language I tell you that there is no such thing as getting into heaven, without

preparation, and that must be through believing in the Lord Jesus.

## S. THE SECRET OF EFFECTUAL SERVICE TO GOD

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### The Secret of Effectual Service to God A New Year's Address

WE have through the Lord's goodness been permitted to enter upon another year, and the minds of many amongst us will no doubt be occupied with plans for the future, and the various spheres of service in which, if our lives be spared, we shall be engaged. The welfare of our families, the prosperity of our business, our work and service for the Lord, may be considered the most important matters to be attended to; but, according to my judgment, the most important point to be attended to is this: Above all things, see to it that your souls are happy in the Lord. Other things may press upon you; the Lord's work even may have urgent claims upon your attention; but I deliberately repeat, it is of supreme and paramount importance that you should seek, above all other things, to have your souls truly happy in God Himself. Day by day seek to make this the most important business of your life. This has been my firm and settled conviction for the last five-and-thirty years. For the first four years after my conversion I knew not its vast importance; but now, after much experience, I specially commend this point to the notice of my younger brethren and sisters in Christ. The secret of all true effectual service is,—joy in God, and having experimental acquaintance and fellowship with God Himself. But in what way shall we attain to this settled happiness of soul? How shall we learn to enjoy God? how obtain such an all-sufficient soul-satisfying portion in Him as shall enable us to let go the things of this world as vain and worthless in comparison? I answer, This happiness is to be obtained through the study of the Holy Scriptures. God has therein revealed Himself unto us in the face of Jesus Christ. In the Scriptures, by the power of the Holy Ghost, He makes Himself known unto our souls. Remember, it is not a god of our own thoughts or our own imaginations that we need to be acquainted with; but the God of the Bible, our Father, who has given the blessed Jesus to die for us. Him should we seek intimately to know, according to the revelation. He has made of Himself in his own most precious Word. The way in which we study this Word is a matter of the deepest moment. The very earliest portion of the day we can command should be devoted to meditation on the Scriptures. Our souls should feed upon the Word. We should read it—not for others, but for ourselves; all the promises, the encouragements, the warnings, the exhortations, the rebukes, should be taken home to our own bosoms. Especially let us remember not to neglect any portion of the Bible: it should be read regularly through. To read favourite portions of the Scriptures, to the exclusion of other parts, is a habit to be avoided. The whole Divine volume is inspired, and by degrees should be read regularly through. But to read the Bible thus is not enough; we must seek to become intimately and experimentally acquainted with Him whom the Scriptures reveal, with the blessed Jesus who has given Himself to die in our room and stead. Oh, what an abiding, soul-satisfying portion do we possess in Him! But another point here needs especially to be noticed: it is that we seek habitually to carry out what we know, to act up to the light that we have received; then more will assuredly be given. But if we fail to do this, our light will be turned into darkness. It is of the deepest moment that we walk with a sincere, honest, upright heart before the Lord. If evil be practiced, or harboured and connived at, the channel of communication between our souls and God (for the time being)

will be cut off. It is all important to remember this. Infirmities and weaknesses will cleave to us as long as we remain in the body; but this is a different thing from willingly allowing evil. I must be able, with a true, honest, upright heart, to look my heavenly Father in the face, and say, "Here I am, blessed Lord; do with me as Thou wilt."

Then let us remember that we are His stewards. Our time, our health, our strength, our talents, our all, are His, and His alone. Let us seek to remember this, and carry it out this year, and then what happy Christians shall we all be! It is a Divine principle, "To him that hath shall more be given;" and as assuredly as we seek to make good use of that which is confided to us, more will be imparted. We shall be used of the Lord, and shall become increasingly happy in His own most blessed service. Brethren! we have only one life—one brief life; let us seek with renewed purpose of heart to consecrate that one life wholly to the Lord—day by day to live for God, and to serve Him with our body, soul, and spirit, which are His.

Let it be our unceasing prayer, that as we grow older, we may not grow colder in the ways of God. As we advance in years, let us not decline in spiritual power; but let us see to it that an increase of spiritual vigour and energy be found in us, that our last days may be our best days. Our holy faith does not consist in talking. "Reality, reality, reality," is what we want. Let us have heart-work; let us be genuine. Brethren! we should live so as to be missed—missed both in the Church and in the world, when we are removed. Oh how rapidly is time hastening on! We should live in such a manner as that, if we were called hence, our dear brethren and sisters might feel our loss, and from their inmost souls exclaim, "Oh that such a one were in our midst again!" We ought to be missed even by the world. Worldly persons should be constrained to say of us, "If ever there was a Christian upon earth, that man was one." But to revert to the Scriptures. In them, through the teaching of the Holy Ghost, we become acquainted with the character of God. Our eyes are divinely opened to see what a lovely Being God is! and this good, gracious, loving, heavenly Father is ours, our portion for time and for eternity; and our adorable Lord Jesus, who gave Himself for us, is that blessed One, to whose image and likeness we shall be conformed; and to serve Him should be our greatest joy and privilege as long as we remain on earth. But then, when trial and affliction come; when God deals with us as though He were not the lovely, kind, and gracious Being presented to us in His Word, shall we murmur and despond? Ah! no. Beloved in Christ! let us trust our heavenly Father; let us, like little children, hang entirely on Him, reposing in the sweet assurance of His unchangeable, eternal love. Let us remember how He acted towards His saints of old, what His dealings were with them; let us remember what is recorded concerning their history; for now, as He has ever done, God will most surely act according to His word. This intimate experimental acquaintance with Him will make us truly happy. Nothing else will. If we are not happy Christians (I speak deliberately, I speak advisedly), there is something wrong. If we did not close the past year in a happy frame of spirit, the fault is ours, and ours alone. In God our Father, and the blessed Jesus, our souls have a rich, divine, imperishable, eternal treasure. Let us enter into practical possession of these true riches; yea, let the remaining days of our earthly pilgrimage be spent in an ever-increasing, devoted, earnest consecration of our souls to God.

## S. THE WHOLE WORLD LIETH IN WICKEDNESS". 1 John 5:10

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"The Whole World Lieth in Wickedness" An Address delivered at the Conference of Christians at Clifton, October 4th, 1871

1 John 5:10

IT has been my happy privilege to be present at every one of the various Conference Meetings, year by year, held here; but I do not remember one single day that brought such an awfully solemn subject before our consideration as the one before us to-day,—“The whole world lieth in wickedness,” or, the Wicked One,

O Lord, grant that our hearts may be truly affected by this Thine own declaration! Through the riches of Thy grace we apprehend it a little, we enter into it a little, we are affected by it a little. But, oh, how little! Now we beseech Thee that Thou Thyself, by the Holy Ghost, wouldst so write upon our hearts the truth contained in this statement, as that it may affect us day by day for the remainder of our life. We ask it in the name of our Lord Jesus Christ.

I just refer to the expression itself, in which there seems a vast deal contained: “The whole world lieth in the Wicked One.” What does it imply? A kind of repose, of slumber,—a readiness to be in such a condition. This is implied in it. Thus is it with the world. They will have it to be so. They desire not it should be otherwise,—because they are blinded by Satan, because they are dead in trespasses and in sins, because they are wanting spiritual life, and fail to apprehend the awful condition in which they are. They are just, spiritually, in the condition in which a man is who is sleeping at the top of the mast and apprehends not the awfulness of his danger. Precisely in the same state, spiritually, are those who are lying in the Wicked One. Should there be any here present,—and I cannot help fearing there are some here present,—to whom this applies, because as yet they belong to the world; oh, let me beseech and entreat affectionately, as one who by God’s grace knows by painful and sad experience what it is to be in that state, and as one who at the same time by grace has known now for about forty-six years the blessedness of the opposite state; oh! let me beseech such to consider the awfulness of their condition, if by any means they might be aroused out of their state. Oh! be besought and entreated, for the end of your course is destruction,—the end of your course is everlasting misery. Therefore be besought, be entreated to flee from “the wrath to come.” The arms of the blessed Lord Jesus are stretched out to receive you. Oh how willing is that Blessed One! He has proved the depth of His love to the vilest, the most awful sinner, by laying down His life for you; and therefore how can you doubt the readiness of the blessed Son of God, who left His glory, who became a servant, who lived as a servant in the most degraded condition for more than thirty years, and then laid down His life as a substitute in order to save sinners, the greatest, the oldest, the vilest, the most hardened sinners,—how can you doubt His love to receive you? Therefore come to Him; which means, believe in Him, trust in Him, depend on Him for the salvation of your souls, and blessing will be yours,—this evening it will be yours. And oh! what joy in heaven there would be if this last meeting of this happy Conference is God’s instrument in bringing some precious souls here present to the knowledge of the Lord

Jesus Christ. Oh, then, be besought, be entreated to consider your state, dear fellow-sinners, and with earnestness to flee from “the wrath to come!” But while the statement is, “The whole world lieth in wickedness,” or the Wicked One, it is evident here are excluded the believers in the Lord Jesus Christ, the little flock, comparatively the few. Those who trust in Jesus, those who depend on Him for the salvation of their souls; they by God’s grace are excluded, they by God’s grace believe in the Lord Jesus Christ, they by God’s grace are “begotten again,” “born again,” “renewed”; they have been “delivered from the power of darkness,” out of the kingdom of Satan, and have been “translated into the kingdom of God’s dear Son,” to show forth His praise, to live to His honour and glory, to be lights in this dark world, to make it manifest that they have been translated into the kingdom of God, and that they are the children of God. Such to whom God has been gracious—to you who are by far the larger part here present, as to myself, what becomes us to do? To show forth our gratitude to God who has done so much for us! That is our one great business of life, if we have believed in the Lord Jesus Christ, to be grateful to God for all He has done for us in Jesus, and for having revealed Him to our hearts and given to us peace in Him, and forgiveness of our sins by faith in His name through the power of that precious blood which was shed for the remission of our sins. How may I show forth gratitude? Evidently, by seeking to do those things which please God, acting according to His mind revealed to us in the Holy Scriptures—in that one blessed, precious Book of which we heard at the beginning of this meeting. And, therefore, while seeking to refrain and abstain from those things which are contrary to the mind of God—and this is our business if we have believed in the Lord Jesus Christ—we are to seek also to please God in doing those things which are according to His mind.

Then there is one other thing in which believers are especially to show their gratitude to God; and that is by seeking to rescue out of the world those who are living in the world, by seeking to do what lies in their power to bring to the knowledge of the truth those who know it not, to seek to be instrumental in the salvation of their souls. I would ask, How many of you have children in the faith? Can you point to so-and-so, and so-and-so, and say, “him has God given me as my child in the faith;” “her has God given to me as my child in the faith”? Oh! if you are yet alone, if you have no spiritual children as yet, there remains yet a precious blessing before you. Let there be a holy ambition, which is according to the mind of God, for this precious blessing. Pray earnestly for this blessing, pray earnestly day by day that God will not allow you to go out of the world without having spiritual children. Every one who believes in the Lord Jesus ought to aim after this. Let me affectionately press this point on your hearts. The consideration that “the whole world lieth in the Wicked One” does not allow us to go on dreaming, to go on slumbering; and if we are not affected by it, it is a plain proof that as yet we have not apprehended what is contained in that solemn statement. In the measure in which the soul does apprehend it, the soul cries to God, “Lord, help me to deliver my poor fellow-sinners out of their present condition,” and the Lord condescends to use us as the blessed instruments to win souls to Him. Now in this state of mind we are to continue. Not, now and then,—not, to use a common phrase, by fits and starts,—but, day by day, as an habitual thing, this should be foremost in our hearts.

Let me affectionately ask all my fellow-believers, Are we day by day in the habit of praying for blessing in the way of conversion? Are we day by day—at least once in each day—asking God that He would graciously be pleased to work mightily through the variety of instruments employed for the winning of souls? If not, such a day should be considered as a day regarding which we

have not done one thing which is according to the mind of God, in which we have neglected one thing regarding which He would have us to be earnest. Further: we should day by day ask God graciously to be pleased to fulfil that word which He laid on the minds of His disciples, that they should pray to “the Lord of the harvest” that He would be pleased to “send forth labourers into His harvest.” Are we in the habit of doing so? The most important point is, that we are earnest in prayer. But we are not to be satisfied simply with praying. The example of our Lord is before us. He told His disciples—we have it in Matthew—to pray for labourers to be sent forth; and immediately He sent them forth. Then He Himself went forth, through every city and town, preaching the gospel. This is the order in which we should go, labouring according to the ability and opportunity given to us, and according to the gift God has bestowed upon us,—not all of us in a public way, but in our measure doing what we can for the spread of truth. As Sunday School teachers, as Adult School teachers, as Ragged School teachers, as District Visitors, as Tract Circulators, we may labour in winning souls to God. Further: in our own families seeking to bring our children to the knowledge of the truth,—and this is especially the point for Christian parents to have uppermost on their hearts. I do not mean from morning to night, five, six, or ten times a day bringing the truth before your children,—there are certain times and seasonable times for doing this; but it is to be done prayerfully, lovingly, affectionately, as it becomes parents, the heart filled with love to the children. Then, in every position in which believers are placed, they are to bring the truth before those around them,—before their servants, their warehousemen, their shopkeepers. Then some may speak a word to little companies, and some may have a gift for speaking in the open air. How great a privilege is this, which I was led to enjoy forty years ago, till I was obliged to give it up, not having sufficient strength of voice or lungs. But for those who have strength of lungs and voice it is a glorious and blessed privilege to proclaim the gospel of the grace of God in the open air. And let me affectionately press this on my fellow-believers who have the ability so to do. Every one has his work to do, and our business is to find out in what way we may serve the Lord in the winning of souls to Him.

I hope some beloved young brethren and sisters in Christ may be stirred up to-night to purpose that they will do something for God; that they will begin in earnest to-night, to work somewhere or other, to do something or other, and by the help of God to say, “I mean not to go to heaven alone; I mean to have spiritual children; I mean to pray for many spiritual children; and will cry mightily to God till I receive many spiritual children.” Here is a holy ambition of which we cannot have too much, for which we cannot pray too much, for which we cannot labour too much. And in connection with all this use of the means we have never to depend on the means as if they could accomplish anything. Millions of tracts you may circulate, and not a single soul be converted thereby. Wait upon God. Water the tracts with your tears, water them with your prayers. As you give the tract, let your soul go out after the tract. Cry to God, “Go with this tract; direct it to the right person.” And when you have given it, or when you have given the Testament, cry to God that He would graciously be pleased to give His blessing upon your effort; but at the same time labour as if everything depended upon your labour. Put no trust in your labour, but let all your dependence be upon God the Holy Ghost; at the same time pray as if everything depended on your prayer. Thus work and pray, and pray and work. Again and again work, again and again pray; expect blessings, and blessings assuredly will be granted. Our meetings have been of an unusually practical character, and I bless God for it; and if furrows are made in the heart, and good traces left behind of our Conference Meetings, what cause we shall have to bless and praise God; and most of all, if

some of our dear fellow-sinners, who as yet are out of the way, would receive the Lord Jesus Christ, and love and serve Him, what joy there would be in heaven, and what joy to us to hear of such cases.

## S. The Benefits of Meditation

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### The Benefits of Meditation

George Muller

Many years ago, it pleased the Lord to teach me a truth, irrespective of human instrumentality as far as I know, the benefit of which I have not lost — though now, more than forty years have since passed away. The point is this: I saw more clearly than ever that the first great and primary business to which I ought to attend every day was to have my soul enjoying the presence and favor of God. The first thing to be concerned about was not how much I might serve the Lord, how I might glorify the Lord — but how I might get my soul into a happy state, and how my inner man might be nourished. For I might seek to set the truth before the unconverted, I might seek to benefit believers, I might seek to relieve the distressed, I might in other ways seek to behave myself as it becomes a child of God in this world; and yet, not being happy in the Lord, and not being nourished and strengthened in my inner man day by day, all this might not be attended to in a right spirit.

Before this time my practice had been at least for ten years previously, as a habitual thing, to give myself to prayer after having dressed in the morning. Now I saw that the most important thing I had to do was to give myself to the reading of the Word of God and to meditate on it, that thus my heart might be comforted, encouraged, warned, reprov'd, instructed; and that thus, while meditating, my heart might be brought into experimental communion with the Lord.

I began, therefore, to meditate on the New Testament from the beginning, early in the morning. The first thing I did, after having asked in a few words the Lord's blessing upon His precious Word, was to begin to meditate on the Word of God, searching, as it were, into every verse to get blessing out of it — not for the sake of the public ministry of the Word, not for the sake of preaching on what I had meditated upon, but for the sake of obtaining food for my own soul. The result I have found to be almost invariably this: that after a very few minutes my soul has been led to confession, thanksgiving, intercession, or supplication; so that though I did not, as it were, give myself to prayer but to meditation — yet it turned almost immediately more or less into prayer. When thus I have been for a while making confession, intercession, or supplication, or have given thanks — I go on to the next words or verse, turning all, as I go on, into prayer for myself or others, as the Word may lead to it; but still continually keeping before me that food for my own soul is the object of my meditation. The result of this is that there is always a good deal of confession, thanksgiving, supplication, or intercession mingled with my meditation — and that my inner man almost invariably is even sensibly nourished and strengthened, and that by breakfast time, with rare exceptions, I am in a peaceful if not happy state of heart.

Thus also the Lord is pleased to give unto me that which, very soon after, I have found to become food for other believers, though it was not for the sake of the public ministry of the Word that I gave myself to meditation, but for the profit of my own inner man. The difference then between my

former practice and my present one is this: Formerly, when I rose I began to pray as soon as possible, and generally spent all my time until breakfast in prayer, or almost all the time. At all events, I almost invariably began with prayer, except when I felt my soul to be more than usually barren, in which case I read the Word of God for food, or for refreshment, or for a revival and renewal of my inner man, before I gave myself to prayer. But what was the result? I often spent a quarter of an hour, or half an hour, or even an hour on my knees, before being conscious to myself of having derived comfort, encouragement, humbling of soul, etc.; and often, after having suffered much from wandering of mind for the first ten minutes, or a quarter of an hour, or even half an hour, I only then began really to pray.

I scarcely ever suffer now in this way. For my heart being flourished by the truth, being brought into experimental fellowship with God, I speak to my Father, and to my Friend (vile though I am, and unworthy of it!) about the things that He has brought before me in His precious Word.

It often now astonishes me that I did not sooner see this. In no book did I ever read about it. No public ministry ever brought the matter before me. No private communication with a brother stirred me up to this matter. And yet now, since God has taught me this point, it is as plain to me as anything, that the first thing the child of God has to do morning by morning is to obtain food for his inner man. As the outward man is not fit for work for any length of time except we take food, and as this is one of the first things we do in the morning, so it should be with the inner man. We should take food for that, as everyone must allow.

Now what is the food for the inner man? — not prayer but the Word of God; and here again not the simple reading of the Word of God so that it only passes through our minds, just as water runs through a pipe — but considering and meditating on what we read, pondering over it, and applying it to our hearts. When we pray, we speak to God. Now prayer, in order to be continued for any length of time in any other than a formal manner, requires, generally speaking, a measure of strength or godly desire. And the season, therefore, when this exercise of the soul can be most effectually performed, is after the inner man has been nourished by meditation on the Word of God, where we find our Father speaking to us, to encourage us, comfort us, instruct us, humble us, reprove us. We may therefore profitably meditate on Scripture with God's blessing, though we are ever so weak spiritually. Nay, the weaker we are, the more we need meditation for the strengthening of our inner man. There is thus far less to be feared from wandering of mind, than if we give ourselves to prayer without having had previously time for meditation.

I dwell so particularly on this point because of the immense spiritual profit and refreshment I am conscious of having derived from it myself, and I affectionately and solemnly beseech all my fellow believers to ponder this matter. By the blessing of God, I ascribe to this mode, the help and strength that I have had from God to pass in peace through deeper trials, than I had ever had before. And after having now above forty years tried this way, I can most fully, in the fear of God, commend it.

How different when the soul is refreshed and made happy early in the morning, from what it is when, without spiritual preparation, the service, the trials, and the temptations of the day come upon one!

## S. Unbelief

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### Unbelief By George Mueller

What an evil it is that keeps sinners from coming to Jesus Christ? And that evil is unbelief: for by faith we come; by unbelief we keep away. Therefore it is that by which a soul is said to depart from God: because it was that which at first caused the world to go off from Him, and that also, that keeps them from His to this day. . . . This sin may be called the white devil. . . In its mischievous doing in the soul, shows as if it were an angel of light: yea, it acts like a counselor of heaven. . . .

1. It is that sin, above all others, that has some show of reason in its attempts. For it keeps the soul from Christ, by pretending its present unfitness and unpreparedness: as want of more sense of sin, want of more repentance, want of more humility, want of a more broken heart.

2. It is the sin that most suits with the conscience. The conscience of the coming sinner tells him, that he has nothing good! . . . that he is a very ignorant, blind and hard-hearted sinner, unworthy to be once taken notice of by Jesus Christ; and will you (says unbelief) in such a case as you re now, presume to come to Jesus Christ?

3. It is the sin that most suits with our sense of feeling. The coming sinner feels the workings of sin, of all manner of sin and wretchedness in his flesh; he also feels the wrath and judgment of God due to sin and oftentimes staggers under it. Now, says unbelief, you may see you have no grace; for that which works in you is corruption. You may also perceive that God does not love you, because the sense of His wrath abides upon you. Therefore, how can you bear the face to come to Jesus Christ?

4. It is that sin above all others that most suits the wisdom of our flesh. . . . And this wisdom unbelief falls in with.

5. It is the sin above all others, that continually is whispering in the ear the soul, with mistrusts of the faithfulness of God, in keeping promise to them that come to Jesus Christ for life. It also mistrusts about Christ's willingness to receive it, and save it. And no in can do this so artfully as unbelief.

6. It is also that sin which is always at hand to enter an objection against this or that promise, that by the Spirit of God is brought to our heart to comfort us. And if the poor coming sinner is not aware of it, it will by some exaction, slight, trick, or cavil, quickly wrest from him the promise again, and he shall have but little benefit of it.

7. It is that above all other sins, that weakens our prayers, our faith, our love, our diligence, our hope and expectations. It even takes the heart away from God in duty.

8. Lastly, this sin . . . even now, appears in the soul with so many sweet pretenses to gather safety and security, that it is, as it were, counsel sent from heaven; bidding the soul be wise, wary, considerate, well advised, and to take heed of too rash a venture upon believing. "Be sure, first,

that God loves you; take hold of no promise until you are forced by God unto it; neither be sure of your salvation; doubt it still, though the testimony of the Lord has often been confirmed in you. Live not by faith, but by sense; and when you can neither see nor feel, then fear and mistrust, then doubt and question all." This is the devilish counsel of unbelief, which is so covered over with specious pretenses, that the wisest Christian can hardly shake off these reasonings. . . . (Excerpted from *The White Devil* by John Bunyan).

## S. WAITING FOR CHRIST

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Waiting for Christ An Address delivered at the Annual Conference of Christians at Clifton, October 5th, 1870. The topic suggested for consideration at this day's Conference was,—“When ye see these things come to pass, know ye that the kingdom of God is nigh at hand.”—Luke 21:31; 1 Corinthians 15:24; Revelation 11:15 MAY I be allowed to read once more the last verse of the hymn we have just sung,—

“The bride eyes not her garment, But her dear bridegroom's face;

I will not gaze at glory, But on my King of grace;— Not at the crown He giveth, But on His piercèd hand:— The Lamb is all the glory Of Immanuel's land.” This brings before us the subject of personal attachment to the Lord Jesus. And if I might be allowed to ask for myself one thing more than another, it is a deep, personal attachment to Jesus. And if I were to express what I most desire on behalf of all my beloved fellow-disciples, it is a deep, personal attachment to Jesus. Oh! if we all had a hundred times more of real, true deep, personal attachment to Jesus, how delighted should we be to hear of our blessed Lord, how we should long to see Him, how it would be the one thing uppermost in our hearts to say, “Come, Lord Jesus, come quickly.” Beloved in Christ, let this be our prayer, that the Lord, in the riches of His grace, would bring it more habitually, more deeply, more fully before us—what this blessed One did for us, when He emptied Himself and came down to this world, and went about in the form of a servant, and laboured and toiled and suffered, and at last shed His precious blood for the remission of our sins. For the more this is present to our hearts, the more will our hearts be filled with personal attachment to that blessed One, and the more shall we long to be with Him. That blessed One who is now at the right hand of God interceding for us, and who remembers all the infirmities and weaknesses which mingle with our attempts to speak for Him, to sing His praise, and to listen to what beloved brethren bring before us, will not always be at the right hand of God. After His ascension to heaven, the promise was given to the disciples: “This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven.” (Acts 1:11) Now for this blessed One,—for the personal return of this blessed One,—we have to wait. He said, before He ascended: “If I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also.” (John 14:3) We all know He did go to the Father; but He will not be satisfied till He returns to take His Church to Himself, that where He is, she may be also. As to the time when this will take place, what can we say? If we attempt to say it will be next month, it will be next year, we should not stand on scriptural ground; for it is written, “Of that day and hour knoweth no man, not the angels of heaven.” I remember well the mistake into which many fell, about the time when it pleased God first to reveal to me the truth with regard to the return of the Lord. In July, 1829, as many will remember, there was war between Russia and the Ottoman Empire. Many beloved brethren whose minds had just been opened to look for the return of their Lord, said, “Now is the time when Israel will be restored.” “You will see” they said, “in a short time how all this Turkish Empire will be destroyed.” Having had my mind recently directed to the subject of our Lord's return, I fell into the same mistake as many of my older brethren. What was the result? Six weeks

more, and peace was restored between Russia and the Turkish Empire; forty-one years and three months have passed since then, and the Turkish Empire still exists, and Israel has not been restored. Why do I refer to this? Not to indicate that we are not to look at the circumstances around us. It is the will of the Lord that we should do so, and not shut our eyes to what is passing around us. But this I affectionately say, that we should not be too hasty in at once forming a judgment, that because such and such an event has taken place, therefore in such and such a time it is certain the Lord Jesus will return; lest, when such and such a time shall have passed, and after all our adorable Lord has not been revealed, unbelievers should turn round and say, "The time has passed, and the Lord Jesus, of whose return you talked so much, has not come; and after all, is there anything in the truth about His return?" We should be careful not to give a handle to those who speak evil of the truth; and not lay too much stress on certain events which may not be God's instruments in ushering in the return of the Lord.

What we need is the right state of heart. We should seek to have our hearts kept practically in such a state, that in any hour of the day or night we should be willing to give up everything; and when the last trump shall sound, to say, "Oh, my blessed Jesus, for many a long day and year I have waited for Thy return, and now I am delighted to see Thee." There should be no plans of ours regarding which we should not like to be interfered with by the coming of our Lord. If this were so, it would be a plain indication that we preferred our plans to the person of Jesus, that we were seeking our own honour and glory instead of the honour and glory of the Master. However great our work, however manifold our labours, unless we could say with all our heart,—"Lord, if Thy name may be more magnified by my being instantly taken out of the work, or the whole being broken to pieces, let it be so,"—it would be clear that we preferred our own honour and glory to that of Jesus. In so far as we seek our own honour and glory in His work,—though in a little degree only,—just in so far are we unfitted ourselves to be His instruments in promoting the glory of His name. We must go down, down, down, deeper still, if we wish to be used by Him. We must be willing to give to God all the honour and glory; and just in the measure in which this is so, God will delight to take us up. Why? Because we are willing to give Him all the honour and glory. He cannot share it with the creature; it would be derogatory to the Godhead to do so. But if we are willing to give God all the honour and glory, what will He do? Most assuredly He will take the greatest delight in putting honour on us.

Further: if we have our plans, and on this account wish to put off the return of the Lord, it betrays a want of proper attachment to Jesus. If our affections are set on something here below, as were those of Lot's wife who looked back and was turned into a pillar of salt, it shows that something is wrong with us. Our blessed Lord referred to this, and warned His disciples of the danger of engaging their hearts too much with the pursuits of this life,—their business, their wealth, their farms, their plantations, their families or family connections, or the pursuit of anything connected with this world. I do not mean to say that it is wrong to be occupied with the affairs of this life. Far otherwise. A precious opportunity has the dear brother in Christ in that profession or at that shop to serve the Lord! A precious opportunity has the dear brother who in that counting-house seeks to bring honour to the Lord! A precious opportunity has the servant maid in the kitchen to bring honour to the Lord! A precious opportunity has the mother seeking to bring up in the fear of the Lord six, seven, or eight children! It is the will of the Lord that we should attend to these things, and at the same time that we should be waiting for His return. And notwithstanding that His return is

the hope of the Church, it is the will of the Lord that we should be occupied in these things. He says Himself, "Occupy till I come;" therefore in whatever position in life we are, we are to occupy till He comes. We must not suppose, because in connection with the return of the Lord, planting and building, and marrying and giving in marriage are spoken of, therefore these things are wrong. What the Lord means is, that the ordinary affairs of life will go on up to the day of His return. The sun will rise as at other times; and, when least expected, and when, things are going on perhaps as smoothly as usual, the last trump will sound, and that blessed One will be revealed. We are to attend to the things of this world, but in a right spirit, as the children of God, as strangers and pilgrims on the earth, as disciples of the Lord Jesus, as not of the world, but redeemed out of it; ever remembering what price it cost—the laying down of His life, the shedding of His precious blood for the remission of our sins. So long as what it cost to purchase us is present to the heart, we say, "Here am I, precious Lord! Thou hast bought me. Now tell me what Thou wilt have me to do, and I will do it." The heart must be ever in this state, in order that we may be willing, gladly to labour for Him till He returns.

Now, as it is entirely unknown how soon that blessed One may return, it must not be said,—Mr. Müller has just told us that forty-one years and three months ago he first began to look for the return of the Lord, and these forty-one years and three months have passed away, and the Lord has not come, therefore we need not look for Him for another century or half a century. No! How soon, how very soon, may that blessed One be revealed from heaven! We are to be living like men and women waiting for the return of their Lord. And if the Lord yet tarry for a while, what a privilege, if life is continued to us, to have the opportunity of living for the Lord, of labouring for the Lord! And what a blessed privilege to be allowed to live and labour for the Lord! So then we are not to be cast down because the Lord has not yet come. If He comes, how glad shall we be! But if He tarries, here am I, witnessing for the Lord, and allowed to witness for Him yet for another day, another month, or another year, in this Christ-denying world, in this evil world which is lying in the wicked one. How precious! to rise in the morning to say, "Blessed Lord Jesus, the night is past; Thou hast not yet come; another day is before me; help me to be Thy witness this day; help me in word and spirit, and yet to wait for Thy return." The day passes, and we may yet have to retire for rest. Another day comes, and in the same spirit we should go on day by day, every one in his particular sphere doing something for Him. Are we to go to sleep if the Lord tarries, and give up the precious truth, of His return? Far be it from us! Though for forty-one years and three months I have been looking for the return of the Lord, by His grace I am not tired of waiting for His return, I have not given up the truth; but my soul steadily says, This is the hope of the Church—not death, but the return of the Lord Jesus, and to wait for the same from heaven, to wait for the morning of the resurrection; because when we die, only individually we are ushered into the presence of the Lord, and we leave brethren and sisters behind—the whole Church is not gathered. Moreover, none of the saints have their glorified bodies yet, which they will have at the return of the Lord Jesus; therefore the full redemption, the redemption of the body, is not come to pass yet. We must wait for this for the return of the Lord. When our blessed Lord said, "After this manner pray ye," He gave one petition, "Thy kingdom, come," and meant something by it. We have to wait for the kingdom to which there are frequent references in Daniel, the Revelation, the Epistles, and other portions of the Scriptures, where the glorious things connected with the return of the Lord are spoken of. But if He delays His coming, one way of glorifying Him is, by patiently waiting for His return, and each of us in the meantime in our particular sphere seeking to occupy till He comes.

Are we occupied? Are we living for the Lord? Are we labouring for the Lord? Is it our one great business of life to live for Him? How many objects have we set before us, on account of which we desire to live on earth? To please our God and Father, and to seek to imitate the blessed Lord Jesus Christ, this is the one business of life—the only one business of life. The man in trade seeking this—to bring honour to Christ! The one in a profession, or in any occupation in life, seeking to live, to labour, to bear fruit for the Lord! Is this the one business of life, beloved in Christ? Ask yourselves, What am I living for? Am I living for the Lord? Is my one great business of life to be a fruit-bearer, to live to the praise of Him who purchased us with His precious blood? Remember, these hands and feet and ears and eyes are not ours, they belong to Jesus—He bought them. Our tongue is His, and our brain is His; our time is His, all our talents are His. All He has given us belongs to Him, and at His feet we have to lay it down. And what will be the result of this? Ah! we shall have true wealth; we shall have true joy. I do not mean by this, that as soon as you get money you are to throw it out of the window; or when God gives a business, to put it all aside and say you have nothing to do with the world. The very reverse of this. We are to do all to the honour and glory of the Lord Jesus, “whether we eat or drink, or whatsoever we do.” This is true liberty, true joy, and true happiness. And when Jesus comes, and we are found in such a state, how delighted we shall be to see Him; and, oh! what joy to the heart of our blessed Master to find us in such a state. And then this will be for eternity. Our little brief time here will then be gone, and we shall have entered upon that period which will never come to an end. How blessed to spend one happy thousand years after the other with that precious One who laid down His life for us! Do we not long to see Him? And now, are we all prepared to spend a happy eternity with Jesus? I trust that nineteen out of twenty here present, if not forty-nine out of fifty, are true disciples of Jesus; but I cannot help feeling, peradventure there are a few present as yet strangers to Him. Ah! let me tell you, dear friends, who are strangers to Jesus, that the blessed Jesus stands with open arms ready to receive you. Do but own before Him that you are poor miserable sinners, but trust in His atonement for the salvation of your souls, and all your sins shall be forgiven you.

## S. WALKING BY FAITH, NOT BY SIGHT. 2 Corinthians 5:7

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Walking by faith, not by Sight Notes of an Address at one of the Clifton Conferences of Christians.

“We walk by faith, not by sight.”—2 Corinthians 5:7 AS long as the child of God is in the world, he has not in actual possession what he will have when with the Lord, and especially, what he will have after the return of the Lord Jesus; he is not yet what he then will be; he does not see what he then will see. But while we are yet in weakness, whilst in the body, in comparative ignorance, and have still to contend against mighty enemies, God has been pleased to give to us a revelation of Himself in the Holy Scriptures, to be our rule of action, to comfort and encourage us, to make Himself known to us, to make the Lord Jesus known to us, to tell us of the blessedness of the world to come, to show us the way to the Father’s house, and to reveal to us the vanity of all that this present world can give. This Word of God, the revelation He has made of Himself, is to be credited; to be received fully, in childlike simplicity; and, in doing so, heavenly realities become present things to us by faith. We have not to judge by feeling, by seeing, by reasoning, but by believing, viz., by exercising faith in what God says: and thus have our ways and our actions to be regulated; thus our joys and sorrows.

God is not seen by the natural eye: but we have to seek to see Him, and to set Him before us daily, hourly, momentarily, by faith; and to bring Him and keep Him nigh to us by faith. The presence of God, the habitual presence of God, because we believe that He sees us and hears us continually, has to regulate our life. We have to live in this world as those would who exercise faith in the truth that their heavenly Father is continually their Provider, their Protector, their Helper, their Friend; that He is ever nigh to them, that He is a wall of fire round about them continually. If the child of God thus treated God, exercised faith in Him, looked upon Him practically as the living God ever near to him, how peacefully and happily would he walk through the world! The Lord Jesus, the loving, sympathizing Friend, is not seen by the natural eye; but faith says, I rest upon, that word, “Lo, I am with you alway, even unto the end of the world” [age]. (Matthew 28:20) And thus the heart is made happy by the belief in a present living, loving, almighty Saviour. The Lord Jesus has not yet taken His power to Himself manifestly. He does not yet manifestly reign; but faith looks for the fulfillment of all that which is said of the return of the Lord Jesus; and therefore, though we are not yet actually with Him on the throne, reigning with Him, we believe that He will come again, and we comfort ourselves, whilst yet in the conflict, in poverty, meanness, and suffering, by the precious statements made in the Holy Scriptures regarding the time of His appearing; and we walk thus on in peace and joy, though we do not yet see His glory with the natural eye.

We are now in a body of humiliation, which is often weak, yea, sometimes in pain and suffering. The manifestation of the sons of God has not yet taken place; we are not yet in our glorious body, such a body as the Lord Jesus has had since His resurrection: but we have the promise of such a glorified body; this is revealed to us in the Holy Scriptures, and therefore, though we do not yet actually possess it, we have to lay hold on God’s promise regarding this, and to walk in the faith of

this promise: thus our hearts will be sustained under present weakness, pain, and suffering.

We have the promise of an inheritance “incorruptible and undefiled and that fadeth not away;” but we have not yet entered upon the possession of this inheritance: we are poor, mean, without possession at all, it may be, so far as sight is concerned; we have, therefore, to exercise faith in this promise, to lay hold on it, to seek to enter into it, in order that we may be full of peace and joy in the Holy Ghost. The Holy Scriptures tell us of Satan being bound, yea, bruised under our feet; but this has not yet taken place; we are yet in the warfare, we constantly experience his power still: we have, therefore, for our comfort to lay hold on the blessing promised in this respect; and thus our hearts will be cheered and comforted. And thus, regarding all the numberless promises which God has been pleased to make, in so far as at any time they are applicable to our position and circumstances, both with respect to temporal and spiritual things, we have to exercise faith concerning them; and the comfort, support, and blessing intended by them to our hearts, will be enjoyed by us. For instance, the promise in Matthew 7:7-11, “Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him?” If we believe that it will be even as the Lord Jesus said, with what earnestness, perseverance, expecting faith, shall we give ourselves to prayer! Though the answer be long delayed, though, as to sight, the answer to our prayers can never be received; yet, since we believe, walk by faith, we shall continue to expect an answer to our prayers, as assuredly as our petitions are according to the mind of God, are asked in the name of the Lord Jesus, and we exercise faith in the power and willingness of God to help us.

Again, the testimony of God the Holy Ghost, in Romans 8:28, is: “And we know that all things work together for good to them that love God, to them who are the called according to His purpose.” Now, if we lay hold on it by faith, bring to it in faith our greatest trials, difficulties, afflictions, bereavements, etc., our hearts will be comforted, we shall obtain peace to our souls. I have been a believer in the Lord Jesus for forty-four years, but I have invariably found that my greatest trials have proved my greatest blessings; they have worked for my good. But suppose we did not see this to be so, while yet in the body, we have nevertheless to exercise faith concerning what God says; we have to walk by faith, regarding that word of His, “That all things work together for good to them that love God,” and then will the heart be comforted and sustained.

Three years ago God allowed two most heavy trials to befall me. They continued month after month. I said to myself, “This too works for my good;” and I continued day by day, while the afflictions lasted, to make known my requests unto God, that He would graciously be pleased to sustain me under them, and, in His own time, deliver me out of them. There was hanging in my bed-room in a frame a text, “Open thy mouth wide, and I will fill it” (Psalms 81:10), upon which my eyes fell as I rose in the morning; and my heart said to my heavenly Father, “I do open my mouth wide; wilt Thou graciously be pleased to do according to Thy word? and wilt Thou fill it!” I continued patiently, believingly, expectingly, to look to God for help, and He did deliver me out of these two most heavy afflictions, and I have thus become further acquainted with Him. All this I say for the comfort and encouragement of my younger brethren and sisters in Christ. Will you,

then, the next time that you are in trial, seek to remember this for your comfort? You may not be able to see how such and such a heavy trial can work for your good; but it will most assuredly, as God has said. And if even in this life you should not see it, you will do so in the world to come; but generally we see it already in this life. The reason why the children of God are so frequently overpowered by difficulties and trials is, because they attempt to carry their burden themselves, instead of casting it upon God, as He not only graciously allows them to do, but commands them to do; and therefore they lose the promise which is coupled with the command; they find themselves not sustained. "Cast thy burden upon the Lord, and He shall sustain thee" (Psalms 55:22). This does not mean simply that we should pray to God in our trials and afflictions, but that we should exercise faith in the power and willingness of God to help us under our trials; and by this we know whether we have only used words in prayer, or whether we have, in believing prayer, exercising faith in God, spoken, to Him about our trials. If the latter was the case, then, though the trial still lasts, the burden thereof is gone, because we have laid it upon God, to bear it for us; but if we have not exercised faith in God, we are still carrying the burden ourselves.

All these matters are so deeply important, because if we do not walk by faith we cannot be happy in God, and therefore cannot bear such a testimony for God as we should bear were we indeed happy. Our very countenances should testify of our peace and joy in God, in order that thus the unconverted may be stirred up to seek for themselves after that which makes the children of God so happy.

We have, then, to believe what God says. Nor must we look to our feelings, nor expect help from our natural fallen reason; nor must we be discouraged, though all appearance were against what God says; for faith begins when sight fails. As long as we can see with the natural eye, and our natural fallen reason will yet help us, faith is not needed. This is often lost sight of by the children of God; and hence they are so much discouraged, because they do not walk by sight, which was never intended for them while they are yet in the body. If there is then one thing that we need more than another, it is an increase of faith, in order that we may take right steps, surer steps, firmer steps; yea, run with alacrity in the ways of the Lord. To the end of our course we therefore should pray, "Lord, increase my faith!"

## S. WATCHMAN, WHAT OF THE NIGHT?

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“Watchman, what of the Night?” An Address at the Clifton Conference of Christians, October, 1872.

“The burden of Dumah. He calleth to me out of Seir, Watchman, what of the night? Watchman, what of the night? The watchman said, The morning cometh and also the night: if ye will inquire, inquire ye: return, come.”—Isaiah 21:11-12 THE question contained in this passage is asked at a time of heavy trial, heavy judgment, which is spoken of under the figure of the “night.” These judgments were coming upon Edom; for this I understand to be the country referred to, from its connection here with “Seir.” The earnestness of the inquiry is brought before us by its being twice asked. Who the watchman is, there can be no difficulty in determining—evidently the prophet; because just as a watchman is set for the very purpose of announcing the approach of the enemy or of any danger, so that those who are in danger may take warning, and prepare against that which threatens, so the spiritual watchman, the prophet, was appointed to give warning of coming judgments, and to announce to the people how they should act, how they should obey and please Jehovah, so that the terrible judgments that were threatened might be averted. The question here asked is, “When shall these terrible judgments come to an end?” In New Testament language, “When will this dispensation end? When shall our sorrows cease, and we be for ever with the Lord?” Now, observe particularly the answer of the watchman. He does not say, “It is the second or third watch of the night”—not to mention the fourth watch, which could not have been referred to by one who lived at the time when this prophecy was uttered, because the division of the night into four watches was introduced by the Romans; but I say, the watchman does not answer, “It is the second watch,” or “It is the third watch.” Ah! how deeply important it is to notice this. Again and again it has been the inquiry amongst Christians: “How far are we from the close of the present dispensation? How near is the return of the Lord?” And repeatedly calculations have been made with the view of fixing the precise date, or nearly so, of the fulfillment of the prophetic predictions; and this political event or that religious movement has been taken as an indication of the speedy approach of the end; and statements have been made, “So many years, or months, or days, will elapse, and then the dispensation will close.” Now, how, beloved, are we to decide when we hear such statements? I judge we should be guided by the answer of the watchman, “The morning cometh, and also the night.” Nothing was declared concerning the time. May I be allowed here to say one word from my own experience to my younger brethren? It was in July, 1829, just forty-three years and three months ago, that it pleased the Lord to show me the truth of His word as to His second coming, and the truths connected with that blessed hope. At that time there was war between the Ottoman Empire and Russia; and many good, excellent Christians said, “Now is come the time that the Euphrates shall be dried up;” “now the Ottoman Empire will be destroyed, and Israel will be restored,” and so on; and I, as a young disciple, very naturally took up the views and repeated the words of my elder brethren. Well, what followed? Before six weeks were over peace was proclaimed, the Ottoman Empire remained, and remains to this day, and Israel is still not restored to their land. Now, I firmly believe that Israel will be restored to their land; but I refer to

this mistake of my earlier years to illustrate the point I am referring to. Not that we should never look at political events in connection with the prophetic Word, but that we should use the greatest caution before we conclude that such and such events must surely usher in the end. I judge that when the time really comes that we should be guided by such events, the signs will be so plain, so decided, that all who love Jesus will be able to see that now truly He is at the door. But before this time comes, until these things come to pass, let us be cautious how we make such statements as, "In so many days or so many months, or before this generation passes, such and such events will happen;" but rather let us say with the watchman, "The morning cometh, and also the night;" that is to say, the great, the all-important point is, the certainty of our Lord's return: "This same Jesus shall so come in like manner" as He went into heaven. There is no question whatever that when all is made ready for the bride, the Bridegroom will return and receive her to Himself; and what we have to do, is to comfort ourselves with the hope that our Lord will surely come again; and in the full assurance of this, that there is coming the day of the manifestation of the sons of God, we should patiently bear the cross. We should comfort ourselves with the certainty that "He that shall come will come, and will not tarry;" and if He tarry yet a little longer, to say still, He will surely come, and lay out ourselves to win souls for Christ, remembering that it is in long-suffering to the perishing that He tarries.

Some may say, "Why make so much of the coming of the Lord? Is not death the same thing, for it is our going to Him? I once thought so myself; but I was led to see that there is a vast difference between the two. The hope of the Church is not death, but the return of the Lord. If I am taken out of the world by death, I shall myself be happy so far as regards the soul; but, blessed as I shall be, my happiness, even as regards myself alone, will not be full; for I shall not yet have my glorified body, my redeemed body. But when the Lord comes, it is the whole family brought into happiness and blessedness—the whole family gathered home. Then there will be the resurrection of the just, the first resurrection, when, therefore, the whole elect family will receive their glorified bodies. Death has to do with the partial happiness of the individual believer; but the coming of the Lord has to do with the complete happiness of the whole redeemed family! So you see there is a vast difference between the two events as to the hope connected with them; and we must not yield to the statements that are made to the contrary. We must be guided by the Word of God, and not frame our own notions about these things, nor follow the notions of good people around us, if their thoughts are not according to the Word of God.

"The morning cometh;" that is, the morning of that day which will be without clouds, of that day which will never end, in which the whole heavenly family will share together eternal happiness. But this is not all. The "night" cometh also. Ah! then, it will be seen who are on the Lord's side, and who are not. What a revelation will there be then. The curtain lifted, and the actual condition of all manifested! The bodies of the believers who sleep in Jesus, though by millions scattered over all parts of the world, all raised and gathered together to their Lord; but the bodies of unbelievers, that lie in the grave, will be left in the grave to await the resurrection of the last day! The unbelievers who are alive, separated for ever from the believers—the one taken, and the other left! Oh, think of it! for the solemn point for each is this,—To which class do I belong? If ever there was a practical truth, this is it. Let us look at it again and again, and ask ourselves before God, "Will it be to me the morning, or will it be to me the night? The eternal day of happiness, or the eternal night of woe and misery?" The night! Oh, what a night! The night of "wailing and gnashing of teeth," the night to be

spent for ever with the “devil and his angels”! Oh, my beloved friends and fellow-sinners, ask, I beseech you, before God, the question, “Am I prepared? Am I really trusting in the Lord Jesus Christ for the salvation of my soul?” There must be the entire dependence upon the Lord Jesus; no ritualism, no works will avail. The precious blood of Christ must be the sole ground of your trust before God. I repeat it, the momentous question is, “Am I trusting in Jesus, depending on Jesus alone for the salvation of my soul?” If so, the morning of that bright, blessed day is before me; if not, there is nothing before me but the endless night of darkness! In conclusion, one word on the last clause of the verse—“If ye will inquire, inquire ye; return, come.” Our esteemed brethren have regarded these as addressed to the backslider and to the undecided, and I believe rightly so; but I would particularly dwell for a moment on these words, as showing to us the heart of God. These words were written by inspiration, and it is, therefore, just as if God were saying in our midst this evening, “If there be here the vilest, the oldest, the most hardened sinner, I desire not that that sinner should die. Oh, if he will only return, if he will only be in earnest, how gladly will I receive him!” And then, if there should be any who are in some little measure stirred up to “inquire after God,” His word to such is, “Inquire ye;” that is, continue to read the word of God. Have you a little desire, a little relish, for that Word? Be encouraged; that desire is the Spirit’s working; it comes from God, not from your own evil heart. Continue to look to the Lord, and the blessing will yet be yours. This word is not to be limited to backsliders, but is to be taken more generally; for by nature it is true of us all, that we have cast God behind our back; and what we want is to “return,” to “come” back to Him. Now to “come” to God means to “believe.” This is the inspired explanation of what “coming” means, as we learn from comparing John 6:64-65, with verse John 6:44 of the same chapter. This, then, is what the sinner has to do—to believe in Jesus, to trust in Him, to depend on Him for salvation. In this consists “coming” to God, and no one who has not believed can be said to have “come.”

## S. WHEN I DIE, SHALL I BE MISSED?

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When I Die, shall I be Missed? An Address at Salem Chapel, Bristol, on Monday evening, February 19, 1866. The first Prayer-meeting Mr. Müller attended after the death of his fellow-labourer, Mr. Henry Craik.

WE miss our beloved brother Craik, and it is right that we should miss him. The godly aim of our lives should be that when we die we may be missed. My soul longs for grace so to live, so to walk, so to act, that when my course is finished, I may be missed,—I may be greatly missed. It becomes every one in the body of Christ,—every member in the body of Christ, to aim after this; that when their course is finished they may be missed,—they may be missed. If our beloved departed brother were not missed, we should have great cause for weeping, great cause for sorrow; but because he is missed, we have great cause for giving thanks, great cause for praising God for the grace that was given to him so to live, so to walk, so to preach, and so to act, as that now he is gone he is missed. Well, then, let us ask ourselves individually,—Suppose this were my last night on earth, suppose I should not have to stay another day here, would my brethren and sisters in Christ miss me? How deeply important it is that we should so walk, so act, and so pass through this world, that when we are gone we may be missed. If when gone, we are not missed by the saints, it is a plain proof that we have not been strengthening their hands in God, it is a plain proof that we have not been ministering to their spiritual profit, that we have not been helping them forward in the things of God. If we take our place,—though we may not be preachers, though we may not be pastors, though we may not be holding any public position among the saints,—yet if we take our place as members in the body of Christ, and act according to the place the Lord has given us, and walk graciously according to that place, when we are gone we shall be missed,—we must be missed. After this we all have to aim. Let each one take away with us to-night this godly purpose,—that by the grace of God, from this evening and henceforth, it shall be my earnest prayer, my constant aim, so to live, so to walk, so to carry myself, that when I am gone I shall be missed.

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