

NARRATIVE OF THE LORD'S DEALINGS WITH GEORGE MULLER

by George Mueller

Mueller's own account of God's providential dealings throughout his life and ministry, recounting how divine faithfulness sustained his orphan houses and other works of faith in Bristol. A classic testimony of answered prayer and radical dependence on God.

7 Chapters

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Narrative of the Lord's Dealings with George Muller

Part I

PREFACE

TO THE

FIRST EDITION OF THE FIRST PART.

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 little 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 for ever 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 any thing 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 in temporal things, within the last ten years, 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, as much as I can, the way in which I have been led. In addition to this, I know it to be a fact, 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 to me a duty to use such means, whereby others also, with whom I could not possibly converse, might be benefited. That which at last, on May 6, 1836, 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 labour, a matter which just at that time weighed much on my mind. I therefore at last began to write. But after three days I was obliged to lay the work again aside, on account of my other pressing engagements. On May 15th I was laid aside on account of an abscess and now 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 it 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 his 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 two last 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 MULLER.

Bristol, July 5, 1837.

NARRATIVE,

&c. &c.

I was born at Kroppenstaedt, near Halberstadt, in the kingdom of Prussia, on September 27th, 1805. In January 1810 my parents removed to Heimersleben, about four miles from Kroppenstaedt, where my father was appointed collector in the excise. As a warning to parents I mention, that my father preferred me to my brother, which was very injurious to both of us. To me, as tending to produce in my mind a feeling of self-elevation; and to my brother, by creating in him a dislike both towards my father and me.

My father, who educated his children on worldly principles, gave us much money, considering our age; not in order that we might spend it, but, as he said, to accustom us to possess money without spending it. The result was, that it led me and my brother into many sins. For I repeatedly spent a part of the money in a childish way, and afterwards, when my father looked over my little treasure, I sought to deceive him in making up the accounts, either by not putting down all the money which he had given me, or by professing to have more money in hand than was the case, and counting it out accordingly before him. Now, though this deceit was found out at last, and I was punished, yet I remained the same. For 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.

Though I was punished on this and other occasions, yet I do not remember that at any time, when my sins were found out, it made any other impression upon me than to make me think how I might do the thing the next time more cleverly, so as not to be detected. Hence it came, that this was not the last time that I was guilty of stealing.

When I was between ten and eleven years of age, I was sent to Halberstadt, to the cathedral classical school, 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.

The following day I attended, for the first time, the religious instruction, which I was to receive previous to my confirmation. This likewise was attended to in a careless manner; and when I returned to my lodgings, my father had arrived to fetch my brother and me home to our mother's

funeral. 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, (according to the usual practice,) 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 I 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 I also made resolutions to turn from those vices in which I was living, and to study more. But as I had no regard to God, and attempted the thing in my own strength, all soon came to nothing, and I still grew worse.

Six weeks after my confirmation I went for a fortnight to Brunswick, to a sister of my father, where I became attached to a young female, who was a Roman catholic. 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. What a bitter, bitter thing is the service of Satan, even in this world!!

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. But as my dependence in this matter also was not upon God, I fell into a still worse state. My father consented, and I was allowed to leave Halberstadt, and to stay at Heimersleben till Michaelmas. During that time I superintended, according to my father's wish, certain alterations, which were to be made in his house there, for the sake of letting it profitably. 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. As Dr. Nagel was a very learned man, and also in the habit of having pupils under his care, and a friend of my father, my request was granted. 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. The reason of my going to Brunswick was, the attachment I had formed eighteen months previously to the young female residing there. I spent a

week at Brunswick, in an expensive hotel. At the end of the week my money was expended. This, as well as the want of a passport, prevented my staying any longer in the hotel; but as I still wished to remain at Brunswick, I went to my uncle, the husband of my father's sister, and made some excuse for not having gone to him in the first instance. My uncle, seeing I suppose my unsteady life, intimated after a week, that he did not wish me to remain with him any longer.

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 a security, and could scarcely thus escape from being arrested. I then walked about six miles, to Wolfenbuttel, went to an inn, and began again to live as if I had plenty of money. Here I stayed two days, looking out for an opportunity to run away; for I had now nothing remaining to leave as a pledge. But the window of my room was too high to allow of my escaping, by getting down at night. 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 now confessed my case, but found no mercy. I was arrested, and taken between two soldiers to a police officer. Being suspected by him to be a vagabond or thief, I was examined for about three hours, and then sent to gaol. I now found myself at the age of sixteen, an inmate of the same dwelling with thieves and murderers, and treated accordingly. My superior manners profited nothing. For though, as a particular favour, I received the first evening some meat with my bread, I had the next day the common allowance of the prisoners,-very coarse bread and water, and for dinner vegetables, but no meat. My situation was most wretched. I was locked up in this place day and night, without permission to leave my cell. The dinner was such that on the first day I completely loathed it; and left it untouched. The second day I took a little, the third day all, and the fourth and following days I would fain have had more. On the second day I asked the keeper for a Bible, not to consider its blessed contents, but to pass away the time. However, I received none. Here then I was; no creature with me; no book, no work in my hands, and large iron rails before my narrow window.

During the second night I was awakened out of my sleep by the rattling of the bolts and keys. Three men came into my room. When I asked them in my fright what it meant, they laughed at me, continuing quietly to try the iron rails, to see whether I could escape.-After a few days I found out, that a thief was imprisoned next to me, and, as far as a thick wooden partition would allow of it, I conversed with him; and shortly after the governor of the prison allowed him, as a favour to me, to share my cell. We now passed away our time in relating our adventures, and I was by this time so wicked, that I was not satisfied with relating things of which I had been really guilty, but I even invented stories, to show him what a famous fellow I was.

I waited in vain day after day to be liberated.-After about ten or twelve days my fellow prisoner and I disagreed, and thus we two wretched beings, to increase our wretchedness, spent day after day without conversing together.-I was in prison from December 18th, 1821, till January 12th, 1822, when the keeper came and told me to go with him to the police office. Here I found, that the Commissioner, before whom I had been tried, had first written to my uncle at Brunswick, and when he had written in reply, that it was better to acquaint my father with my conduct, the Commissioner had done so; and thus I was kept in prison till my father sent the money which was needed for my

traveling 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 my 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 traveling 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 to keep me there till Easter, and then to send me to a classical school at Halle, that I might be under strict discipline and the continual inspection of a tutor. In the meantime I took pupils, whom I instructed in Latin, French, arithmetic, and German Grammar. I now endeavoured, by diligence in study, to regain the favour of my father. My habits were, as to outward appearance, exemplary. I made progress in my own studies, benefited my pupils, and was soon liked by every body around me, and in a short time my father had forgotten all. But all this time I was in heart as bad as ever; for I was still in secret habitually guilty of great sins.

Easter came, and on account of my good behaviour, my diligence in study, and also because I was no expense to my father, but earned much more than I cost him, 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 therefore I left home, pretending to go to Halle to be examined. But having a hearty dislike to the strict discipline of which I had heard, and knowing also that I should meet there young men attending the university with whom I was acquainted, enjoying all the liberty of German students, whilst I myself was still at school: for these and other reasons I went to Nordhausen, and had myself examined by the director of the gymnasium, 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 the beginning of October, 1822.

I continued at Nordhausen two years and six months, till Easter, 1825. During this time I studied with considerable diligence the Latin classics, French, history, my own language, &c.; 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 favour, so much so, that I was held up by him in the first class as an example to the rest, and he used to take me regularly with him in his walks, to converse with me in Latin. 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. I practically set a far higher value upon the writings of Horace and Cicero, Voltaire and Moliere, than upon the volume of inspiration. 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.

I had now grown so wicked, that I could habitually tell lies without blushing. And further, to show how fearfully wicked I was, I will mention, out of many others, only one great sin, of which I was guilty, before I left this place. Through my dissipated life I had contracted debts, which I had no means of discharging; for my father could allow me only about as much as I needed for my regular maintenance. One day, after having received a sum of money from him, and having purposely shown it to some of my companions, I afterwards feigned that it was stolen, having myself by force injured the lock of my trunk, and having also designedly forced open my guitar case. I also feigned myself greatly frightened at what had happened, ran into the director's room with my coat off, and told him that my money was stolen. I was greatly pitied. Some friends also gave me now as much money as I pretended to have lost, and the circumstance afforded me a ground upon which to ask my creditors to wait longer. But this matter turned out bitterly; for the director, having ground to suspect me, though he could not prove anything, never fully restored me to his confidence.

As it regards my own feeling, though I was very wicked, yet this desperate act of depravity was too much, even for my hardened conscience; for it never afterwards allowed me to feel easy in the presence of the director's wife, who, like a kind mother, had waited on me in my illness, and on whom I had now so willfully brought trouble. How long-suffering was God at this time, not to destroy me at once! And how merciful that he did not suffer me to be tried before the police, who easily would have detected that the whole was a fabrication! I was heartily glad for many reasons, but particularly on account of this latter circumstance, to be able soon after to exchange the school for the university.

I had now obtained what I had fondly looked forward to. I became a member of the university, and that with very honourable testimonials. I had 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, as the obtaining of a valuable cure, in Prussia, generally depends upon the degree which the candidates of the ministry obtain in passing the examination. But the moment I entered Halle, the university town, all my resolutions came to nothing.-Being now more than ever my own master, and without any control as long as I did not fight a duel, molest the people in the streets, &c., I renewed my profligate life afresh, though now a student of divinity. When my money was spent, I pawned my watch and a part of my linen and clothes, or borrowed in other ways. 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; for I should never get a living. 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 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. I entered into familiar discourse with him, and we were soon much knit to one another. "Cursed be the man that trusteth in man, and maketh flesh his arm." Jeremiah xvii. 5.

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. Thus my poor foolish heart was again deceived. And yet, God, in His abundant mercy, made him, after all, in a way which was never thought of by me, the instrument of doing me good, not merely for time, but for eternity.

About this period, June 1825, I was again taken ill in consequence of my profligate and vicious life. My state of health would therefore no longer allow me to go on in the same course, but my desires were still unchanged. About the end of July I recovered. After this, my conduct was outwardly rather better; but this arose only from want of money. At the commencement of August, Beta and I with two other students, drove about the country, for four days. All the money for this expensive pleasure had been obtained by pledging some of our remaining articles. When we returned, instead of being truly sorry on account of this sin, we thought of fresh pleasures, and, as my love for traveling 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. Beta was one of the party.

On August 18th we left Halle. It will be enough to say that we went as far as Mount Rigi in Switzerland, by the way of Erfurt, Frankfort, Heidelberg, Stuttgart, Zurich, and returned by the way of Constance, Ulm, and Nuremberg. Forty-three days we were, day after day, traveling, 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. The Lord most graciously preserved us from many calamitous circumstances, which, but for His gracious providence, might have overtaken us. But I did not see His hand at that time, as I have seen it since. Sickness of one or more of us, or separation from one another, which might have so easily befallen us, would have brought us, being so far from home, and having but just as much money as was absolutely needed, into a most miserable condition. 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. Oh! how wicked was I now. At last all of us became tired of seeing even the most beautiful views; and whilst at first, after having seen certain scenes, I had been saying with Horace, at the end of the day, in my pagan heart, "Vixi," (I have lived), I was now glad to get home again.

September 29th we reached Halle, from whence each of us, for the remainder of the vacation, went to his father's house. I had now, by many lies, to satisfy my father concerning the traveling expenses, and succeeded in deceiving him. During the three weeks I stayed at home I determined

to live differently for the future. Once more the Lord showed me what resolutions come to, when made in man's strength. 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.

At that time Halle was frequented by 1260 students, about 900 of whom studied divinity, all of which 900 were allowed to preach, although, I have reason to believe, not nine of them feared the Lord.

The time was now come when God would have mercy upon me. His love had been set upon such a wretch as I was before the world was made. His love had sent His Son to bear the punishment due to me on account of my sins, and to fulfill the law which I had broken times without number. And now 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, up to the beginning of November 1825. 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.

One 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 enquiry 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. I immediately wished to go with my friend, who was not at once willing to take me; for knowing me as a gay young man, he thought I should not like this meeting. At last, however, he said he would call for me.-I would here mention, that Beta seems to have had conviction of sin, and probably also a degree of acquaintance with the Lord, when about fifteen years old. Afterwards, being in a cold and worldly state, he joined me in this sinful Journey to Switzerland. On his return, however, being extremely miserable, and convinced of his guilt, he made a full confession of his sin to his father; and whilst with him, sought the acquaintance of a Christian brother, named Richter. This Dr. Richter, who himself had studied a few years before at Halle, gave him, on his return to the university, a letter of introduction to a believing tradesman, of the name of Wagner. It was this brother, concerning whom Beta spoke to me, and in whose house the meeting was held.

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 the things of God, I made an apology for coming. The kind answer of this 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, in connection with the London Missionary Society, who was then living at Halle, 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. 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.-At the time when this change took place, I was engaged in translating a novel out of French into German, for the press, in order to obtain the means of gratifying my desire to see Paris, &c. This plan about the journey was now given up, though I had not light enough to give up the work in which I was engaged, but finished it. The Lord, however, most remarkably put various obstacles in the way and did not allow me to sell the manuscript. At last, seeing that the whole was wrong, I determined never to sell it, and was enabled to abide by this determination. The manuscript was burnt.

I now no longer lived habitually in sin, though I was still often overcome, and sometimes even by open sins, though far less frequently than before, and not without sorrow of heart. 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.

It had pleased God to teach me something of the meaning of that precious truth: "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." I understood something of the reason why the Lord Jesus died on the cross, and suffered such agonies in the Garden of Gethsemane: even that thus, bearing the punishment due to us, we might not have to bear it ourselves. And, therefore, apprehending in some measure the love of Jesus for my soul, I was constrained to love Him in return. What all the exhortations and precepts of my father and others could not effect; what all my own resolutions could not bring about, even to renounce a life of sin and profligacy: I was enabled to do, constrained by the love of Jesus. The individual who desires to have his sins forgiven, must seek for it through the blood of Jesus. The individual who desires to get power over sin, must likewise seek it through the blood of Jesus.

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. But soon, alas! I was drawn aside. I used frequently to meet a young female, who also came to the meetings on Saturday evenings; and being the only pious female of my own age, whom I knew, I soon felt myself greatly attached to her. This led away my heart from missionary work, for I had reason to believe that her parents would not allow her to go with me. My prayers now became cold and formal, and at length were almost entirely given up. My joy in the

Lord left me. In this state I continued for about six weeks. At the end of that time, 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 labouring in Poland among the Jews as a missionary, to having a comfortable living near his relations. His example made a deep impression on me. I was led to apply his case to my own, and to compare myself with him; for I had given up the work of the Lord, and, I may say, the Lord Himself, for the sake of a girl. The result of this comparison was, that I was enabled to give up this connexion, which I had entered into without prayer, and which thus had led me away from the Lord. When I was enabled to be decided, 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.

It was at this time that I began truly to enjoy the peace of God, which passeth all understanding. In this 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 great surprise an angry answer was returned.-About this period the Lord sent a believer, Dr. Tholuck, as professor of divinity to Halle, 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.

With the revival of the work of grace in my heart, after the snare above referred to had been broken, 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. Before I went away I took an opportunity of reminding my brother of my former wicked life, and told him that now, having been thus blessed by God, I could not but live for Him. 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.

By the way I would here observe, that the Lord afterwards, in a most remarkable way, supplied my temporal wants. For shortly after this had occurred, several American gentlemen, three of whom were professors in American colleges, came to Halle 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." Psalm xxxiv. 9.

On my return from my father to Halle, I found that the more experienced brethren thought that I ought for the present to take no further steps respecting my desire to go out as a missionary. But

still it was more or less in my mind.-Whitsuntide and the two days following I spent in the house of a pious clergyman in the country: for all the ministers at Halle, a town of more than 30,000 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 left them, and went into my bed-room, 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.

Shortly after this, being still greatly exercised about going out as a missionary, and wishing much (according to my natural mind, as I now see,) to have the matter settled, in one way or the other, without being willing quietly, patiently, and prayerfully to wait on the Lord, I came to the conclusion to ascertain the Lord's mind by the lot. To this end I not merely drew a lot in private, but I bought a ticket in the royal lottery; and I left it thus with the Lord, that if I gained any thing, I should take it to be His will that I should become a missionary, if not, that I should remain at home. My ticket came out with a small sum, on account of which it appeared to me that I should be a missionary. I therefore applied to the Berlin Missionary Society, but was not accepted, because my father had not given his consent.

Very soon afterwards I was led to see in some degree, and since then much more fully, the error into which I had fallen respecting the lot. In the first place it was altogether wrong, that I, a child of God, should have any thing to do with so worldly a system as that of the lottery. But it was also unscriptural to go to the lot at all for the sake of ascertaining the Lord's mind, and this I ground on the following reasons. We have neither a commandment of God for it, nor the example of our Lord, nor that of the apostles, after the Holy Spirit had been given on the day of Pentecost. 1. We have many exhortations in the word of God to seek to know His mind by prayer and searching the Holy Scriptures, but no passage which exhorts us to use the lot. 2. The example of the apostles (Acts i.) in using the lot, in the choice of an apostle, in the room of Judas Iscariot, is the only passage, which can be brought in favour of the lot, from the New Testament, (and to the Old we have not to go under this dispensation, for the sake of ascertaining how we ought to live as disciples of Christ). Now concerning this circumstance we have to remember, that the Spirit was not yet given (John vii. 39; ch. xiv. 16, 17; ch. xvi. 7, 13), by whose teaching especially it is that we may know the mind of the Lord; and hence we find, that, after the day of Pentecost, the lot was no more used, but the apostles gave themselves to prayer and fasting to ascertain how they ought to act.

In addition to this I would give my own experience concerning the lot, but only by way of illustrating the view just given; for the word of God is quite sufficient on the subject. And first as it regards my using the lot in the above case. How did it turn out? I had repeatedly asked the Lord to show me His mind, whether He would have me to be a missionary or not. But not coming to a satisfactory assurance, and being very anxious to have the matter settled, I found out in my own judgment a much shorter way, namely, the lot. I ought to have said to myself, how can an individual, so ignorant as you are, think about being a teacher to others? For though I was truly begotten again, and rested upon Christ alone for salvation, still I should not have been able to give a clear explanation of even the most elementary truths of the Gospel. How then could I be fit to teach

others? The first thing therefore I ought to have done, was, to seek through much prayer, and searching the Scriptures, and a holy life, to obtain more knowledge of divine things. Further, as to my impatience in wishing the matter settled, how could I have been fit to endure in that state the hardships and trials of a missionary life, in which my patience, no doubt, would have been much more severely tried? I therefore ought to have said to myself, if I cannot wait quietly, though it be many months longer, before the Lord shows me clearly His will concerning the matter, how then can I be fit for missionary work? Instead of thus comparing my state of heart and knowledge, with what is required in the Scriptures from him who is to be a teacher, I ran hastily to the lot, and thought I had done it prayerfully. And how did it end? According to my prayers the lot decided I should be a missionary among the heathen (and my mind, at that time, especially inclined to the East Indies). But the way in which the Lord has led me since has been very different. And it ought not to be said in defense of the practice of deciding by lot- Perhaps the Lord meant you to be a missionary among the heathen, but you did not give yourself to the work? for I actually offered myself to a society, but was not accepted. Moreover, since 1826 I have repeatedly offered myself most solemnly to the Lord for this work, and am as sure that it is not His will that I should go out a missionary for the present, as I am sure of any thing. Nor could it be said, that perhaps the Lord yet may call me for this work. For if He should be pleased to do so tomorrow, yet that would prove nothing concerning the above point. For I did not use the lot to ascertain whether at any period of my life I should be engaged in missionary work, but whether I should then set about it. And to put such an explanation on the matter, would be acting as false prophets, who, when their prophecies fail, try to find out some way or other, whereby they may show that their prophecies were true.

About two years after I used the lot in another instance. I went one day to a village about fifteen miles from Halle, to see the few believers there. When I was about three miles from the place, it began to get dark; and finding myself in a spot where the road divided, and not knowing which way I should choose, I was greatly perplexed. I stood a moment, and then prayed to God to show me by the lot, which was the right way. Now, truly one may say, if the use of the lot in our day is according to the will of God, this was particularly a case for the Lord to direct me through this means. For here was one of His children in need, looking up to his Father to help him, through the lot, out of his difficulty, and this His child also on a journey in His service. I drew the lot and went the way to the left. After some time I found I was on the wrong road. Now, at last, as I did not know how to get into the right one, I did what I ought to have done before, and what I believe to be a scriptural way of acting; I prayed that the Lord graciously would send some one to put me into the right way; and almost immediately a carriage came up, and I was directed on my journey.

In one other instance I used the lot some years after. It concerned a most important matter, important for my whole life. I had then a degree of conviction, that I ought prayerfully and patiently to wait for the Lord's decision. But my natural mind would have the decision at once, and thus after prayer I drew the lot, to have the matter in one way or other settled. But facts turned out completely different from what the lot decided.

To ascertain the Lord's will we ought to use scriptural means. Prayer, the word of God, and His Spirit should be united together. We should go to the Lord repeatedly in prayer, and ask Him to teach us by His Spirit through His word. I say, by His Spirit through His word. For if we should think that His Spirit led us to do so and so, because certain facts are so and so, and yet His word is opposed to the step which we are going to take, we should be deceiving ourselves.

For instance: A brother in business thinks he ought to leave the house in which he lives, because it is not in a good situation. He wishes to know the Lord's mind, as he says, and prays about the matter. After a few days, unexpectedly, a house is offered to him without seeking after it, in a much better situation. The house is very suitable, as he thinks; the rent very moderate; and moreover the person who offers him the house tells him, that, because he is a believer he will let him have it at this cheap rent. There is, however, this scriptural objection in the way. If he goes into this house, he must carry on so large a business, to cover his expenses, that his time will be so occupied as to encroach upon those hours, which ought to be devoted to his spiritual interests. Now the scriptural way of deciding would be this: No situation, no business will be given to me by God, in which I have not time enough to care about my soul (Matthew vi. 33). Therefore, however outward circumstances may appear, it can only be considered as permitted of God, to prove the genuineness of my love, faith, and obedience, but by no means as the leading of His providence to induce me to act contrary to His revealed will.

In connexion with this I would mention, that the Lord very graciously gave me, from the very commencement of my divine life, a measure of simplicity and of childlike disposition in spiritual things, so that whilst I was exceedingly ignorant of the Scriptures, and was still from time to time overcome even by outward sins, yet I was enabled to carry most minute matters to the Lord in prayer. And I have found "godliness profitable unto all things, having promise of the life that now is, and of that which is to come." 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 may mention a few instances. I circulated every month, in different parts of the country, about 300 missionary papers. I also sold and 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 in 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. May this encourage the believing reader to sow the seed, though he does not see it spring up at once.

Thus the Lord condescended to begin to use me soon after my conversion, though but little; for I could bear but very little, as I did not see at that time, as I do now, that God alone can give spiritual life at the first, and keep it up in the soul afterwards. How imperfectly, however, on account of my ignorance, some of these things were done, I will show by the following instance. Once I met a beggar in the fields, and spoke to him about his soul. But when I perceived it made no impression upon him, I spoke more loudly; and when he still remained unmoved, I quite bawled in talking to him; till at last I went away, seeing it was of no use. Though none had sought the Lord less than myself, when He was pleased to begin His work in me; yet so ignorant was I of the work of the Spirit, that I thought my speaking very loudly would force him into repentance towards God, and faith in the Lord Jesus.

Having heard that there was a schoolmaster living in a village, about six miles from Halls, 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 believer.

This schoolmaster asked me, whether I would not preach in his parish, as the aged and infirm clergyman would be very glad of my assistance. Up to this time I had never preached, though for fifteen months past I might have done so as a student of divinity; for before Christmas 1825 I had been mercifully kept from attempting to preach, (though I wrote to my father about July that I had preached, because I knew it would please him), and after Christmas, when I knew the Lord, I refrained from doing so, because I felt that I was yet too little instructed in the things of God. The same reason ought to have still kept me from preaching; 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. Had I reasoned scripturally, I should have said, surely it cannot be the will of God, that I should preach in this way, if I have not enough knowledge of the Scriptures to write a sermon. Moreover, I had not enough light nor tenderness of conscience to see, that I was a deceiver in the pulpit; for every body supposes, that the sermon a man preaches is, if not entirely, at least as to the most part, his own composition.

I now set about putting a printed sermon into a suitable form, and committing it to memory. It was hard work. There is no joy in man's own doings and choosings. It took me nearly a whole week to commit to memory such a sermon as would take up nearly an hour in repeating. 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, in connexion with which my friend was schoolmaster.⁵ At eleven I repeated the same sermon verbatim in the parish church. There was one service more, in the afternoon, at which I needed not to have done any thing; for the schoolmaster might have read a printed sermon, as he used to do. 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. But I had no second sermon committed to memory. It came, however, to my mind to read the 5th 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, &c." 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. After the service I left the aged clergyman as soon as possible, lest I should lose my enjoyment.

On my way to Halle 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 of my life.

I now preached frequently, both in the churches of villages and towns, but never had any enjoyment in doing so, except when speaking in a simple way; though the repetition of sermons, which had been committed to memory, brought more praise from my fellow-creatures. But from neither way of preaching did I see any fruit. It may be, that the last day may show the benefit even of these feeble endeavours. One reason why the Lord did not permit me to see fruit, seems to me, that I should have been most probably lifted up by success. It may be also, because I prayed exceedingly little respecting the ministry of the Word, and because I walked so little with God, and was so rarely a vessel unto honour, sanctified, and meet for the Master's use.

About the time that I first began to preach I lived for about two months in free lodgings, provided for poor students of divinity in the Orphan-House, built in dependence upon God, by that devoted and eminent servant of Christ, A. H. Franke, Professor of Divinity at Halle, who died 1727. I mention this, as some years afterwards I was benefited myself through the faith of this dear man of God.-About that time I was still so weak that I fell repeatedly into open sins, yet could not continue in them, nay, not even for a few days, without sorrow of heart, confession before God, and fleeing to the blood of the Lamb. And so ignorant was I still, that I bought a crucifix in a frame, and hung it up in my room, hoping that being thus frequently reminded of the sufferings of my Saviour, I should not fall so frequently into sin. But in a few days the looking to the crucifix was as nothing, and I fell about that very time more than once deeply.

About this time I formed an intimate acquaintance with a brother, who was also a divinity student: and as we loved one another so much, and were so happy in one another's society, we thought that it would greatly add to our joy, and to one another's benefit, to live together, and that thus we might mutually help one another. Accordingly in September 1826, I left the free lodgings in the Orphan-House, and lived with him. But alas! we were not aware, that because God is greatly glorified by the love and union of His people, for this very reason Satan particularly hates it, and will, therefore, in every possible way, seek to divide them. We ought to have especially prayed, and that frequently, that the Lord would keep us together in love; instead of which, I do not think that we at all feared disunion, as we loved one another so much. For this reason our great adversary soon got an advantage by our neglecting prayer concerning this point, and we were disunited, and love and union were not fully restored between us till after we had been for some time separated.

Having heard that a very rich lady of title, residing at Frankfort-on-the-Maine, about two hundred miles from Halle, was a very pious person, and, in visiting a charitable institution at Dusselthal, had given very liberally; and wishing much about the commencement of the year 1827 to help a poor relative with a small sum of money, and also to pay the remainder of the debt which I had

contracted for my traveling expenses to Switzerland: I wrote to this lady, asking her to lend me a small sum of money, in actual amount only little above £5., but, as money in the North of Germany has much more value than in England, it was as much as £ 12. or £ 15. in this country. Whilst I was writing, however, the thought occurred to me, Suppose this lady should not be a believer? I, therefore, pointed out to her the way of salvation, and related to her how I had been brought to the knowledge of the truth. But I received no answer by the time I might have had one.-I would just notice, that since 1829 my practice, on account of what I found in the Scriptures, Rom. xiii. 8, as it regards borrowing money, has been different. And, moreover, I have considered that there is no ground to go away from the door of the Lord to that of a believer, so long as He is so willing to supply our need.

About January 20th I was one day very wretched. Satan obtained an advantage over me through over-much work; for I was in the habit of writing about fourteen hours a day. One morning I was in so wretched a state, that I said in my heart, what have I now gained by becoming a Christian? Afterwards I walked about in the streets in this wretched state of heart, and at last I went into a confectioner's shop, where wine and ardent spirits were sold, to eat and to drink. But as soon as I had taken a piece of cake I left the shop, having no rest, as I felt that it was unbecoming a believer, either to go to such places, or to spend his money in such a way. In the afternoon of the very day on which, in the ingratitude of my heart, I had had such unkind thoughts about the Lord, (who was at that very time in so remarkable a manner supplying my temporal wants, by my being employed in writing for an AMERICAN Professor), He graciously showed me my sin, not by a severe chastisement, as I most righteously deserved, but by adding another mercy to the many He had already shown me. Oh! how long-suffering is our Lord. How does He bear with us! May I at least now seek, for the few days whilst I may stay in this world, to be more grateful for all His mercies!

At two o'clock I received a parcel from Frankfort, containing the exact sum of money of which I had requested the loan. There was no letter to be found. I was overwhelmed with the Lord's mercy, but very much regretted that there was no letter. At last, on carefully examining the paper in which the silver had been packed, I found one, which I have kept, and which I translate from the German.

"A peculiar providence has brought me acquainted with the letter which you have written to Lady B. But you are under a mistake concerning her, both as it regards her character, and her stay at D., where she never was. She has been taken for another individual. But that I may lessen in some measure the difficulties in which you seem to be, I send you the enclosed small sum, for which you may thank, not the unknown giver, but the Lord, who turneth the hearts like rivers of water. Hold fast the faith which God has given you by His Holy Spirit; it is the most precious treasure in this life, and it contains in itself true happiness. Only seek by watching and prayer more and more to be delivered from all vanity and self-complacency, by which even the true believer may be ensnared when he least expects it. Let it be your chief aim to be more and more humble, faithful, and quiet. May we not belong to those who say and write continually, 'Lord,' 'Lord,' but who have Him not deeply in their hearts. Christianity consists not in words, but in power. There must be life in us. For, therefore, God loved us first that we might love Him in return; and that loving we might receive power, to be faithful to Him, and to conquer ourselves, the world, distress, and death. May His Spirit strengthen you for this, that you may be an able messenger of His Gospel! Amen.

"AN ADORING WORSHIPPER OF THE
SAVIOUR, JESUS CHRIST."

Frankfort-on-the-Maine, January 14th, 1827.

I saw, in some measure, at the time when I received t letter, how much I needed such a faithful, and, at the same time, loving word of admonition; but I have seen it more fully since. Self-complacency, and a want of quietness and saying and writing more frequently "Lord," "Lord," than acknowledging Him by my life as such; these were the evils against which at that time I particularly needed to be cautioned; and up to this day I am still much, very much, lacking in these points: though the Lord, to His praise I would say it, has done much for me in these particulars since that time.

After having read this letter, my heart was full of joy, shame and gratitude. Truly it was the goodness of God which brought my heart into this state, and not the money for that was gone in a few hours after for the two purposes above referred to. With my heart full of peculiar feelings, and ashamed of my conduct in the morning, I left the town towards the evening, to walk alone in a solitary place. And now, being particularly conscious of my ingratitude to the Lord for all His mercies, and of my want of steadfastness in His ways, I could not forbear falling down on my knees behind a hedge, though the snow was a foot deep, anew to surrender myself wholly to Him, and to pray for strength that I might for the future live more to His glory, and also to thank Him for His late mercy. It was a blessed time, I continued about half an hour in prayer.

After such an experience, it may be difficult for one, who does not know the plague of his own heart, to think that I was at that time a true believer, when I tell hint that so base was I, so altogether like a beast before my God, and unmindful of His mercies to me in Christ, that only a few weeks after I fell into a wretched backsliding state, in which I continued for many days, during which time prayer was almost entirely given up. It was on one of these days that I rang my bell, and ordered the servant to fetch me wine. And now I began to drink. But how good was the Lord ! Though I desired to drink, that I might be able more easily to go on in sin, yet He would not allow me to give up myself to the wickedness of my heart. For whilst in my ungodly days I had drunk once about five quarts of strong beer in one afternoon, in the way of bravado, and once also much wine at one time, without remorse of conscience, I could now take only two or three glasses before the wickedness of my conduct was brought before me; and my conscience told me that I drank merely for the sake of drinking, and thus I gave it up.

It was about this time that I formed the plan of exchanging the University of Halle 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 take decided steps concerning it, and to apply for the university-testimonials, the Lord graciously stirred me up, prayerfully to consider the matter; and finding that I bad no sufficient reason for leaving Halle, I gave up the plan, and have never had reason to regret having done so.

In the vacations, Michaelmas, 1826, and Easter, 1827, and at other times, I visited a Moravian settlement, called Gnadau, which was only about three miles distant from the place where my father then resided. Through the instrumentality of the brethren, whom I met there, my spirit was

often refreshed.

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 bear 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. May those who enjoy the faithful ministry of the Word feel exceedingly thankful for it. There

Part II

PREFACE TO THE

FIRST EDITION OF THE SECOND PART.

THROUGH grace I am, in some measure, conscious of my many weaknesses and deficiencies; but, with all this, I know that I am a member of the body of Christ, and that, as such, I have a place of service in the body. The realization of this has laid upon me the responsibility of serving the church in the particular way for which the Lord has fitted me, and this has led me to write this second little volume, if by any means those of my fellow-saints, who have not yet learned the importance and preciousness of dealing with God Himself under all circumstances, may be helped in learning this lesson. Nor did I think that the first part of this Narrative rendered the second part needless, because that contains more especially the Lord's dealings with me as an individual, whilst this gives, more particularly, an account of the remarkable way in which the Lord has helped me in reference to His work in my hands. For this second part carries on the account of the Orphan-Houses, etc., which are under my care, and contains the substance of the Reports previously published, so that any one who wishes to have the account from the beginning up to the end of last year, may be able to obtain it. This latter point alone made it needful for me to think about publishing this second part, as of the Reports for 1838 and 1839, which still almost daily are inquired after, there are only a few copies left, though 2,500 of the one and 3,000 of the other were published and of the Report for 1840 there are also only about 500, out of 4,000, remaining. The being thus able to put the whole account of the work into the hands of an inquiring individual, affords such a one a fairer opportunity of seeing the working of those scriptural principles on which the Institution is established. And, lastly, the Lord's continued blessing upon the first part of the Narrative and the Reports, both to believers and unbelievers, has induced me to publish this second volume, which I now affectionately commend to the prayers of the saints, requesting at the same time their prayers for myself.

GEORGE MULLER.

Bristol, June 14, 1841.

SECOND PART.

In publishing the continuation of the Narrative of some of the Lord's dealings with me, I have thought it well to give it in the same form in which the larger portion of the former part is written. I therefore proceed to give extracts from my journal making here and there such remarks as occasion may seem to require. The first, part of the Narrative was carried on to the beginning of July 1837, from which period the Continuation commences.

July 18, 1837. Four trials came upon me this morning, without my having previously had opportunity for secret prayer. I had been prevented from rising early, on account of having to spend part of the night in a sick chamber; but this circumstance shows, how important it is to rise

early, when we are able, in order that we may be prepared, by communion with the Lord, to meet the trials of the day.

Aug. 15. Today the first 500 copies of my Narrative arrived, and I had, once more, some conflict of mind whether, after all, I had not been mistaken in this matter. A sort of trembling came over me, and a wish to be able to retrace the step. Judging, however, from the most searching self-examination, through which I had caused my heart to pass again and again, as to my motives, before I began writing, and whilst I was writing; and judging, moreover, from the earnestness in prayer with which I had sought to ascertain the mind of God in the matter, and from the subsequent full assurance which I had had of its being according to His will, that in this way I should serve the Church ;-I was almost immediately led to consider this uncomfortable and trying feeling as a temptation, and I therefore went to the box, opened it, brought out some copies, and soon after gave away one, so that the step could not be retraced. [This was the last temptation or struggle I have had of that kind; for, though, very many times since, I have had abundant reason for praising the Lord that He put such an honour upon me, in allowing me to speak well of His name in so public a manner, I have never since, even for one minute, been allowed to regret publishing the Narrative; and almost daily have I been more and more confirmed in the conviction, that the giving such like publications to the church, making known the Lord's dealings with me, is one part of my service towards the saints.]

Aug. 17. Today two more children were received into the Infant Orphan-House, which makes up our full number, 66 in the Girls' and infant-Orphan-Houses.

Aug. 28. When brother Craik and I began to labour in Bristol, and consequently some believers united with us in fellowship, assembling together at Bethesda, we began meeting together on the basis of the written Word only, without having any church rules whatever. From the commencement it was understood, that, as the Lord should help us, we would try everything by the word of God, and introduce and hold fast that only which could be proved by Scripture. When we came to this determination on Aug. 13, 1832, it was indeed in weakness, but it was in uprightness of heart. -On account of this it was, that, as we ourselves were not fully settled as to whether those only who had been baptized after they had believed, or whether all who believed in the Lord Jesus, irrespective of baptism, should be received into fellowship nothing was determined about this point. We felt free to break bread and be in communion with those who were not baptized, and therefore could with a good conscience labour at Gideon, where the greater part of the saints, at least at first, were unbaptized; but, at the same time, we had a secret wish that none but believers who were baptized might be united with us at Bethesda. Our reason for this was, that we had witnessed in Devonshire much painful disunion, resulting, as we thought, from baptized and unbaptized believers being in fellowship. Without, then, making it a rule, that Bethesda Church was to be one of close communion, we nevertheless took care that those who applied for fellowship should be instructed about baptism. For many months there occurred no difficulty, as none applied for communion but such as had either been already baptized, or wished to be, or who became convinced of the Scriptural character of believers' baptism, after we had conversed with them; afterwards, however, three sisters applied for fellowship, none of whom had been baptized; nor were their views altered, after we had conversed with them. As, nevertheless, brother Craik and I considered them true believers, and we ourselves were not fully convinced what was the mind of the Lord in such a case, we thought it right that these sisters should be

received; yet so that it might be unanimously, as all our church acts then were done; but we knew by that time, that there were several in fellowship with us, who could not conscientiously receive unbaptized believers. We mentioned, therefore, the names of these three sisters to the church, stating that they did not see believers' baptism to be scriptural, and that, if any brother saw, on that account, a reason why they should not be received, he should let us know. The result was, that several objected, and two or three meetings were held, at which we heard the objections of the brethren, and sought for ourselves to obtain acquaintance with the mind of God on the point. Whilst several days thus passed away before the matter was decided, one of those three sisters came and thanked us, that we had not received her, before being baptized, for she now saw that it was only shame and the fear of man which had kept her back, and that the Lord had now made her willing to be baptized. By this circumstance those brethren, who considered it scriptural that all ought to be baptized before being received into fellowship, were confirmed in their views; and as to brother Craik and me, it made us, at least, still more question, whether, those brethren might not be right; and we felt therefore, that in such a state of mind we could not oppose them. The one sister, therefore, who wished to be baptized, was received into fellowship, but the two others not. Our consciences were the less affected by this, because all, though not baptized, might take the Lord's supper with us, at Bethesda, though not be received into full fellowship; and because at Gideon, where there were baptized and unbaptized believers, they might even be received into full fellowship; for we had not then clearly seen that there is no scriptural distinction between being in fellowship with individuals and breaking bread with them. Thus matters stood for many months, i.e. believers were received to the breaking of bread even at Bethesda, though not baptized, but they were not received to all the privileges of fellowship.-In August of 1836 I had a conversation with brother H. C. on the subject of receiving the unbaptized into communion, a subject about which, for years, my mind had been more or less exercised. This brother put the matter thus before me: either unbaptized believers come under the class of persons who walk disorderly, and, in that case, we ought to withdraw from them (2 Thess. iii. 6); or they do not walk disorderly. If a believer be walking disorderly, we are not merely to withdraw from him at the Lord's table, but our behaviour towards him ought to be decidedly different from what it would be were he not walking disorderly, on all occasions when we may have intercourse with him, or come in any way into contact with him, Now this is evidently not the case in the conduct of baptized believers towards their unbaptized fellow-believers. The Spirit does not suffer it to be so, but He witnesses that their not having been baptized does not necessarily imply that they are walking disorderly; and hence there may be the most precious communion between baptized and unbaptized believers. The Spirit does not suffer us to refuse fellowship with them in prayer, in reading and searching the Scriptures, in social and intimate intercourse, and in the Lord's work; and. yet this ought to be the case, were they walking disorderly.-This passage, 2 Thess. iii. 6, to which brother R. C. referred, was the means of showing me the mind of the Lord on the subject, which is, that we ought to receive all whom Christ has received (Rom. xv. 7), irrespective of the measure of grace or knowledge which they have attained unto.-Some time after this conversation, in May 1837, an opportunity occurred, when we (for brother Craik had seen the same truth) were called upon to put into practice the light which the Lord had been pleased to give us. A sister, who neither had been baptized, nor considered herself under any obligation to be baptized, applied for fellowship. We conversed with her on this as on other subjects, and proposed her for fellowship, though our conversation had not convinced her that she ought to be baptized. This led the church again to the

consideration of the point. We gave our reasons, from Scripture, for considering it right to receive this unbaptized sister to all the privileges of the children of God; but a considerable number, one-third perhaps, expressed conscientious difficulty in receiving her. The example of the Apostles in baptizing the first believers upon a profession of faith, was especially urged, which indeed would be an insurmountable difficulty, had not the truth been mingled with error for so long a time, so that it does not prove willful disobedience, if any one in our day should refuse to be baptized after believing. The Lord, however, gave us much help in pointing out the truth to the brethren, so that the number of those, who considered that only baptized believers should be in communion, decreased almost daily. At last, only fourteen brethren and sisters out of above 180, thought it right, this Aug. 28, 1837, to separate from us, after we had had much intercourse with them. [I am glad to be able to add, that, even of these 14, the greater part afterwards saw their error, and came back again to us, and that the receiving of all who love our Lord Jesus into full communion, irrespective of baptism, has never been the source of disunion among us, though more than forty-four years have passed away since.]

Sept. 2. I have been looking about for a house for the Orphan Boys, these last three days. Every thing else has been provided. The Lord has given suitable individuals to take care of the children, money, &c. In His own time He will give a house also.

Sept. 6. This morning I accompanied a sister, who had been staying a night with us, to the steamer. In answer to prayer I awoke at the right time, the fly came at half-past five, her trunk was got from the vessel in which she came yesterday, and we arrived before the steamer had left. In all these four points I felt my dependence upon the Lord, and He, having put prayer into my heart, answered it in each of these four particulars.

Sept. 15. This evening we had a meeting for inquirers and applicants for fellowship. There were more than we could see within three hours; and when all strength was gone, we had to send away four. Among those whom we saw was E. W., who had been kept for some time from applying for fellowship, on account of not seeing believers' baptism to be scriptural. She wished to be taught, but could not see it. She felt grieved that on that account she could not attend to the breaking of bread, which she did see to be scriptural. As soon as open communion was brought about at Bethesda, she wished to offer herself for fellowship, but was twice prevented by circumstances from doing so. Last Wednesday evening she came to the baptizing, when once more, after the lapse of more than two years, I preached on baptism, which fully convinced her of its being scriptural, and she desires now to be baptized. Her difficulty was, that she thought she had been baptized with the Spirit, and therefore needed no water baptism, which now, from Acts x. 44-47, she sees to be an unscriptural objection.-Though it is only one month this day since my Narrative was published, I have already heard of many instances in which the Lord has been pleased to bless it.

This morning we received a parcel with clothes and some money for the Orphans, from a sister at a distance. Among the donations in money was a little legacy, amounting to 6s. 6 1/2d. from a dear boy, the nephew of the sister who sent the things, who died in the faith. This dear child had had given to him, in his last illness, some new shillings, sixpences, and other smaller silver coins, amounting to the above-mentioned little sum. Shortly before he fell asleep, he requested that this his little treasure might be sent to the Orphans. This precious little legacy is the first we have had.

Sept. 19. Two things were today particularly impressed upon my heart, and may the Lord deepen the impression. 1. That I ought to seek for more retirement, though the work should apparently suffer ever so much. 2. 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-labourers, are greatly needed among us.

Sept. 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 today.

Oct. 16. For a long time 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 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 familiar intercourse, which is so desirable between the 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 our 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 400 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 labours. 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, &c., 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 the 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 does 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 absolutely 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 70, and now it is about 400, 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 meantime 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.

Oct. 21. A few weeks since I had rented a very large and a very cheap house for the Boys' Orphan-House; but as the persons who lived in that neighbourhood threatened the landlord with an action, on account of letting his house for a charitable institution, I, at once, gave up all claim. That which led me to do so, was the word of the Lord; "As much as lieth in you, live peaceably with all men." I was quite sure when I gave up the agreement, that the Lord would provide other premises. On the same morning when this took place, Oct. 5, the Lord, to show His continued approbation of the work, sent 50l. by a sister, who is far from being rich, for the furnishing of the Boys' Orphan-House. Now, today, the Lord has given me another house for the Orphan-Boys, in the same street, in which the other two Orphan-Houses are. Thus, in His own time, He has sent help in this particular also. Indeed in everything, in which I have had to deal with Him alone in this work, I have never been disappointed.

Oct. 23. Today two young sisters were received into fellowship who have been in our Sunday-School. Thus we begin now to reap fruit in respect of our schools.

Nov. 1. Our Bible-School and Missionary funds having been for some time very low, I had been led repeatedly to ask the Lord for a rich supply, and mentioned several times, though with submission to His will, the sum of 100l. before Him. However, He seemed not to regard the prayer respecting the 100l., but gave to us by little and little what was needed. Yesterday I received a donation of 80l., and today one of 20l., and thus He has kindly given the 100l. By this means we are able to increase our stock of Bibles, which has been much reduced of late.

Nov. 5. Last night I awoke with a great weakness in my head, which kept me a good while awake. I at last got to sleep by tying a handkerchief round my head, and by thus pressing it. Today, however, though weak, I was able to preach, and that with much enjoyment, especially in the evening at Bethesda.

Nov. 6. I feel very weak in my head. This evening it was settled at a meeting of the two churches, assembling at Bethesda and Gideon Chapels, that, for the reasons before given, the two churches should be henceforth united as one.

Nov. 7. My head is so weak, that I see it absolutely needful to give up the work for some time. After I had come this morning to the conclusion to leave Bristol for a while for the purpose of quietness, I received an anonymous letter from Ireland with 5l. for my own personal expenses, and thus the Lord has kindly supplied me with the means for doing so.—I can work no longer, my head being in such a weak state from continual exertion, so that I feel now comfortable in going, though scarcely any time could have been, humanly speaking, more unsuitable. The Orphan-House for the Boys is on the point of being opened, the labourers therefore are to be introduced into the work ;—most important church matters have been entered upon and are yet unsettled ;—but the Lord knows better, and cares for His work more than I do or can. Therefore I desire to leave the matter with Him, and He graciously helps me to do so, and thus, in the quiet submission to His will, and the willingness to leave the work in His own hands, I have the testimony that I have not been engaged in my own work but in His.

Nov. 8. This morning I left Bristol. When I left my house, I knew not what place to go to. All I knew was, that I must leave Bristol. A Bath coach was the first one I could get, and I took it. My intention was, not to go to brethren, as I needed perfect quietness; but I felt so uncomfortable at the hotel, on account of the worldliness of the place, that I went to see a brother, who with his aunts kindly pressed me to stay with them. —This evening has been a very trying season to me. My head has been very weak; I have greatly feared lest I should become insane; but amidst it all, through grace, my soul is quietly resting upon the Lord.

Nov. 12. Lord's day. I am still staying in Bath. The weakness of my head allowed me to attend but one meeting, and even that distressed my head much.

Nov. 13. I was greatly distressed this evening on account of my head. I prayed earnestly to be kept from insanity.

Nov. 14. I am rather better in my head today.

Nov. 15. I left Bath, and went back to Bristol, as I felt I needed more quietness than I can have in the house of any friends, being continually drawn into conversation, which my head cannot bear.

Nov. 16. Today I went to Weston Super Mare, to take lodgings for myself and family. A sister sent me this morning 5l., by which the Lord has provided me with the means for removing my family.

Nov. 17. Weston Super Mare. This evening my wife and child, and our servant arrived here. Yesterday a sister secretly put two sovereigns in my wife's pocket book. How kind is the Lord in thus providing us with means according to our need! How kind also in having just now sent brother T. to take the work arising from the Schools, Orphan-Houses, &c., just as brother C—r was sent two years ago, shortly before I was completely laid aside !—Today a brother sent me information, that he had ordered one hundred pairs of blankets to be sent to me, for distribution among the poor.

Nov. 23. My general health is pretty good; my head, however, is no better, but rather worse. This evening I was led, through the affliction in my head, to great irritability of temper. Of late I have had

afresh painfully to experience in myself two things: 1. that affliction in itself does not lead nearer to God. 2. That we may have a good deal of leisure time and yet fail in profitably improving it. Often had I wished within the last months that I might have more time. Now the Lord has given it to me, but alas! how little of it is improved for prayer. I find it a difficult thing, whilst caring for the body, not to neglect the soul. It seems to me much easier to go on altogether regardless of the body, in the service of the Lord, than to take care of the body, in the time of sickness, and not to neglect the soul, especially in an affliction like my present one, when the head allows but little reading or thinking.—What a blessed prospect to be delivered from this wretched evil nature! I can say nothing respecting this day, and this evening in particular, but that I am a wretched man.

Nov. 24. I am now quite sure that I want more than mere quiet and change of air, even medical advice. My general health seems improved through my stay at Weston, but the disease in my head is increased. I have had many distressing moments since I have been at Weston, on account of fearing that my disease may be the forerunner of insanity; yet God has in mercy sustained me, and enabled me, in some small measure, notwithstanding my great sinfulness, to realize the blessing of being in Christ, and therefore secure for ever.

Nov. 25. We returned to Bristol. I was at peace, being able to cast myself upon the Lord respecting the calamity which I feared. This evening I saw a kind physician and surgeon, who told me that the disease is either a tendency of blood to the head, or that the nerves of the head are in a disordered state. They also told me that I had not the least reason to fear insanity. How little grateful is my soul for this!

Nov. 29. I am no better. A sister sent me today 5l. also a pickled tongue, fowls, cakes, and beautiful grapes were sent to me. My cup, as to temporal mercies, runs over.—One of the Orphan children died while I was at Weston Super Mare. There is reason to believe that she died in the faith.

Nov. 30. I am not any better. I have written to my father, perhaps, for the last time. All is well, all will be well, all cannot but be well; because I am in Christ. How precious that now, in this my sickness, I have not to seek after the Lord, but have already found Him.

Dec. 1. By the mercy of God my head is somewhat relieved. My liver is in a most inactive state, which, as my kind medical attendants tell me, has created the pressure on the top of the head, and through the inactivity of the liver, the whole system having been weakened, and my mental exertions having been continued, the nerves of the head have greatly suffered in consequence.—This evening was sent to me, anonymously, from a distance, 5l. for my own present necessities. The letter was only signed F. W.—A sister, a stranger, gave to my wife 1l. Thus the Lord remembers our increased expenditure in consequence of my affliction, and sends to us accordingly.

Dec. 4. Yesterday I met with the brethren for the breaking of bread. Today I am not so well. Every time that I meet with them, the nerves of my head are excited, and I am worse afterwards. A sister from Barnstaple sent us 1l. 15s.

Dec. 8. My head is not so well as at the end of last week. I find it difficult to be in Bristol and not to exert my mind. Prayer and the reading of the Word I can bear better than any thing. May the Lord give me grace to pray more! I see as yet scarcely a single reason, so far as I myself am

concerned, why the Lord should remove this affliction from me. I do not find myself more conformed to the mind of Jesus by it.

Dec. 9. Two years ago this day, I stated my intention of establishing an Orphan-House, if God should permit. What has God wrought since! 75 orphans are now under our care, and 21 more we can receive. Several more are daily expected. During the last twelvemonth the expenses have been about 740l., and the income about 840l. In addition to this, about 400l. has been expended upon the Schools, the circulation of the Scriptures, and in aiding Missionary purposes. More than 1100l. therefore we have needed during the past year, and our good Lord has supplied all, without one single person having been asked for any thing.

Dec. 12. Today the hundred pairs of blankets arrived. How kind of the Lord to give us the privilege of being instrumental in providing, in this respect, for some of the poor, both among the saints and in the world! This donation came in most seasonably, as, on inquiring into the circumstances of some of the poor, most affecting cases of distress were discovered, on account of the want of blankets. May the Lord give me grace to deny myself, in order to provide for the necessities of the poor! How much may be done even by a little self-denial! Lord, help me! —The blankets were of a very good quality. It is a Christlike spirit in supplying the necessities of the poor, not to ask how little will do for them, but how richly may I possibly supply their need.

Dec. 14. A sister, who a short time since had given me 5l. for my own personal expenses, gave me another 5l. today. How very kind is the Lord in providing so abundantly for us, and giving us far more than we need!

Dec. 16. My head is not at all better, but rather worse. My medical attendants have today changed the medicine. But however kind and skillful they are, however nourishing the food which I take, however much I seek to refrain from over-exertion, and however much I take exercise in the air :—till Thou, my great Physician, Thou, Creator of the Universe, Lord Jesus, dost restore me, I shall be laid aside!—I have been working a little during the last fortnight, but only a little.

Dec. 17.—Lord's day. This morning I saw the 32 orphan girls, who are above seven years old, pass under my window, to go to the chapel. When I saw these dear children in their clean dresses, and their comfortable warm cloaks; and when I saw them walking orderly under the care of a sister to the chapel; I felt grateful to God that I had been made the instrument of providing for them, seeing that they are all better off, both as it regards temporal and spiritual things, than if they were at the places from whence they were taken. I felt, that, to bring about such a sight, was worth the labour not only of many days, but of many months, or years. I felt that it answered all the arguments of some of my friends who say "you do too much."

Dec. 24. This is the seventh Lord's day that I have been laid aside.—This day I determine, by the help of God, no more to send letters in parcels, because I now clearly see that it is against the laws of the country, and it becomes me, as a disciple of—Jesus, in every respect to submit myself to the Government, in so far as I am not called upon to do any thing contrary to the word of God.

Dec. 26. Today the same brother who sent me the hundred pairs of blankets, sent me 100l. to purchase as many more blankets as I can satisfactorily distribute.

Dec. 29. Applications for the admission of orphans become more and more numerous. Almost daily fresh cases are brought before us. There are already as many applications for Orphan-Girls above seven years as would fill another house. There are also many more Infant-Orphans applied for than we can take in. Truly this is a large field of labour!

Dec. 31. This is the eighth Lord's day since I have been kept from ministering in the Word, nor did I think it well, on account of my head, to go to any of the meetings today. Whether I am really getting better I know not, yet I hope I am. My head is yet much affected, though my liver seems somewhat more active.—This morning I greatly dishonoured the Lord by irritability, manifested towards my dear wife, and that almost immediately after I had been on my knees before God, praising Him for having given me such a wife.

REVIEW OF THE YEAR 1837.

I. There are now 81 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!

II. 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 is enthusiasm, and therefore it is come to nought.

III. My temporal supplies have been :—

1. By the Freewill Offerings through the boxes £149 18s. 6 1/2d.
2. By Presents in money, from believers in and out of Bristol £77 4s. 0d.
3. By Presents in clothes, provisions, &c., which were worth to us at least £25 0s. 0d.
4. By Money through family connexion £45 0s. 0d.
5. We have been living half free of rent, whereby we have saved at least £10 0s. 0d.

Altogether £307 2s. 6 1/2d.

I have purposely given here again, as at the close of the former years, a statement of the supplies which the Lord has been pleased to send me during this year, because I delight in showing, both to the world and to the church, how kind a Master I have served even as to temporal blessings, and how so plainly in my ease the Lord has displayed the truth of that word "Whosoever believeth on Him shall not be confounded," not merely by providing the means for His work in my hands, but also by providing for the necessities of myself and family.

January 1, 1838. Through the good hand of our God upon me, I have been brought to the beginning of an other year. May He in mercy grant that it may be spent more in His service than any previous year! May I, through the indwelling of the Holy Spirit, be more conformed to the image of His Son, than has been the case hitherto !— Last night the brethren had a prayer meeting at Gideon, after the preaching was over, and continued till half-past twelve in prayer; but I

was unable to be present.

Jan. 2. During the last night thieves broke into our house, and into the school-room of Gideon Chapel. Being stopped by a second strong door, in my house, or rather being prevented from going any further by our loving Father, who did not allow the hedge which He has set round about us, at this time, to be broken through, nothing was missing, except some cold meat, which they took out of the house.—They broke open several boxes in Gideon school-room, but took nothing. They left some of the bones, the meat being cut off, in one of the boxes in Gideon school-room, and hung up another in a tree in our garden. So depraved is man naturally when left to himself, that he not only steals his fellowman's property, but also makes sport of the sin! How merciful that God has protected us! My mind was peaceful when I heard the news this morning, thanking God from my heart for preservation, and considering it as an answer to prayer, which had been many times put up to Him, during these last years, respecting thieves.

Jan. 6. I feel very 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. I am most reluctant to go, though on two former occasions when I used change of air, in August 1829 at Exmouth, and in 1835 at Niton in the Isle of Wight, the Lord abundantly blessed me in doing so, both bodily and spiritually. This evening a sister who resides about fifty miles from hence, and who is therefore quite unacquainted with the medical advice given to me this morning, sent me 15l. 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. How wonderfully does God work! I have thus the means of carrying into effect my physician's advice.—Today I heard of a most remarkable case of conversion through the instrumentality of my Narrative.

Jan. 7. This is the ninth Lord's day that I have been kept from ministering in the Word. My head is in a distressing state, and, as far as I can judge, as bad as ever. It seems to me more and more clear that the nerves are affected. My affliction is connected with a great tendency to irritability of temper; yea, with some satanic feeling, foreign to me even naturally. O Lord, mercifully keep Thy servant from openly dishonouring Thy name! Rather take me soon home to Thyself!

Jan. 10. Today I went with my family to Trowbridge.

Jan. 12. Trowbridge. This evening I commenced reading Whitfield's life, written by Mr. Philip.

Jan. 13. I have already received blessings through Whitfield's life. His great success in preaching the Gospel is evidently to be ascribed, instrumentally, to his great prayerfulness, and his reading the Bible on his knees. I have known the importance of this for years; I have practiced it a little, but far too little. I have had more communion with God today than I have had, at least generally, for some time past.

Jan. 14. Lord's day. I have, continued reading Whitfield's life. God has again blessed it to my soul. I have spent several hours in prayer today, and read on my knees, and prayed for two hours over Psalm lxiii. God has blessed my soul much today. I have been fighting together with the armies of Jesus, though this is the tenth Lord's day since I have been kept from preaching, and though I have not assembled with the brethren here, on account of my head. 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, through it, has bestowed the blessing for which it was sent. He has drawn out my soul much yesterday and today. Lord, continue Thy goodness, and fill me with love! I long, more fully to glorify God; not so much by outward activity, as by inward conformity to the image of Jesus. What hinders God, to make of one, so vile as I am, another Whitfield? Surely, God could bestow as much grace upon me, as He did upon him. O, my Lord, draw me closer and closer to Thyself, that I may run after Thee !—I desire, if God should restore me again for the ministry of the Word (and this I believe He will do soon, judging from the state in which He has now brought my soul, though I have been worse in health the last eight days, than for several weeks previously), that my preaching may be more than ever the result of earnest prayer and much meditation, and that I may so walk with God, that "out of my belly may flow rivers of living water." But alas! if the grace of God prevent not, one day more, and the rich blessings, which He has bestowed upon my soul yesterday and today, will all vanish; but again, if He favours me (and oh! may He do it), I shall go from strength to strength, and I and the saints in Bristol shall have abundant reason to praise God for this my illness.

Jan. 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.—Today, also, God has continued. to me fervency of spirit, which I have now enjoyed for three days following. He has today, 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 easy 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. Today I spent about three hours in prayer over Ps. lxiv. and lxv. In reference to that precious word ! "O thou that hearest prayer," (Ps. lxv. 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 many 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 connexion 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 petitions this 14th 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.]

Jan. 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 today 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. [I have purposely mentioned the above circumstance, in detail, in order to show, how the most trivial causes may operate in suddenly robbing one of the enjoyment of most blessed communion with God.] I have been enabled to pray for several hours this day. The subject of my meditation has been Psalm lxvi.—Verses 10, 11, and 12, are particularly applicable to my present circumstances. God has already, through the instrumentality of this my affliction, brought me into a "wealthy place," and I believe He will bless my soul yet more and more.—I do not remember any time, when I have had more fervency of spirit in connexion with such a desire to overcome every thing that is hateful in the sight of God, and with such an earnestness to be fully conformed to the image of Jesus. Truly, I have reason to apply to myself verse 16, and "tell what God has done for my soul."—Verse 18 also I can take to myself. I do not regard iniquity in my heart, but it is upright before Him, through His grace, and therefore God does hear my prayers.—What has God done for me, in comparing this 16th of January 1838 with the 16th of January 1820, the day on which my dear mother died.—I have also resolved this day, if the Lord should restore me again, to have an especial meeting at the chapel once a week, or once a fortnight, with the Orphan and Day-School children, for the purpose of reading the Scriptures with them.—My heart has been drawn out in prayer for many things, especially that the Lord would create in me a holy earnestness to win souls, and a greater compassion for ruined sinners. For this I have been quickened through reading onward in Whitfield's life.

Jan. 17. The Lord is yet merciful to me. I enjoy fervency of spirit. My soul has been again repeatedly led out in prayer this day, and that for a considerable time.—I have read on my knees, with prayer and meditation, Psalm lxxviii.—Verse 5 "A Father of the fatherless," one of the titles of

Jehovah, has been an especial blessing to me, with reference to the Orphans. The truth, which is contained in this, I never realized so much as today. By the help of God, this shall be my argument before Him, respecting the Orphans, in the hour of need. He is their Father, and therefore has pledged Himself, as it were, to provide for them, and to care for them; and I have only to remind Him of the need of these poor children, in order to have it supplied. My soul is still more enlarged respecting Orphans. This word "a Father of the fatherless," contains enough encouragement to cast thousands of Orphans, with all their need, upon the loving heart of God.—My head has been again in a distressing state today; my soul, however, is in peace. May God in mercy continue to me fervency of spirit!

January 18 to February 2. During this time I continued still at Trowbridge. I was, on the whole, very happy, and habitually at peace, and had repeatedly much communion with God; but still I had not the same earnestness in prayer, nor did I, in other respects, enjoy the same degree of fervency of spirit, with which the Lord had favoured me for several days previous to this period. While the considerable degree of fervency of spirit, which I had had, was altogether the gift of God, still I have to ascribe to myself the loss of it. It is remarkable, that the same book, Whitfield's Life, which was instrumental in stirring me up to seek after such a frame of heart, was also instrumental in depriving me of it, in some measure, afterwards. I once or twice read that book when I ought to have read the Bible on my knees, and thus was robbed of a blessing. Nevertheless, on the whole, even this period was a good season.— My health being not at all improved, it seemed best that I should give up all medicine for a while, and take a tour; on which account I left Trowbridge today and went to Bath, with the object of going from thence to Oxford. I had grace today to confess the Lord Jesus on my way from Trowbridge to Bath, as also twice, lately, in going from Trowbridge to Bristol; but I was also twice silent. Oh that my heart may be filled with the love of Jesus, in order that it maybe filled with love for perishing sinners!

Feb. 3. I left Bath this morning, and arrived in the evening at Oxford, where I was very kindly received by brother and sister —, and the sisters —.

Feb. 7. Oxford. I had been praying repeatedly yesterday and the day before, that the Lord would be pleased to guide me, whether I should leave this place or not; but could not see it clearly to be His will that I should do so, and therefore determined to stay. Now, as I am able to have a quiet horse, I shall try horse exercise, if it may please the Lord to bless that to the benefit of my health.

Feb. 10. I have had horse exercise for the last three days, but the horse is now ill. "Mine hour is not yet come," is the Lord's voice to me in this little circumstance.

Feb. 11. This morning I was directed to read Proverbs iii. 5-12, having just a few minutes to fill up before breakfast. I was particularly struck with those words: "Neither be weary of His correction." I have not been allowed to despise the chastening of the Lord, but I begin, now and then, to feel somewhat weary of His correction. O Lord, have mercy upon Thy poor unworthy servant! Thou knowest, that, after the inner man, I desire patiently to bear this affliction, and not to have it removed till it has done its work in me, and yielded the peaceable fruits of righteousness. But Thou knowest also what a trial it is to me to continue the life I am now living. Help, Lord, according to my need!

On Feb. 8th I sent a letter to the church in Bristol, which, having been preserved, I give here in print, as it shows the way in which the Lord dealt with me during and through the instrumentality of the affliction, and which, with His blessing, may lead one or other of the children of God who are in trial, quietly to wait for the end, and to look out for blessings to be bestowed upon them through the instrumentality of the trial.

To the Saints, united together in Fellowship, and assembling at Bethesda and Gideon Chapels, Bristol.

Trowbridge, Feb. 1, 1838.

Dear Brethren,

Twelve weeks have passed away, since I last ministered among you. I should have written to you repeatedly, during that period, had I not thought it better to put aside every mental occupation which could be deferred, as my head is unfit for mental exertion; but I would now rather write a few lines, than appear unmindful of you. You are dear to me; yea, so dear, that I desire to live and die with you, if our Lord permit; and why should I not tell you so by letter? I will write, then, as a token of brotherly remembrance and of love towards you; and may it be a means of quickening you to prayer on my behalf.

In looking back upon my past life, I know not where to begin, and where to end, in making mention of the Lord's mercies. His long-suffering towards me in the days of my unregeneracy cannot be described. You know a little of my sinful life, before I was brought to the Lord; still you know but very little. If, however, I have much reason to praise God for His mercies towards me in those days, I have more abundant reason to admire His gentleness, long-suffering, and faithfulness towards me since I have known Him. He has step by step led me on, and He has not broken the bruised reed. His gentleness towards me has been great indeed, very great. (Brethren, let us follow God, in dealing gently with each other!) He has borne with my coldness, half-heartedness, and backsliding. In the midst of it all, He has treated me as His child. How can I sufficiently praise Him for this long-suffering? (Brethren, let us imitate our Father, let us bear long, and suffer long with each other!) He has been always the same gracious, kind, loving Father, Friend, Supporter, Teacher, Comforter, and all in all to me, as He was at the beginning. No variableness has been found in Him towards me, though I have again and again provoked Him. I say this to my shame. (Brethren, let us seek to be faithful, in the Lord, towards each other! Let us seek to love each other in the truth, and for the truth's sake, without variableness! It is easy, comparatively, to begin to love; but it requires much watchfulness, not to grow weary in love, when little or no love is returned; yea, when we are unkindly treated, instead of being loved. But as our gracious, faithful God, notwithstanding all our variableness, loves us without change, so should we, His children, love each other. Lord, help us so to do!)

Besides this gentleness, long-suffering, and faithfulness, which the Lord has manifested towards me, and which I have experienced in common with you all, the Lord has bestowed upon me peculiar blessings and privileges. One of the chief is, that He has condescended to call me for the ministry of His word. How can I praise Him sufficiently for this! One who was such a sinner, such a servant of Satan, so fit for hell, so deserving of everlasting destruction, was not merely cleansed from sin and made a child of God through faith in the Lord Jesus, and thus fitted for heaven, and

did not merely receive the sure promise that he should have eternal glory; but was also called unto, and, in a measure, qualified for the expounding of the word of God. I magnify Him for this honour!—But more than this. More than eleven years, with very little interruption, have I been allowed, more or less, to preach the Word. My soul does magnify the Lord for this! More still. The Lord has condescended to use me as an instrument in converting many sinners, and, in a measure at least, in benefiting many of His children. For this honour I do now praise God, and shall praise Him not merely as long as I live, but as long as I have a being. But I do not stop here. I have many other reasons to speak well of the Lord, but I would only mention one. It is my present affliction. Yes, my present affliction is among the many things, for which I have very much reason to praise God; and I do praise Him for it. Before you, before the whole church of Christ, and before the world would I confess that God has dealt in very kindness towards me in this affliction. I own, I have not borne it without impatience and fretfulness; I own, I have been several times overcome by irritability of temper on account of it; but nevertheless, after the inner man, I praise God for the affliction, and I do desire from my heart, that it may truly benefit me, and that it may not be removed till the end has been answered, for which it has been sent. God has blessed me in this trial, and is still blessing me.—As I know you love me, (unworthy as I am of it), and feel interested about me, I mention a few of the many mercies with which God has favoured me during these twelve weeks. 1. At the commencement of my illness, when my head was affected in a manner quite new to me, and when thus it continued day after day, I feared lest I should lose my reason.—This created more real internal suffering than ever I had known before. But our gracious Lord supported me. His precious gospel was full of comfort to me. All, all will be well, was invariably the conclusion, the conclusion grounded upon Scripture, to which I came; yea, all will be well with me eternally, though the heaviest of all earthly trials should coins upon me, even that of dying in a state of insanity.—I was once near death, as I then thought, nearly nine years ago: I was full of comfort at that time; but to be comfortable,—to be able quietly to repose upon God, with the prospect of an affliction before one, such as I have now mentioned,—is more than to be comfortable in the prospect of death, at least for a believer.—Now, is it not well to be afflicted, in order to obtain such an experience? And have I not reason, therefore, to thank God for this affliction?

Oxford, Feb. 6, 1838.

When I began to write the foregoing lines, beloved brethren, I intended to write but very briefly; but as I love you, and as I have abundant reason to magnify the Lord, my pen ran on, till my head would follow no longer.—I go on now to mention some other mercies which the Lord has bestowed upon me, through my present affliction.

2. Through being deprived for so long a time of the privilege of preaching the Word to sinners and saints, the Lord has been pleased to create in me a longing for this blessed work, and to give me at the same time to feel the importance of it, in a degree in which I never had experienced it before. Thus the Lord has fitted me somewhat more for His work, by laying me aside from it. Good therefore is the Lord, and kind indeed, in disabling me from preaching. Great has been my trial, after the self-willed old nature, not to be able to preach; and long ere this, unfit as I was for it, I should have resumed the work, had I followed my own will; but hitherto have I considered it most for the glory of God, quietly to refrain from outward service, in order to glorify Him by patient submission, till my Lord shall be pleased to condescend to call His servant forth again for active

engagements. And then, I know, He will give me grace, cheerfully to go back to the delightful service of pointing sinners to the Lamb of God, and of feeding the church.

3. Through this affliction I have known experimentally in a higher degree than I knew it before, how, if obliged to refrain from active service, one can nevertheless as really and truly help the armies of Jesus, through secret prayer, as if one were actively engaged in the proclamation of the truth.—This point brings to my mind a truth, of which we all need to be reminded frequently, even this, that at all times, and under all circumstances, we may really and truly serve the Lord, and fight for His kingdom, by seeking to manifest His mind, and by giving ourselves to prayer.

4. Through the instrumentality of this affliction the Lord has been pleased to show me, how I may lay out myself more fully for His service in the proclamation of His truth; and, by His grace, if ever restored for active service, I purpose to practice what He has shown me.

5. Through being deprived so much from meeting with the brethren as I have been these thirteen weeks, I have learned somewhat more to value this privilege than I did before. For as my head has been much affected, even through one meeting on the Lord's day, I have seen how highly I ought to have prized the days, when twice or thrice I could meet with the saints, without suffering from it.—Bear with me, brethren, when I beseech you, highly to esteem the opportunities of assembling yourselves together. Precede them with prayer; for only in as much as you do so, have you a right to expect a blessing from them. Seek to treasure up, not merely in your memory, but in your heart, the truths which you hear; for soon you may be deprived of these privileges, and soon you may be called upon to practice what you hear. Brethren, let us not learn the greatness of our privileges, by being deprived of them.—

I also delight in mentioning some of the particulars in which the Lord's kindness to me has appeared in this affliction, and whereby He has shown, that He does not lay more on us, than is absolutely needful.

1. You know, that since May, 1836, I was able to walk but little. This infirmity the Lord entirely removed, just before I became afflicted in my head. This was exceedingly kind; for air and exercise are the only means, which almost immediately relieve my head. How much greater would have been the affliction, had I not been able to walk about in the air!—Truly, "He stayeth His rough wind, in the day of His east wind." I delight in pointing out the gentleness of the stroke.

Oxford, Feb. 7, 1838.

2. The Lord might have chosen to confine me to my bed, and kept me there in much pain these thirteen weeks, for the sake of teaching me the lessons which He purposes me to learn through this affliction; instead of this, the pain in my head has been so slight, that it would not be worth mentioning, were it not connected with a weakness of the mental faculties, which allows of but little exertion.

3. Further, it might have pleased the Lord to incapacitate me altogether for active service, but instead of this, He has still allowed me, in some small measure, to help by my judgment in some church matters, to write some letters in His service, to speak now and then a word to believers for the furtherance of their faith, and to confess His name repeatedly before unconverted persons, with whom I have met on my journeys. Besides all this, I have had strength for other work

connected with the kingdom of Jesus Christ.

4. In one other point the Lord has been especially gracious to me, in that, while I have been unable to preach, unable to write or read much, or even to converse for any length of time with the brethren, He has allowed me always sufficient strength for as much secret prayer as I desired. Even praying with others has been often trying to my head; but prayer in secret has not only never tried my head, but has been habitually (I mean the act of prayer) a relief to my head. Oh! how can I sufficiently praise God for this. How comparatively slight are any trials to a child of God, as long as under them he is enabled to converse freely with his Father! And so sweet has been this communion with my Father, a few times, and so have I been enabled to pour out my heart before Him, that whilst those favoured seasons have lasted, I not only felt the affliction to be no affliction, and could call it, from my heart, sweet affliction; but I was almost unwilling soon to go back to the multiplicity of engagements in Bristol, lest I should not have leisure to continue so much in prayer, meditation, and the study of His word. Shall I not then praise my Father for such dealings with me? Do I not even now see this affliction working for my good? I say, therefore, after the inward man: Father, continue Thy hand upon me, as long as it shall seem good in Thy sight, only bless my soul!—But, brethren, do not mistake me, as if I meant that I prayed habitually with much earnestness. O no! I pray a little habitually, I pray now and then much; but I pray by no means as much as my strength and present time allow me. Therefore ask God on my behalf, that grace may be given me, habitually to pray much; and you will surely be profited by it.—But I could not help alluding to this point, as the Lord's kindness is so particularly seen in this matter.

5. Lastly, I cannot omit mentioning the kindness of the Lord, in opening the houses of some of His children at Bath, Trowbridge, and Oxford for me, during this my affliction. These dear saints have shown me much kindness. But while I would be grateful to them for it, I discern the hand of God in influencing their hearts. Moreover, I have had kind medical attendants. And you, my dear brethren, though I have been unable to minister among you, have continued to supply my temporal wants, for which I thank you, and in all of which I see the gracious, loving hand of my Father, who through all this, as by a voice from heaven, tells me: "My child, even bodily health and strength would I give, were it good for thee." I therefore desire to wait for the good pleasure of my God concerning this point.

Your love will naturally ask, how I now am in body. My disease, as my kind medical friends tell me, is an inactive liver, which causes the pain in the head, and the inability of exerting my mind for any length of time. In addition to this, the nerves of the head seem to have suffered through over-exertion. As medicine had been tried for about ten weeks, and had not given relief, it appeared well, that I should give it up for a time, and simply travel about for the benefit of the air. My own experience teaches me, that this means is beneficia

Part III

PREFACE

TO THE

FIRST EDITION OF THE THIRD PART.

THE reasons which induced me to publish this third part of the Lord's dealings with me are the same which led me to the publication of the second part, and which are stated in the preface to the first edition of the second part. In addition to those reasons it appeared to me desirable to give some account of my recent labours in Germany, and also to write on a few other points, which I considered of great importance to be made known.

GEORGE MULLER.

21, Paul Street, Kingsdown,

Bristol, June 18, 1845.

NARRATIVE,

&c. &c.

THIRD PART.

IN the deep consciousness of my entire natural inability for going through the work, which is before me, to the profit of the reader and to the glory of God, I am nevertheless of good cheer in beginning this service; for the Lord has enabled me often to bow my knees before Him, to seek His help respecting it; and I am now expecting His help. He delights in making His strength perfect in our weakness, and therefore will I also, though so weak, look for His strength. And if through this my feeble effort, to show forth the praises of the Lord, good be done (of which I have the fullest assurance, on account of the abundance of supplication which for many months past has been found in my spirit in reference to this service,) I do desire from my inmost soul to ascribe all the honour and glory to the Lord.

I purpose in writing this third part of my Narrative to adopt the same mode which I employed in the two former parts, namely that of giving extracts from my journal, and accompanying them with such remarks as it may be desirable to make for the profit of the reader. The second part carries on the Narrative up to the end of the year 1840, so far as it regards my own personal affairs; but only to Dec. 9, 1840, so far as it regards the Orphan-Houses, and other objects of the Scriptural Knowledge Institution, as on that day the accounts were closed. From this period, then, the Narrative is continued.

Dec. 10, 1840. When the accounts were closed last evening, the balance in hand was 15l. 0s. 6 1/4d., but as nearly 15l. of this sum had been put by for the rent of the Orphan-Houses, the sum

really in hand for use was only 4s. 6 1/4d. With this little sum we commenced the sixth year of this part of the work, while there are daily, as usual, more than a hundred persons to be provided for.

—A little boy brought half-a-crown to the Boys'-Orphan-House, this morning, which is the first gift in this sixth year. Thus we had altogether 7s. 0 1/4d. for this day, which was enough to pay for the milk in the three houses, and to buy some bread in one of them. We have never before been so poor at the commencement of the year.

Dec. 11. Only 2s. 6d. more had come in since last evening. There was sufficient for dinner in the Girls' and Infant-Orphan-Houses, but scarcely enough in the Boys'-Orphan-House. This half-crown, therefore, supplied the remainder of the dinner in the Boys'-Orphan-House. But now there was no money to take in milk, in any of the houses, for tea, or to buy any bread. However the Lord helped us through this day also. About one o'clock some trinkets, which had been sent a few days since, were disposed of for 12s., by which the usual quantity of milk, and a little bread could be taken in. [I observe here that there is generally bread for two or three days in the houses, the children eating the bread on the third day after it is baked. When, therefore, we are unable to take in the usual quantity, for want of means, we procure stale bread afterwards.]

Dec. 12. Only 4s. had come in to meet this day's necessities. Thus we should not have had sufficient means to provide for the dinner in the Girls'-Orphan-House, had not 6s. come in this morning, just in time to help us through the difficulty. Still we had no means to buy bread, and a few other little things which were needed. In addition to all this it was Saturday, and therefore provisions for two days needed to be procured. About four o'clock this afternoon, one of the sisters in the Orphan-Houses, to whom I had some days since sent a little money for her own personal necessities, gave 1l. Thus we were able to purchase sufficient provisions to last till breakfast on Monday morning. These last days have been very trying. The poverty has been greater than ever; the Lord, however, has not confounded us, but has, strengthened our faith, and always given us necessities.

The School-Funds are also now again very low. There was only so much money in hand, as that two of the teachers, really in need, could be paid today. Truly, my dear fellow-labourers in the schools need to trust the Lord for their temporal supplies! [I notice here, that though the brethren and sisters have a certain remuneration, yet it is understood that, if the Lord should not be pleased to send in the means at the time when their salary is due, I am not considered their debtor. Should the Lord be pleased to send in means afterwards, the remainder of the salary is paid up, and also additional assistance is given in time of sickness or more than usual need, as the Lord may be pleased to grant the means. A brother or sister, in connection with this work, not looking for themselves to the Lord, would be truly uncomfortable; for the position of all of us is of such a character, that it brings heavy trials of faith, in addition to the many precious seasons of joy on account of answers to prayer.]

Dec. 13. Lord's day. This morning I received 2l. 10s. Thus, before the last provisions are actually consumed in the Orphan-Houses, I have been able to give fresh supplies.

Dec. 14. Though 2l. 10s. had come in yesterday, there was still not sufficient this morning to buy coals in the Boys' and Girls'-Orphan-Houses. But the Lord kindly supplied us with means for that also; for there were given today six silver tea spoons, and a pair of silver sugar tongs. I received

also 1l. 10s. which yesterday had been anonymously given for rent. Thus the Lord, in this particular also, again begins the year with blessings. [As during the two previous years 1l. 10s. a week was anonymously given to pay for the rent of the three Orphan-Houses, so during the whole of this year also, from Dec. 10, 1840, to Dec. 10, 1841, the donor continued the same contribution.] This evening was the first of our public meetings, at which I gave the account of the Lord's dealings with us in regard to this work, during the last year. It was a good season. I felt much assisted by the Lord, and was, through grace, very happy, so that none of those who were present can have read in my countenance that I have nothing at all in hand towards the supply of the necessities of tomorrow. After the meeting this evening 2 1/2d. was left anonymously at my house.

Dec. 15. The day commenced with 2 1/2d. in hand. My eyes were directed to the living God. I was looking out for help. The greatness of our need led me to expect it. About eleven o'clock I received from Barnstaple a 5l. note and half-a-sovereign. Thus the Lord in His faithful love delivered us. Half an hour afterwards I had the report from the Orphan-Houses about the state of things today, which will show how seasonably the money from Barnstaple came. Brother R. B., master at the Boys'-Orphan- House, wrote that last evening a sister gave 5s. and a cloak, but that there never was less bread in the Orphan-Houses at any time than this morning, and that both in the Boys' and Infant-Orphan-Houses all bread had been, cut up for use.—We are now waiting on the Lord for means to enable us to have the Report printed. Till He provides, we will, by His help, do nothing in this matter. Though it seems to us important that the account of the Lord's dealings with us in the work should be made known to the saints generally; yea, though this is the primary object of the work; nevertheless it appears to us a small matter for our kind and loving Father, who withholds nothing from His children that is really good for them, to give us the sum which we need for this purpose whenever His time shall have come. We do desire grace even in this thing to acknowledge Him; for His time may not yet have come for us to have the sweet privilege of sending forth far and wide the account of His goodness to us during the past year.

Dec. 16. To-night I received with Ecclesiastes ix. 10, 1l. 10s., and 12s. from another individual; also a Spanish dollar was sent. Thus we have something for the necessities of tomorrow.

Dec. 17. Today came in 3s., and from Bath 4l. 6s. 8d.; also 2l., the produce of the sale of ladies' baskets.

Dec. 19. Only 11s. 2d. has come in since the day before yesterday. As I had to pay out today 6l. 10s., it being Saturday, we have now again only 5s. 9d. left, which is just enough to meet the expense of a parcel, the arrival of which has been announced. Thus we still have no means for printing the Report, The Lord's time seems not yet to have come.

This afternoon came in from Exmouth 1l. 10s. 5d. for the other objects, so that, with what there was in hand, the teachers of the Day-Schools who were in need could be supplied.

Dec. 20. The Lord has again sent in rich supplies. He remembered that there was nothing in hand for the Orphans, and that we, who care for them, desire, through grace, not to be anxiously concerned about the morrow. There came in today altogether 6l. 17s.

Dec. 25. This morning there was 5l. given to me by a brother, to be used as most needed. As there is a little left for the Orphans, but about 5l. needed, tomorrow, for the schools, and there are only a

few shillings in hand, I took this money for these funds.

Jan. 1, 1841. Since Dec. 20 has come in not only as much as was needed, but more. Of the donations which were given, I only notice: A sister brought the produce of her silver spoons, which she had sold, having had it laid on her heart to do so through the last public meetings. 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 10l. which was given today for the other funds, we have the means of defraying the expenses 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 5l.; and also 10s., and 3s.

Jan. 2. Today 18s. came in, and the following articles were sent anonymously to the Girls'-Orphan-House: A smelling bottle, a metal chain and cross, a silver pencil case, a mother-of-pearl ring, a pebble, a necklace clasp, 2 pairs of studs, and 6 chimney ornaments. There were also sent anonymously, this evening, 2 pairs of skates.— There was needed today 1l. 1s. 6d. more than there was in hand, to pay the salaries of the teachers in the Day-Schools. About noon a sister brought three small donations, amounting to 9s.; and a sovereign came by post. Thus our need has been supplied.

Jan. 3. This morning a brooch was given to me, set with a brilliant and 10 small emeralds. The stones are to be sold for the benefit of the Orphans, and the gold is to be returned. I received also the following sums: From a sister in Bristol, 5l.; from the East Indies 2l.; from Devonshire 2l. 10s. and a silver vinaigrette; anonymously put into the boxes at Bethesda 2s., ditto by I. L. 3s. 6d., ditto for rent 1l. 10s. ; and by sale of articles 1s. 6d. Thus the Lord has sent in today 11l. 7s., in answer to our united prayer during the last week.

Jan. 4. Today the following trinkets were given, to be disposed of for the benefit of the Orphans, or on behalf of the other objects. [They were taken for the latter, there being only about 7s. in hand.] Two chains and crosses of soap beads, an amber necklace, a bead necklace, a gold Maltese cross and chain, a Brazilian gold chain, a pearl hair brooch, a pearl cross, a mother-of-pearl buckle, 2 rings, a necklace snap, a moonstone brooch, a brooch of Ceylon stones, a pair of bracelet snaps, a gold brooch, a gilt vinaigrette, a pair of buckles, and a box. [The money which was obtained for the greater part of these trinkets, supplied our need on Saturday, January 9th.]

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 3s. 6d. 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 9l. 16s. 4d. We have now enough even for the last part of the Report. Thus the Lord has been pleased to answer our prayers in this respect also. This afternoon when there was again only 2s. 6d. in hand, came in by sale of articles 3l. 9s. 6d., and by a donation 5l.

Jan. 12. Today 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 1000l., 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]

Jan. 13. This evening I was called to the house of a brother and sister who are in the 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 every thing, even the most minute affairs of this life. It commands us, "Be thou not one of them that strike hands, or of them that are sureties for debts." Prov. xxii. 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 in such a matter "to be sure" is "to hate suretiship." Prov. xi. 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 become surety, notwithstanding what the Lord has said to me in His word, am I in such a position that no one will be injured by my being called upon to fulfill 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 dishonoured. 4. But if there be the possibility of having to fulfill 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?

This morning (Jan. 13) I had again not one penny in hand for the Orphans, though there was enough for today at the Orphan-Houses, as I had sent yesterday sufficient for two days. The little stock being exhausted, I had been led to the Lord in prayer for fresh supplies, when soon afterwards a brother called on me, who stated, that, in considering the necessities of the poor, on account of the cold season, the Orphans had likewise been brought to his mind, and that he had brought me 15l. for them. This afternoon came in still further 1l. from two sisters, as a thank-offering for many mercies during the past year. Likewise 10l. "From a friend in Christ for the Orphans'-House." Further: by sale of articles 2l. 4s. 6d., by knitting 1l. 4s., by Reports 9d., and by four donations 13s. Thus the Lord has been pleased to send in this day altogether 30l. 2s. 3d., whilst, when the day commenced, I had nothing at all in hand.

Jan. 23. This day commenced without any thing in hand. In addition to this it was Saturday. About nine o'clock Q. Q. called to see me, but, as I was in prayer with my family, she did not stay. About half an hour afterwards she called a second time, gave 5l. for the Orphans, and said, "I bring this because it is Saturday, and it may be needed." This sister was not deterred by not seeing me the first time, because our Father knew we had need of this money. There was likewise 5s. given me this afternoon, and when the sister gave it she said, "I bring this today, because it is Saturday."

Jan. 25. 2l. 19s. 10d. came in yesterday and this morning. When the necessities of the day had been supplied, and there was only 12s. 10d. left, I received a parcel from an unknown donor. It contained 1 lb. and 6 oz. of worsted and 4 sovereigns, with the following note:—" 'Your Father knoweth that ye have need of these things.' 'All things whatsoever ye shall ask in prayer, believing, ye shall receive.' An Orphan sends 3l. for the Orphans, and 1l. for Mr. G. Muller's own necessities, Jan. 23, 1841."

Feb. 1. Today we had not sufficient money for our own personal necessities, when we were helped in the following way. Some months ago several articles were sent to my dear wife from a distance of about 200 miles, which she did not at all need, and which therefore had been placed in the hands of a sister to be disposed of. This was only now done, and today, in this our need, the money was brought for them, being 1l. 10s. 6d.

Feb. 4. Since Jan. 25, there has come in 10l. 14s. 11d. for the Orphans. This morning a brother from Gloucestershire brought me a doubloon, (18 1/2 pennyweights of fine gold,) a Spanish dollar, 2 small Spanish coins, 4 old English crown pieces, 2 old English half-crown pieces, 3 old shillings, 2 old sixpences, and an old twopenny piece. He told me that he had purposed to come a day sooner, but that, though he was quite prepared for his journey, his business did not allow him to leave home, but that immediately, when these coins were given to him for the Orphans, he was able to leave. On his arrival in Bristol, this brother was asked by a gentleman, a fellow passenger, to go with him; but he replied he must go at once to me. On mentioning my name, the Gloucestershire brother was asked whether he did not believe that it was all chance work about the Orphan-Houses. He replied no, and showed him the handful of gold and silver coins, which he had received for the Orphan-Houses, and which he felt himself constrained at once to deliver.—There was also given this day a valuable gold lever watch—Though these donations of today were not needed to supply the necessities of the children, yet they came very seasonably, and as the answer to many prayers which I had lately offered up to the Lord, to enable me to give 26l. to the labourers in the Orphan-Houses, for their own personal necessities.

Feb. 6. At the close of this week there is nothing at all in hand, either in the Orphan-Fund or in the other funds; but the Lord has enabled me to meet all the expences of the week, which only yesterday and today were above 30l.

Feb. 7. In answer to prayer, when we were without any money for the Orphans, came in today altogether 2l. 18s,

Feb. 10. There came in yesterday and the day before several small donations; also by post, anonymously, a sovereign and a diamond ring from Leamington; but we are now again without means. May the Lord help us!

—Evening. There came in by sale of articles 10s., by sale of Reports 10s., and by a donation 1s. 6d. I also opened the box in my house, in which I found 1l. 0s. 6d. A sovereign had been put in by a brother from Stafford, who had already left my house, but felt himself constrained to return, in order to put in this money.

Feb. 12. Last evening there was left at my house, anonymously, a letter containing two sovereigns, in which was written, "For the Orphan-House 2l." This 2l. is exactly what is needed for today.

Feb. 13. Saturday morning. The Lord sent in yesterday 1l. 15s. which, though not enough for this day, was a little to commence with. Evening. Scarcely had I sent off this morning the 1l. 15s. to the Orphan-Houses, when I received from Clapham 9l. 6s. 6d. and 6 yds. of calico, for the Orphans, so that 1l. more, which was needed to meet this day's demands, could be supplied. There came in also 14s. 6d.

We are very poor in reference to the funds for the other objects, and have now determined to meet daily for prayer, till the Lord may be pleased to send help.

There are now four sisters in the Lord staying at our house. This morning we had only 2s. left of our own money, when there was sent to us for ourselves from Clapham a sovereign and 2 lbs. of tea; and from Manchester 5 shillings' worth of postages. Thus the Lord has kindly helped us for the present.

Feb. 14. The Lord has had pity, and helped us in some measure. A brother gave me 5l. for the first four objects of the Scriptural Knowledge Institution.

Feb. 22. Since the 14th there has come in still further for the first four objects 6s. 1d., 13s. 4d., 2s. 6d., 1l., and 5l., besides what has come in by the sale of Bibles, etc. Thus we have been able to meet all the expenses of this week.

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 8l. from Q. Q. Today I received the following letter

"Dear Brother,

I yesterday happened to meet with one of your Reports of the Orphan Institution for the last year, which I have read with much interest. I was not before at all aware how entirely you subsisted day by day on the good providence of the Lord, and it is very wonderful to see His constant care of such of His children as walk uprightly, and put their trust in Him. It must be very blessed thus to know and feel His care from day to day, in making bread and water sure. I am concerned to find that there was so much need at the time I saw you in and that I did not assist you; but I will delay no longer, for there may be equal need now; and as I find many sums given with the text Ecclesiastes ix. 10, it reminds me, not to put off till tomorrow that which should be done today. Just before I fell in with your Report, I got a little portable money out of the bank, thinking it might be needed in some such way, so without delay I enclose it; the amount is 15l., and I hope that the Lord will direct my mind and incline my heart to help you again at the time of need. I perceive you have a list with the sums received, and the names of the donors open for inspection (though not published, which is well). Please to insert my donation, and any future ones I may give, under the initials A. B."

When this letter arrived, there was not one penny in hand for the Day Schools, whilst two days after about 7l. was needed. As the money was not given for any particular part of the work, it was put to this fund. There was also only 2l. in the Orphan fund. 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.

March 11. From Feb. 13 to this day we have had comparative abundance for the Orphans, as 70 donations of 10l. and under have come in, also many pounds by sale of articles and Reports; but now, when we had again only 13s. 6d. in hand, not half of what is needed to meet the necessities of tomorrow, a sister at Plymouth sent 6l,

March 12. There came in still further today 5l. from "Friends to the Orphan," besides 2s. 6d., 1s. 6d., 10s., and 8s. 6d.

March 18. Today I heard of the conversion of a gentleman, whose believing wife had prayed many years on behalf of her husband. He was a Roman Catholic and a great drunkard. But though he had been a Roman Catholic, he was truly made to rest upon the Lord Jesus alone for salvation; though he had been a great drunkard, the power of the Gospel was seen in his case, for he forsook his evil ways; and though his wife had had to continue to pray for him many years, yet at last the Lord answered the cries of his afflicted handmaid, and gave her the desire of her heart.

As I know it to be a fact, that many children of God are greatly tried by having unconverted relatives, I relate here, for the encouragement of believers who are thus exercised, two precious facts, the truth of which I know, and by which the Lord manifested His power in converting, two of the most unlikely individuals, so far as natural appearance is concerned. Between forty and fifty years ago it pleased the Lord to convert the wife of a farmer at Ashburton in Devonshire, whose husband in consequence became her bitter opposer. This opposition was greatly increased when he had reason to believe that she was going to be baptized. The wife, however, thought that, on account of his great enmity, she would choose a time for being baptized when he was from home. A time was therefore chosen when he was to be absent at a fair in Exeter. The farmer went to the fair; but having learned on Thursday that his wife was to be baptized at eleven o'clock the next morning, in haste to return he rose early on Friday morning, to put a stop to the proceeding. After he had rode several miles, he said to himself, "No, I will not go; let her do what she pleases, I will not care about her at all : " and he therefore rode back again towards Exeter. But after awhile he altered his mind again and said to himself, "Nay, I will go, she shall not have her way;" and he rode again towards Ashburton. He pursued his way, and then changed his mind a third time, and turned towards Exeter; but not long after this, a fourth time he had different thoughts, and determined to ride borne. Now, however, he remembered, that, on account of his having thus gone backwards and forwards, and that for several miles, he had wasted so much time, that he could not possibly be at Ashburton by eleven o'clock, a distance of more than twenty miles from Exeter. Enraged by this thought, he dismounted from his horse on Haldon Common, between Exeter and Teignmouth, cut a large stick out of the hedge and determined to beat his wife with that stick, as long as a part of it remained. At last he reached his home, late in the afternoon, and found his wife had been baptized. In a great rage he now began to beat her, and continued to do so, till the stick in his hand was actually broken to pieces. Having thus most cruelly treated her, her body being full of bruises, he ordered her to bed. She meekly began to undress herself, and intended to go to bed, without

saying a word. But when he saw her about to go, he said, "You shall not sleep in my bed any more. Go to the children's bed." She obeyed. When now on the point of lying down on the children's bed, he ran into the kitchen, fetched a piece of wood, threw her down on the bed, and was about to begin again to beat her, when suddenly he let the piece of wood fall, and went away without saying a word. The poor suffering wife saw no more of him that evening or night. On the next morning, Saturday, before she had risen, her husband left the house, and was absent all day till the evening. In the evening the wife gave him to understand when retiring for the night, that, according to his wish, she was again going to sleep in the children's bed, when he meekly said to her, "Will you not sleep in your own bed?" She thought he meant to mock her, and would beat her again, if she did go into her own bed. As, however, he continued in a meek and kind way to desire her to lie down in her usual bed, she did so. All night from Saturday to the Lord's day he lay groaning by her side, turning about in the bed, but having no sleep. On the Lord's day morning he rose early. After awhile he came to her and said, "My dear, it is time to get up: if you will get up and make the breakfast, I will go with you to the meeting." Still the wife thought, he only meant to mock her, and that perhaps he would beat her again, when she was on the point of going to the meeting. Nevertheless she rose, prepared the breakfast, and at last, as he continued meek and kind as before, she made herself ready to go to the meeting. How great was the astonishment and surprise of the people in the small town, where the thing had become known almost to every one, when arm in arm he walked with his wife to the meeting and entered it himself, which he had never done before! After the meeting was over, he related before all persons present, what had passed in his mind between Exeter and Ashburton, how he had most cruelly beaten his wife, how he had ordered her to go to the children's bed, how he had run into the kitchen to fetch a piece of wood to beat his wife a second time, how he had thrown her on the bed for that purpose, and how he had already lifted up his hand with the piece of wood in it, when there was like an audible voice saying to him: "Why persecutest thou me!" The piece of wood had then fallen out of his hand, and he had felt instantly that he was persecuting the Lord Jesus. From that moment his soul had become most distressed. He had been sleepless and miserable during the night from Friday to Saturday. On Saturday morning he had left the house early in the greatest agonies of soul, and had been roving about in the fields and neighbouring villages all the day. He had come home, and spent another sleepless night from Saturday to the Lord's day. And then passed what has been related.

From this time this persecutor became a disciple of the Lord Jesus. He found peace through the blood of the Lord Jesus, by faith in His name, and walked about thirty years in peace and love with his wife, and adorned the gospel of the grace of God.

His wife outlived him. The husband died more than thirteen years ago. The aged sister told all the particulars of the case to a brother in the Lord, out of whose mouth I heard them; and I have related them faithfully to the best of my knowledge.

Surely the arm of the Lord is not shortened in our days! In a moment He may turn the heart of the greatest persecutor. Think on Paul, think on Manasseh!

The other case of a remarkable conversion, which I am about to relate for the encouragement of the believing reader, occurred in my native country, the kingdom of Prussia, about the year 1820. I relate it as circumstantially as it was brought before me by a brother in the Lord. Baron von K. 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 commended 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 theology, 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 are contemptuously called in Germany;) and as young T. was of a highly philosophical turn of mind, reasoning about every thing, questioning the truth of revelation, yea questioning most sceptically 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 connexion 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 favour on him, rather than that he was favoured 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 sceptical 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.

I continue now the extracts from my journal.

March 19, 1841. It is twelve years this day since I arrived in England. How exceedingly kind and gracious has the Lord been to me day by day ever since! And the Lord has crowned this day also with mercies. I have been for some time again very weak in body, on account of which it appeared to me desirable to change my sphere of labour for awhile, to which I was the more inclined as I purpose to write the second part of my Narrative, for which I need more time than I can well find in Bristol, along with my other engagements. Today I had fully determined to leave, as I am now exceedingly weak; but we had no means for it. This morning, after the exposition of the Scriptures to the Orphan and Day School children, there was given to me a check for 15l., of which 5l. is for brother Craik, 5l. for myself, and 5l. for the Orphans, Thus my way, even as to means, is made quite plain.

March 20. Nailsworth. I had purposed to take lodgings in the neighbourhood of Tetbury, passing only a night or so at Nailsworth. When I came here today, and heard about the state of the saints here and in the neighbourhood, I could not but think that the Lord had sent me to this place to labour for a season.

March 21. I ministered twice today among the brethren at Nailsworth, with much assistance from the Lord, and feel already much better from the change of air.

March 22. Truly God has sent me here! Certain matters which have been brought to light through my being here, prove it. May the Lord make it still more abundantly plain that He has sent me here!—There is a small house, which a brother left a few weeks since, but has to pay rent for at least three months longer. He will let me have it rent free, and he and brother — mean to put into it the needful furniture.—Thus the Lord has provided a lodging, not only for me, but also for all my family, who can now join me here.

A sister in the Lord in Ireland, who did not see her acceptance before God, and who was habitually without the assurance that she is a child of God, that she is born again, that her sins are forgiven, and that she shall be saved, in her distress of mind wrote to me about this time. As her case is by no means a solitary one, but as there are so many children of God who do not know that they are

children of God; as there are so many whose sins are forgiven who do not know that they are forgiven; and as there are so many who will be saved, who do not know that they will be saved, and who are continually afraid of what would become of them, were they to be taken out of the world :—I have thought it well to say something here on this most important subject.

I. Question. How may I obtain the knowledge that I am a child of God, or that I am born again, or that my sins are forgiven, or that I shall not perish but have everlasting life?

Answer. Not by my feelings, not by a dream, not by my experience being like this or that one's, or unlike this or that one's; but this matter is to be settled, as all other spiritual matters, entirely by the revealed will of God, the written word of God, which is the only rule, the only standard for believers.

II. Question. By what passages, then, for instance, may I make out that I am a child of God, or born again?

Answer. 1. In 1 John v. 1, it is written: "Whosoever believeth that Jesus is the Christ is born of God." The meaning of these words is evidently this, that every one (whether young or old, male or female, one who has lived an outwardly moral or immoral life,) who believes that the poor, despised Jesus of Nazareth, of whom we read in the New Testament, was the promised Christ or Messiah, such a one is no longer in his natural state, but is born again, is born of God, is a child of God. The question therefore is, Do you believe that Jesus, who was born at Bethlehem, and crucified under Pontius Pilate, is the promised Saviour, the Messiah, the one for whom the Jews were to look? If so, you are a child of God, else you would not believe it. It is given unto you to believe it. Millions may SAY that Jesus is the Saviour, the Messiah, but none BELIEVE it except the children of God. It proves me to be a child of God that I believe it; to none besides is it given to believe it, though millions might say so.

Perhaps you say, I do not feel that I am born again, born of God, and I have therefore no enjoyment.

Answer. In order that you may have the enjoyment, which is the result of the knowledge that you are a child of God, that you are born of God, or born again, you must receive God's testimony. He is a faithful witness, He speaks nothing but the truth, and His declaration is, That every one who believes that Jesus is the Christ is born of God. If you receive this testimony of God, you, to whom by grace it is given to believe that Jesus is the Christ, cannot but be happy, from the fact that God Himself says, that you are His child. But if you will wait till you feel that you are a child of God, you may have to wait long; and even if you felt it, yet your feelings would be worth nothing; for either it might be a false feeling, or, though it were real, it might be lost the next hour. Feelings change; but the word of God remains unalterably the same. You have, then, without having had a dream about it, without having had a portion of the word in a more than usual way impressed upon your mind concerning the subject, without having heard something like a voice from heaven about it, to say to yourself: If I believe that Jesus is the promised Messiah, I am a child of God. And then, from a belief of what God declares in this passage concerning you who believe that Jesus is the Christ, even that you are His child, spring peace and joy in the Holy Ghost.

Answer 2. In Galatians iii. 26, it is written: "Ye are all the children of God by faith in Christ Jesus." The question here again is: Do I believe in the Lord Jesus? Do I depend upon Him alone for the

salvation of my soul? If so, I am a child of God, whether I feel it or not.

Answer 3. In John i. 11—13, it is written of the Lord Jesus: "He came unto His own, and His own received Him not. But as many as received Him, to them gave He power (or the right or the privilege) to become the sons of God, even to them that believe on His name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." The question here again is simply this, Have I received the Lord Jesus, i.e., Do I believe in His name? If so, I am born of God, I am a child of God, else I should never have believed in the Lord Jesus; for none but the children of God do believe in Him.

III. Question. How may I know that my sins are forgiven? Have I to wait till I feel that they are forgiven, before I may take comfort concerning this matter? Or, must I wait till I have in some powerful way a portion of the word of God applied to my mind, to assure me of it?

Answer. This point is again only to be settled by the word of God. We have not to wait till we feel that our sins are forgiven.—I myself have now been a believer for more than nineteen years (i.e. in the year 1845). How long it is, since I have had no doubt whatever about the forgiveness of my sins, I cannot tell with certainty; but this I am quite sure of, that ever since I have been in England, which is now about sixteen years (in 1845), I have never once had a single moment's doubt that my sins are all forgiven; and yet I do not remember that I even once have felt that they were forgiven. To know that they are forgiven, and to feel that they are forgiven, are two different things.—The way to settle, whether our sins are forgiven, is, to refer to the word of God alone with reference to it. In Acts x. 43, it is written concerning the Lord Jesus, "To him give all the prophets witness, that through His name whosoever believeth in Him shall receive remission of sins." All the prophets speaking under the immediate power of the Holy Spirit, bore testimony, that through the obedience and sufferings of the Lord Jesus, whereby He becomes our Saviour or is our Jesus, all who believe in Him for salvation, who depend upon Him and not upon themselves, who receive Him to be the one whom God declares Him to be, should receive the forgiveness of their sins. The questions therefore to be put to ourselves are simply these: Do I walk in utter carelessness? Do I trust in my own exertions for salvation? Do I expect forgiveness for my sins on account of living a better life in future? Or, do I depend only upon this, that Jesus died upon the cross to save sinners—and that Jesus fulfilled the law of God to make sinners righteous? If the latter is the case, my sins are forgiven, whether I feel it or not. I have already forgiveness. I shall not have it merely when I die, or when the Lord Jesus comes again; but I have it now, and that for all my sins. I must not wait to feel that my sins are forgiven, in order to be at peace, and in order to be happy; but I must take God at His word, I must believe that what He says is true, and He says, "That whosoever believeth in the Lord Jesus should receive remission of sins;" and when I believe what God says, peace and joy will be the result.

Again, in Acts xv. 8, 9, it is written with reference to us Gentile sinners: "And God which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as He did unto us; and put no difference between us and them, purifying their hearts by faith." Here we see how the guilt is to be removed from the heart, how we can get a clean heart, obtain the forgiveness of our sins,—even by faith in the Lord Jesus. Depending upon the sufferings of the Lord Jesus in the room of sinners, and depending upon His obedience in fulfilling the law of God, His sufferings are considered as endured by us, His obedience as if found in ourselves: in Him (if we believe on Him) we are

considered to have hung on the cross, and therefore were punished in Him, on account of which God, though perfectly holy and just, can forgive us our sins for Jesus' sake, as well as reckon us righteous, through faith in the Lord Jesus, who in the room of those who believe on Him fulfilled the law of God.

I would here by the way especially warn against one error, which is, that persons say, I can believe that Jesus is the Christ, the Saviour, that through Him alone the forgiveness of sins is to be obtained, and I do depend on Him alone for forgiveness, but I desire to know that He is my Christ, my Saviour, and because I am not sure about that, I can have no peace. Now, the Gospel which is preached in the New Testament is not, you must believe that Jesus of Nazareth is your Christ, your Saviour, but that He is the Christ, the Saviour; and if you believe that, you have a right to look upon Him as your Saviour.

IV. Question. How may I know that I shall be saved?

Answer. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised Him from the dead, thou shalt be saved." Rom. x. 9. The point is simply this: Do I confess with my mouth the Lord Jesus? Do I own Him by the confession of my mouth before men, and do I believe in my heart that Jesus of Nazareth who was crucified was not left in the grave, but was raised again by God on the third day? If so, I shall be saved. For while there may be the confession of the Lord Jesus with the mouth, without the person being finally saved, there does not go along with this the believing in the heart that God has raised Him from the dead, without the person, in whom both are found, being finally saved; for in none but the children of God are these two points found united together. We have here particularly to observe, that it is not written: If thou shalt say that God has raised Him from the dead; but if thou shalt believe in thine heart that God has raised Him from the dead, thou shalt be saved. I have, then, to take God at His word. If I do confess the Lord Jesus with my mouth, and do believe in my heart that God has raised Him from the dead, I shall be saved, though I do not feel it, though I am utterly unworthy of salvation, yea, though I am altogether deserving condemnation. I must not wait till I feel that I shall be saved before I take comfort; but I must believe what God says in this verse, and, out of that, peace and comfort will flow into my soul. Should, however, one or the other of the children of God, believe in his heart the resurrection of the Lord Jesus, if at the same time he has never made confession of the Lord Jesus with his mouth, he cannot be surprised that the assurance about his salvation is wanting to him; yet if both be found in you, my dear reader, God has been gracious to you, you are His child, you shall be saved.

Further, in John iii. 16, it is written : "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Notice here in particular: 1. It matters not how great a sinner I am. 2. The promise is positive concerning my salvation, if I believe in the Lord Jesus. 3. I have only to believe in the Lord Jesus. No matter how it may have been with me hitherto; if only now I trust in and depend upon the Lord Jesus for salvation, I shall have everlasting life.

Further, in Acts xvi. 30, 31, it is written: "Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved."

Further, in John iii. 36, it is written: "He that believeth on the Son hath everlasting life; and He that believeth not the Son shall not see life; but the wrath of God abideth on him." As assuredly as I depend upon and trust in the Lord Jesus for the salvation of my soul, I shall be saved, I have already everlasting life; for He died, to deliver those who believe on Him from the wrath of God, under which all men are in their natural state; but if I do not believe in the Lord Jesus, the wrath of God, which rests upon all men in their natural state, will finally destroy me, if I remain without faith in the Lord Jesus; for then I reject the one only remedy, in refusing to take Jesus as my substitute, who bore the punishment that He might deliver the sinner from it, and who fulfilled the law of God that He might make the sinner who believes on Him a just one before God.

V. Question. How may I know that I am one of the elect? I often read in the Scriptures about election, and I often hear about election, how may I know that I am a chosen one, that I am predestinated to be conformed to the image of the Son of God?

Answer. It is written: "As many as were ordained, (i.e. appointed) to eternal life believed." Acts xii. 48. The question therefore simply is this: Do I believe in the Lord Jesus? Do I take Him to be the one whom God declares Him to be, i. e. His beloved Son in whom He is well pleased? If so, I am a believer, and I should never have believed, except I had been appointed by God to eternal life—except I had been made by God to be a vessel of mercy. Therefore the matter is a very simple one: if I believe in the Lord Jesus, I am a chosen one,—I have been appointed to eternal life.

Again, in Rom. viii. 29, 30, it is written: "For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the first-born among many brethren. Moreover, whom He did predestinate, them He also called: and whom he called, them He also justified; and whom He justified, them He also glorified." How are we justified, or constituted just ones, before God? By faith in the Lord Jesus. Rom. iii. 20—26. Therefore if I believe in the Lord Jesus, it follows (on account of the inseparable connection of all the precious things spoken of in these two verses), that I have been foreknown by God, that I have been predestinated by Him to be conformed to the image of His Son, that I have been called, that I have been justified, and that, in the sight of God, I am already as good as glorified, though I am not as yet in the actual possession and enjoyment of the glory.

The reason why persons who renounce confidence in their own goodness for salvation, and who only trust in the merits and sufferings of the Lord Jesus, do not know that they are the children of God, that their sins are forgiven, and that they shall be saved, generally arises from one of these things: 1. They do not know the simplicity of the Gospel; or, 2. They seek to settle it by their feeling; or, 3. They wait for some powerful impulse, or a dream, or something like a voice from Heaven to assure them of it, or for some passage being in a powerful way applied to their mind to assure them of it; or, 4. Because they are living in sin. Should the last be the case, then, however correctly we may understand the Gospel; however much we may desire by the Holy Scriptures alone to settle these questions; yea, however much in former times we may have enjoyed the assurance of the forgiveness of our sins, or of our being the children of God, or that we shall be saved: in such a state of heart all peace would be gone, and would not return as long as we live in sin. There may be found much weakness and many infirmities even in the believer who has assurance about these points; but the Holy Ghost does not comfort us, and will not comfort us, if

we habitually indulge in those things which we know to be contrary to the mind of God. An upright, honest heart, is of the utmost importance in all divine things; and especially with reference to the assurance about our standing before God.

April 15. From March 12th up to this day we had always a little money in hand for the Orphans, so that there was comparatively no trial of faith. Of the many donations which came in during this period I only mention two, as rather deserving to be noticed, to show what various ways the Lord uses to send us supplies. On March 16th I received from the neighbourhood of London 5l., respecting which the brother who sent it writes, that he was in the habit of giving this sum to his wife, a sister, on her birth days, to lay it out in buying any little thing she liked, and that she this time preferred giving it to the Orphans. On April 3rd a sister gave 5l., which came in most seasonably. She had lost a sum of money, which was afterwards found again, and she felt constrained to give 5l. of it to the Orphans. Now today, April 15, when all was again spent, 3l. came in from Wales,

On Friday, April 30, while I was at Nailsworth, in Gloucestershire, I received the following letter from brother R. B., Master at the Boys'-Orphan-House:

"My dear Brother,

"When I wrote last, on Tuesday evening, there was not one penny in hand. But since then the Lord has most graciously dealt with us. Only 1s. 6d. came in on Wednesday morning; but as there were enough provisions in the house for the day, the sisters experienced no difficulty: it was only necessary to refuse to take in what there was not money to pay for. About six I went out for a walk with the boys, and returned after eight, when I found a letter in which was enclosed 5l., with these words; "From the Lord, for the present necessities of the Orphans." It was indeed for the present necessities. Etc.

"Your Brother,

R. B."

This letter came after a previous one, in which brother R. B. informed me about the need in the Orphan-Houses, which led me to prayer. When this letter came from brother B., I received at the same time another from Birmingham, in which was enclosed 10l., from a brother, who had sold some of his books. It was from a most unexpected quarter, as that brother is himself, as a servant of the Lord, depending upon Him for temporal supplies. The same post brought me also information of 1l. 4s, 6d., having been sent from Dublin. The sister in Ireland writes that she sends the money now, as we may be in want of even so small a sum. With regard to the above-mentioned 5l., I mention still further that I know from the handwriting who the donor is; and it is remarkable that he had not given or sent the money to me, as he not only knew I was not in Bristol at the time, but that I was in the neighbourhood where he lives. But this was not only of the Lord's ordering, but it was a direct answer to prayer; for knowing the need at the Orphan-Houses, I had been especially led to ask the Lord not to allow the money to be first sent to me in letters or parcels, but to cause it to be directly sent to brother B. How truly precious it is that every one, who rests alone upon the Lord Jesus for salvation, has in the living God a father, to whom he may fully unbosom himself concerning the most minute affairs of his life, and concerning every thing that lies upon his heart! Dear reader, do you know the living God? Is He, in Jesus, your Father? Be

assured that Christianity is something more than forms and creeds, and ceremonies : there is life, and power, and reality, in our holy faith. If you never yet have known this, then come and taste for yourself. I beseech you affectionately to meditate and pray over the following verses: John iii. 16, Rom. x. 9, 10, Acts x. 43, I John v. 1.

May 2. A sister who lives near Lutterworth sent me yesterday 5l., which was given for the Orphans by a friend of hers. This 5l. supplies our need today, it being Saturday, for there was only 1l. in hand when this money came.

From March 20th, to May 7th, I spent at Nailsworth, where I prepared the second part of my Narrative for the press, and laboured in the Word. These seven weeks were on the whole, by the help of God, profitably spent in the service of the Lord, and to the benefit of my own soul. There was much love shown to me and my family by the dear saints among whom I was labouring, and I know that my service among them has not been in vain.

Today, May 7, I returned with my family to Bristol.

While I was staying at Nailsworth, 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, while preparing the eighth edition for the press, 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 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, reprov'd, 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 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, 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 awhile 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 the 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 on the stiles, if I find it too much to walk all the time.⁷ 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, &c.; 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 any thing, 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 ti

Part IV

PREFACE

TO THE

FIRST EDITION OF THE FOURTH PART

Twelve years have elapsed since the period at which the third part of the Narrative of the Lord's dealings with me closes. It has not been for want of matter, that this fourth part has not appeared sooner; but the increased and ever increasing variety of other occupations has kept me hitherto from arranging the materials for the press. Of late, however, I have judged, for the following reasons, that I ought particularly to give myself to this service.

1, It has pleased the Lord so abundantly to bless the former parts of my Narrative to the comfort, encouragement, strengthening, and instruction of those who are young and weak in the faith, and to those unacquainted with the simplicity of the truth, that I consider myself to be the servant of such; and I feel that responsibility is laid upon me, to do what further I can, in this way, to serve them. And this, I confess, I do joyfully; for my spirit has oft times been not a little refreshed during the eighteen years which have elapsed, since I published the first part of my Narrative, by the many hundreds of letters I have received, giving an account of the blessing, which the writers of them have derived from the perusal of it; and I have thus been again and again encouraged to go on with the work.

2, I think it important, that the reader of the first three parts of my Narrative should have a right impression of the work in which I am engaged. He may not be acquainted with the Reports of the Scriptural Knowledge Institution for Home and Abroad, which have been published since 1844, and therefore he may know no more of the work in which I am especially engaged, than the first three parts of my Narrative give him. In that case he would not know how the work has been growing since that period; he would not be aware, that it is now three or four times as large as it was in 1844, and is still more and more increasing. He would not know in that case, that the principles of Holy Scripture on which the work of God in my hands was carried on, when comparatively small, and which then were found to be sufficient, even in these last days, are the same on which it is carried on now, though the work is now so large. This point has especially weighed with me, in desiring the publication of the continuation of the account of the Lord's dealings with me in the form of the first three parts, in order that the Living God may be glorified through this account. I judged, moreover, that, whilst the first three parts may especially furnish, to the believer in the Lord Jesus for his private life subjects for comforting and encouraging reflections; this part, besides doing the same still further, may especially be of help to the servant of Christ labouring for God on a large scale, or to the man of God who seeks to carry on business on a large scale, on Scriptural principles.

3, Though the Reports of the Scriptural Knowledge Institution for Home and Abroad have been issued generally every year or every two years; yet, as they are not bound together, they may be

lost in part, and thus the chain be interrupted. Moreover, they contain, sometimes, matters which may be of moment for the time being, but not so important afterwards. The Narrative leaves out such points, and introduces on the other hand things which were scarcely suitable for the Reports. My desire, therefore, has been to give in this fourth part the substance of the Reports, which have been published since July 1844, and to bring thus together in one volume what is contained in these nine different Reports.

4, The Reports give scarcely anything of the dealings of God with me personally, irrespective of the work in which I am engaged; but I have not only to speak well of the name of the Lord with regard to His service, but also with reference to His dealings with me personally and with my family; and I desire to serve the saints in relating to them instance upon instance of His kindness to me, hoping that thus many others may be encouraged more and more fully, unreservedly and habitually to trust in God; yea, to do so in the darkest seasons.

The plan on which I have thought it best to bring the materials before the reader is, to relate in distinct periodical chapters: a, How I have been provided, simply in answer to prayer, with means for the support of the various schools of the Scriptural Knowledge Institution, for the circulation of the Holy Scriptures and Gospel Tracts and for the aiding of Missionary work. b, How I have obtained means for the support of the hundreds of Orphans under my care. c, How the Lord has led me to, and provided me with means for, the building of a large Orphan-House, and how I am now occupied in seeking to build a second still larger. d, To state, periodically, a variety of miscellaneous points in connexion with the operations of the Scriptural Knowledge Institution, in a separate chapter. e, To give separately and periodically a chapter, for relating matters connected with my own personal affairs or the work of the Lord in my hands, not immediately connected with the Scriptural Knowledge Institution for Home and Abroad. As, however, the whole book is intended for the spiritual profit of the believing reader, and to show to those who know not God, by His blessing, the reality of the things of God, there will be found interspersed, throughout the book, such practical remarks, as the subjects may seem to call for.

GEORGE MÜLLER.

21, Paul Street, Kingsdown,

Bristol, June 18, 1856.

A

NARRATIVE,

&c. &c.

FOURTH PART.

Supplies for the School—Bible—Missionary and Tract-Fund, sent in answer to prayer, from July 14, 1844, to

May 26, 1846.

Aug. 10, 1844. In the greatest need, when not one penny was in hand, I received 5l. from a brother at Hackney. I took half of this sum for these objects, and half for the Orphans.

Sept. 7. Our poverty has been great ever since the accounts were closed on July 14th. Our Tract and Bible stock is very small, and we have much reduced it on account of sending supplies to Demerara. The rents for the School-Rooms are becoming due, and other expenses are to be met. Under these circumstances I received today with Philip iv. 6, the sum of 50l. The donor writes that he thinks he is directed by the Lord to send the money. How truly is it so! I took of this sum 20l. for the Orphans, and 30l. for these objects.

Oct. 1. This evening I received a bank order for 70l., to be used as the Lord might direct me. This money came in most seasonably, as I am thus able to pay to the six teachers who labour in the six Day-schools, their salaries. I took 30l. of the 70l. for these objects, and 40l. for the Orphans.

Dec. 14. The means for these objects have been very small for some time past. Under these circumstances I received this afternoon from a sister in the Lord, who is near the close of her earthly pilgrimage, a small box, containing five brooches, two rings set with twelve small brilliants, five other rings, one mourning ring, a pair of gilt bracelets, a gold pin, a small silver vinaigrette, some tracts, and a sovereign. The donor stated on a paper, contained in the box, that the produce might be used for the Orphans or otherwise, as I might require. As these funds are in particular need, I took the contents of this little box for them, and the trinkets were soon disposed of. — The sister fell asleep very shortly after. Will she need such ornaments before her Lord? Will she regret having given them for His work? Oh! no.

Dec. 21. Today I have received the following trinkets, the produce of which I was at liberty to use for the Orphans, or my own personal necessities, or the printing of my Narrative, or for the School—, Bible—, Missionary and Tract Fund. I have put the produce to the funds for these objects. A ring set with twelve small brilliants, a ring set with one brilliant, another ring set with one brilliant, a ring set with five brilliants, a paste ring, a large brooch, two large rings, two wedding rings, two other small rings, a ring set with small pearls, three other rings, two gold pins, four gold shirt studs, and a gilt pin.

Dec. 24. I have received still further the following trinkets, the produce of which was likewise taken for these objects, it being left to me to use them as most needed. A small gold chain, a ring set with seven brilliants, five gold seals, an eyeglass silver mounted, a ring set with a head, a gold pin, a gold buckle, a silver pencil case, a gold brooch, a brooch set with small pearls, a set of gold shirt studs, a small gold brooch, nine gold rings, a gold heart, a gilt chain, and a gilt watch-chain.

Jan. 13, 1845. When there was nothing in hand towards our many necessities for these objects, I received today the following valuable donation: — Three forty-franc pieces, two twenty-franc pieces, six five-franc pieces, seven two-franc pieces, eleven one-franc pieces, fourteen half-franc pieces, twenty-one quarter of a franc pieces, and fifty-two other small Italian and French silver coins.

Feb. 3. Today, when I had again nothing at all in hand, I received from W. P. 5l.

Apr. 8. When, once more, I had nothing in hand, I received today from Yorkshire 10l., which, being left at my disposal, I used for these objects.

Apr. 24. Today were sent to me a small old gold watch, a half sovereign, a half guinea piece, two twenty-franc pieces, six small Turkish gold coins, a quarter of a franc, a threepenny piece, a silver

toothpick, and a brass pencil-case. The produce of these articles likewise was put to these funds.

May 5. From Scarborough was sent to day 5l. for these funds, at a time when I had again nothing left.

May 6. 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 100l. 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:

"Beloved Brother, May 5, 1845.

Are your bankers still Messrs. Stuckey and Co. of Bristol, and are their hankers 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 70l. 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, 166l. 18s., as he this day received the money, on the strength of which he had made that promise. Of this sum 100l. are to be used for the work in my hands, and the remainder for brother Craik's and my own personal expenses. — I took of these two sums, i.e. of the 70l. and the 100l., half for the Orphans and half for these objects. When this money came in, there was only very little in hand. The last tracts had been given away, two or three days ago, but I had no money to order more: thus I was able to send off an order for 11,700. Bibles also needed to be ordered, but I had no money: I am now able to order some. It had been much on my heart to send a little help to some Missionary brethren, as a token of affectionate interest, and this I am now able to do. The Lord be praised for His goodness in helping thus so seasonably!

From May 6, 1845, to May 26, 1846, we experienced no difficulty at all as to means, the Lord having always seasonably sent in the supplies, so that, without any one exception, I was always able not only to meet all the demands connected with the Day-Schools, the Sunday-School, and the Adult-Schools, but I was also able to do more, so far as it regards means, in aiding the circulation of Tracts, and helping Missionary efforts, than at any previous period of the same length. Of the donations which came in from May 6, 1845, to May 26, 1846, I only mention the following: — On June 23, with Philip. iv. 6, for circulation of Tracts and Bibles in foreign lands, or, as needed, 601. Oct. 12, 1501. On Feb. 26, 1846, I received 2001., of which 1001. was to be used for Missionary work in foreign lands, and 1001. for brethren who labour in England, in the word and doctrine, without any stated salary. In connexion with this donation three points are particularly to be noticed: — 1. The day before I received this sum, I had given 5l. to a brother, who was travelling through Bristol, and who was on the point of going out as a missionary, without being connected with any society. When I gave him this 5l. I had but very

little in hand, but I said to myself, the Lord can easily give more. And thus it was. 2. Before I received this donation, I had been especially led to ask the Lord, that He would be pleased to condescend to use me more largely in helping missionary brethren. For this I had a still greater desire when I found that the money, which I had sent to British Guiana, at the end of November, 1845, amounted only to a few pounds for each brother who labours there, on account of there being so many. I had, on this account particularly, a desire to be able shortly to send another sum to British Guiana, which was thus granted to me. 3. I had also, from time to time, sought, to help brethren, who labour in dependence on the Lord for temporal supplies in various parts of England, and my desire especially had been, that, even in this particular, the Funds of the Scriptural Knowledge Institution for Home and Abroad might be more extensively useful. And thus, in this particular also, this donation cheered my heart, enabling me to assist, in some measure, several faithful labourers. Concerning this latter point I would especially notice, that whenever God has put it into my heart "to devise liberal things," He has not only blessed me in my own soul in doing so, but has also, more or less given me the means to carry out such a purpose. I mention further here, in connexion with this point, that henceforth, as God shall be pleased to supply me with means, I purpose particularly, in connexion with this work, to endeavour to assist brethren of good report, who labour in the word and doctrine, in the United Kingdom of Great Britain and Ireland, but who have no regular salary. If, therefore, any donations should be given henceforth for that particular object, they shall be, by God's help, applied to that; or, if no donations should be given for that particular object, yet, as God shall be pleased to intrust me with means, I purpose by His help, to have my eye particularly on brethren who preach the Gospel without charge, and who, perhaps, besides, for conscience' sake, have relinquished former stipends or regular emoluments which they had in connexion with doing so. Have we not particularly to strive to be fellow-labourers with those who, seeking not their own things, but the things of Jesus Christ, preach the Word without being chargeable to any one? Many whom I know and love in the truth, are mindful of this; but others may not, perhaps, have sufficiently weighed the matter.

On March 10, 1846, I asked the Lord for still further supplies for missionary purposes, and while I was in prayer a letter came from C. W. with 201. for missionary purposes. Thus also, about the same time, came in, from the neighbourhood of Ludlow, 21., and from Keswick 5l. for Missions, besides other smaller donations for the same

purpose. -

It must not be supposed that these are all the donations which I received for the carrying on these objects from July 14, 1844, to May 26, 1846; but those which are referred to came in under remarkable circumstances, or, more manifestly, as answers to prayer.

I now proceed to give an account of the Lord's goodness in supplying me with means for the Orphans, from July 14, 1844, up to May 26, 1846; though here again only the most remarkable instances, on account of the great number of cases, can be given.

Supplies for the Orphan Fund, sent in answer to Prayer, from July 14, 1844, to May 26, 1846.

July 25, 1844. The need of today for the Orphans is 21. 5s. As there came in yesterday 21. as the profit of the sale of ladies' bags, which are made by a sister in the Lord for the benefit of the Orphans; also two donations of 5s. each, through her; 5s. from a poor sister in the Lord; and 11. from Hackney, in all 31. 15s.; we have 11.10s. left. — In the course of today the Lord was pleased to send in the following donations: — by the boxes in my house 11.10s., in nine small donations 16s. 11d., and the contents of an orphan-box, 3s. 0½ d. This evening also two Christian servants gave me the following trinkets: — a ring, a gold pin, two brooches, and a silver toothpick. A precious gift, because of its seasonableness, and because it gave me joy in seeing these ornaments given up for the Lord's sake.

Observe, dear reader, only eleven day's after the accounts were closed, we were again in fresh poverty, and had to go on day by day waiting upon the Lord for the necessities of about 140 persons.

July 26. Only 6d. has come in today.

July 27, Saturday. July 11. 14s. was in hand to begin the day with. With two of my fellow—labourers I besought the Lord between nine and ten o'clock this morning for help, when, at eleven o'clock came in, by sale of articles, given for the purpose, 7s. 3d., by sale of Reports 1s. by sale of ladies' bags 1s. 6d., and by two donations 4s. 6d. There were sent also anonymously, two coats, a pair of trousers, and three waistcoats (worn). When this parcel and money came, I was called on for money from the Orphan-Houses. In the course of the day came in still further, by sale of articles, 10s. Thus we have been helped through this day. Late in the evening was given 2s. 6d. besides.

July 28. This morning, when there was now again only 2s. 6d. in hand, I received from Tavistock 61.; and this evening from Nailsworth, 2s. 6d.

July 29. Yesterday was anonymously put into the Chapel boxes 21.; also by A. A. 11. Thus we are provided for today and tomorrow. There came in still further today 11., from an orphan-box at Barnstaple 1l., and by the profit of work, done by a sister, 5s. There was likewise given a little box, containing the following articles: a lady's bag, a pair of gloves, a silver fruit knife, a gold seal, a needle book with two farthings, a purse containing two-halfpence, 4½ francs, and a copper coin; a little tortoiseshell box containing two old sixpences, two fourpenny pieces, a shilling, a sixpence, and a pebble; a silver vinaigrette, a seal, two patterns for worsted work, a microscope, and 6 embossed cards. This evening I received two silver pencil cases.

July 30. By the boxes in the Orphan-Houses came in today 21. 4s. 6d., and by sale of Reports 5s.

July 31. Immediately after having risen from my knees today, to ask the Lord for further supplies, I received 19s. by sale of stockings, knitted by the Orphan Boys. This evening was given to me by A. A. 5l., and through ditto 2s.

August 1. This morning I was called on for 51. for the Infant Orphans, so that again only a few shillings remained, not enough for, the other expenses of today, when I received, in the bag sent for the money from the, Orphan Houses, the following donations, 11., and 1s. 6d., 1s. 1d., 1s. 1d., and 2s. 2d. Likewise came in 1s., and I found 2s. 6d. in an orphan-box in my house. Thus I had enough for today.

Aug. 2. The day began with 2 $\frac{3}{4}$ d. in hand. A little before ten o'clock in the morning the letter-bag was brought from the Orphan-Houses for money, in which I found a note stating that the need of today was 11. 17s., but I had only 2 $\frac{3}{4}$ d. to send. I wrote so to brother R. B. master of the Orphan Boys, intending to request him (to send up again in the afternoon, for what the Lord might have sent in the mean time. When I was going to put the 2 $\frac{3}{4}$ d into the purse in the bag, I found half-a-crown in the bag, slipped into it before it was opened. This half-crown is a precious earnest that the Lord will help this day also. It was found by me just after I had risen from my knees, having been with some of the labourers in the work in prayer for means. Before I had yet finished the note to brother B. B., a sovereign was given to me, so that I had 1l. 2s. 8 $\frac{3}{4}$ d. to send off. About two o'clock this afternoon I received by sale of articles 10s. 6d., by sale of stockings 6s. 8d., and by the sale of ladies' bags 9s. 4d. Thus I could send off the 14s. 6d. which was still needed for today, and had 12s. left.

Aug. 3, Saturday. With the 12s. we began the day. My soul said: "I will now look out for the way in which the Lord will deliver us this day again; for He will surely deliver. Many Saturdays, when we were in need, He helped us, and so He will do this day also."—Between nine and ten o'clock this morning I gave myself to prayer for means, with three of my fellow-labourers, in my house. Whilst we were in prayer, there was a knock at my room door, and I was informed that a gentleman had come to see me. When we had finished prayer, it was found to be a brother from Tetbury, who had brought from Barnstaple 11. 2s. 6d. for the Orphans. Thus we have 11. 14s. 6d., with which I must return the letter-bag to the Orphan-Houses, looking to the Lord for more. Evening. In the afternoon one of the labourers received 6s. for himself, which he gave for the Orphans. This evening I went to the usual prayer meeting, (which is held on Saturday evening at the Orphan-Houses, to ask the Lord's blessing upon the work generally), when I found that 2s. had been put into the boxes in the Orphan Houses in the course of the afternoon; also 7s. had come in by the knitting of the Orphan-Girls, and 3s. 6d. more one of the labourers was able to give. Thus we have 21. 13s., which was enough for today. How very kind of the Lord thus to listen to the prayers of His children, and to help us day by day! — We had not yet separated, after our prayer meeting, when a box was brought from Scarborough, containing 5s. and a number of articles. When I came home I found that there had come in still further, by sale of articles given for the purpose, 15s. 10d., and by sale of stockings knitted by the Orphans, 7s. 8d. Thus the Lord has greatly helped us today.

Aug. 5, Monday. There came in from A. A. 1s., and anonymously was yesterday put into the Chapel-boxes 2s. 6d., ditto 2s. 6d.

Aug. 6. Without one single penny in my hands the day began. The post brought nothing, nor had I yet received anything, when ten minutes after ten this morning the letter bag was brought from the Orphan-Houses, for the supplies of today. — Now see the Lord's deliverance! In the bag I found a note from one of the labourers in the Orphan—Houses, enclosing two sovereigns, which she sent for the Orphans, stating that it was part of a present which she had just received unexpectedly, for herself. —Thus we are supplied for today. In the afternoon, when I had now again nothing at all in hand, as I had paid out this 21., there was brought to me from Oxford 1l. 2s. A sister also gave 2s. 6d.

Aug. 7. There came in, when there was Not one penny in my hands, 4s. and 3s. 6d. I only found 3s. in the boxes in my house, 10s. was given as the profit of the sale of ladies' bags, and 2s. 6d. as the produce of "A forfeit-box at a young ladies' school." Likewise were given to me, two gold rings, two gold watch-keys, a pair of earrings, a gold brooch, two waist-buckles, a pair of bracelets, a watch hook, and a broken brooch. Thus we have a little towards the need of tomorrow.

Aug. 8. The money which came in yesterday was not enough for the need of today. The boxes in the Orphan-Houses were therefore opened, as I had understood that some money had been put into them during the last days, and they contained 1l. 4s. Thus we have been supplied this day also.

Aug. 9. It is just now striking eleven o'clock, and I have not yet one single penny towards the need of this day. The bag is brought from the Orphan-Houses for money, but I have nothing to send, and am therefore obliged to return the bag without anything. But my soul is waiting for help. The Lord has so repeatedly helped as again during the last weeks, and so He will surely do this day also. Evening. At half-past twelve this morning I received two notes from two sisters who labour in the Orphan-Houses, the one from the sister who, on the 6th, had sent the 21., being part of a present which she had received, and who now sent 11. more. She writes: The enclosed I thought of applying to another purpose; but His thoughts are not as ours. Please to use it as you think fit." The other sister, likewise one of the labourers, sent 10s. This 11. 10s. met our need for today.

Aug. 10, Saturday. Only 3d., which had come in yesterday afternoon, by sale of a Report, was in my hands, when the day began. A little after nine o'clock I received a post-office order for 5l. from Hackney, to be used as most needed. Of it I took one half for the Orphans, and the other half for the Day Schools. There came in still further, 2l. 5s., 5s. 10d., 6d., and 3s. 4d.

Aug. 12. Yesterday I received from a sister 5s., with James i. 17., 2s. 6d., 6d. was put into the boxes at my house, and 6d. was given by an aged friend. Thus, with what was left on Saturday, we had 11. 15s. 5d., which met our need today.

Aug. 13. Nothing has come in, but one of the labourers, to whom 15s. was given last evening to buy herself a new gown, gave that. I am looking for more! The boxes in the Orphan-Houses were opened, in which 5s. was found. Thus we had enough, except 6s., which one of the labourers gave.

Aug. 14. Nothing at all had come in, when the bag was brought from the Orphan-Houses for money, and I had therefore to return it without any. About half an hour after, the labourers had an especial prayer meeting. At this meeting one of the teachers of the Day-Schools gave me 10s., which he had put by to buy himself some little books, but he considered it now not to be the Lord's

will to do so, but that he should give this money for the present need in the Orphan-Houses. Another of the labourers in the Orphan-Houses gave 5s. Thus we are provided with the absolute necessities till tomorrow after breakfast.

Aug. 15. Last evening I received 2s., just after our last public meeting about the Orphan-Houses and other objects of the Scriptural Knowledge Institution, at which I had testified afresh of my reliance upon the living God, though I had not then one single penny in hand for the work, which, of course, was not stated. — Now this morning, between eight and nine o'clock sister L. M. came to me and brought me 30s., which she had received for the Orphans. But this will not be enough for today. Yesterday and this morning, before this money came in, the trial of faith had been very sharp. — Evening. At eleven o'clock I received still further from A. A. 5s., and this afternoon, from one of the labourers, 5s., and from two donors 6d. each.

Aug. 16. Our poverty is extremely great. The trial of faith as sharp as ever, or sharper. It is ten o'clock, and there are no means yet for a dinner. I now thought of some articles which I might be able to do without, to dispose of them for the benefit of the Orphans, when one of the labourers gave me 11., which she had intended for another object, and which she now considers must be left alone for the present. There was also taken out of the boxes in the Orphan-Houses 1s. 6d., and by knitting came in 2s. 3d., and from A. A. 2s.

Aug. 17, Saturday. The Lord has, in tender mercy, helped us, in sending in 31. for knitting done by the Orphan Girls, 9s. 10d. for stockings knitted by the boys, 11s. 11d. for things sold, which were given for the purpose, and 10s. 7d. put into the boxes at the Orphan-Houses.

Aug. 18. There was put anonymously into the Chapel-boxes 1s., ditto 2s., ditto 2s. 6d., and A. A. gave 10s.

Aug. 19, Monday. Only 3s. has come in today.

Aug. 20. This 3s. was all there was in hand for this day, which was needed at the Boys' Orphan-House towards the dinner. In the other houses nothing was needed, but at the same time Nothing was left towards the next meal. Two o'clock came, and we had nothing yet. After two o'clock I opened the boxes in my house, in which I found a paper containing a sovereign and a half, and 2 half-crowns loose. Of this I took 30s. at once to the Orphan-Houses, whereby we were helped for this day. Our need had not been greater for a long time. Dear reader, join me in admiring and adoring Him, who caused that money to be put into the box, and, I have reason to believe, only a very short time before, and who led my mind to open it, to obtain thus the help which was needed. — In the afternoon came in still further 31. 6s. by the sale of some old silver and a few trinkets.

Aug. 21. There came in, by sale of Reports, 5s., and from Tewkesbury 11. This sovereign came in the greatest need. I took it at once to the Orphan-Houses, and by it we were supplied for the day. When I returned home I found that a little old gold watch had been given in the mean time. There came in also 3s.; and two half-sovereigns were given this evening by two little girls, through a sister in the Lord from Bath.

Aug. 22. The two half-sovereigns, which were given last evening, were all we had at the beginning of today. There was found in the boxes in the Orphan-Houses 5s. 9d., and in a post-office order I

received 11. So we had enough for one more day. — And it is by the day I live. Were I to think of how it will be a year or even a month hence, I should be tried indeed—yea, greatly tried. "Sufficient unto the day is the evil thereof," is my Lord's own precious warrant for this. He will not have me to be anxious about tomorrow, and therefore I cast my cares about tomorrow upon Him. As the weeks pass on, and I go on Saturday evenings to the prayer meetings at the Orphan-Houses, I praise the Lord for having sustained me one more week in this service, by enabling me to look to Him. Yea, as each day closes, I desire to be grateful to the Lord for having sustained my faith and patience, and enabled me to rely upon Him, especially in seasons of such great poverty, lasting for weeks, as we have been in of late. But this I must say to the praise of the Lord, that my soul is kept in peace at such times, and, through the riches of His grace, I am kept from questioning whether He will help me or not. And, indeed, it would be sinful ingratitude, after all the Lord has been doing for me in this work, not to rely upon Him. May He in mercy uphold me to the end in this service, and keep me from dishonouring His holy name, either by unbelief, or in any other way.

Aug. 23. This morning the Lord greatly refreshed my spirit; for after a long-continued trial of faith, and after long and deep poverty, there was sent me from Devonshire a check for 201. There came in 6s. besides.

Aug. 24. 11. 19s. 7 ¼ d. came in today.

Aug. 25. From A. A. I received today 201. How exceedingly kind of the Lord, in an hour of such great need, on account of all the many and great wants in which I find myself just now, to have sent this sum! There came in 21. 0s. 6d. besides.

Aug. 26. Received for Reports 11. 7s., and 3d. besides.

Aug. 28. Altogether 11. 11s. 2d. came in today.

Aug. 29. Received 2s. 11d. by sale of Reports, and

7s. 6d. from Bath. The brother in Bath, who sent me this money, wrote me that the 7s. 6d. was sent to him with the following letter.

27th August, 1844.

"Sir,

Part of the enclosed 7s. 6d. did belong to your dear Father, J. L., Esq., value of which I stole from him in my unconverted state. — I, now a believer in Jesus, constrained by love to Him, return it to you with interest, praying that the Lord may richly bless you and yours.

* * * * "

J. L., Esq. has been dead more than fifteen years, therefore it must be longer than that period since the theft alluded to was committed. — This 7s. 6d. came in in especially great need; for though 501. had been given during the last seven days, yet on account of our long-continued poverty, and the heavy expenses which were to be met, this 7s. 6d. was received when there was nothing at all in hand, and was sent off at once to the Orphan-Houses. — This evening, when we were still in great need, and when means were required for tomorrow morning, 10s. was given to me. This money was sent off this evening to the Orphan-Houses, for the need of tomorrow

morning. About nine o'clock a sister came to my house, who had been to Shirehampton, and had there received 1l. 10s. 6d. for the Orphans. She gave also the remaining 6d. of the change of two sovereigns. The Lord inclined the heart of this sister to bring the money at once, and we are thus supplied for tomorrow. At half-past nine this evening I received another precious donation of 10s., with the following letter: —

Aug. 29, 1844.

"The history of this money is this. I did some work in the country some time ago, and thought I should never get the money for it, as I had repeatedly written about it, and could not get it. But some time ago I was asking the Lord to incline the heart of the person who owed me the money, to send it to me, and I told Him, that, if He would do so, I would give 10s. for the Orphans. Three days ago I had such confidence, that I should have the

money, that I was enabled to praise the Lord for it; and today I was going up Park Street, and met the person coming with the money. It had been put into the party's heart the day before yesterday to pay me the money. Now, dear brother, I fulfil my promise to the Lord by giving you the money. Help me, dear brother, to praise Him for it, and that I may be enabled to trust Him more than ever I have done yet.

"Yours in Jesus,

* * *"

This brother is a poor tradesman, himself working with his hands.

Aug. 30. Today 6s. 8d. came in by sale of Reports. This evening I met a sister from Bath, who is staying in Bristol for two or three days. She gave me her purse, and all that was in it, for the Orphans, being 5s., saying, she wanted nothing till she returned to Bath. This goes towards tomorrow's need, which will be at least 4l., and for which we have as yet only 1l. 6s. in hand.

Aug. 31, Saturday. There came in a few shillings besides, last evening and this morning, so that I had 1l. 13s. 8d. to send to the Orphan-Houses; but I find

4l. 5s. is needed. — Evening. There came in still further, in the morning, 5s. 6d., by sale of stockings, 1l. 8s. by sale of Reports, 15s. 1d. by sale of articles given for the purpose, 5s. 5d. by sale of ladies' bags. And in the evening was received 2l. 10s. 2d. besides, so that I had 2l. 12s. 10d. more than was actually needed.

Sept. 3, Tuesday. Since Saturday evening there has come in, in donations 18s. 10d., by sale of Reports 2l. 3s. 1d., and by work done by the Orphan-girls 1l. 3s. 8d. Thus, with what was left on Saturday, we have been supplied these two days.

Sept. 4. Only one farthing was in my hands this morning. Pause a moment, dear reader! Only one farthing in hand when the day commenced. Think of this, and think of nearly 140 persons to be provided for. You, poor brethren, who have six or eight children and small wages, think of this; and you, my brethren, who do not belong to the working classes, but have, as it is called, very limited means, think of this! May you not do, what we do, under your trials? Does the Lord love you less than He loves us? Does He not love all His children with no less love than that, with which He

loves His only begotten Son, according to John xvii. 20—23? Or are we better than you? Nay, are we not in ourselves poor miserable sinners as you are; and have any of the children of God any claim upon God, on account of their own worthiness? Is not that, which alone can make us worthy to receive anything from our Heavenly Father, the righteousness of the Lord Jesus, which is imputed to those who believe in Him? Therefore, dear reader, as we pray in our every need, of whatever character it may be, in connexion with this work, to our Father in Heaven for help, and as he does help us, so is He willing to help all His children who put their trust in Him. Especially do not think, that because you may not be called by God to establish Orphan-Houses and Schools for poor children, therefore you are not warranted to rely upon God, in all your need; for the blessedness of depending upon the living God may be enjoyed by all the children of God, though they are not all called by Him to such a work as this Narrative describes. Nor must you suppose, that our only trials in this work arise from want of means, so that, in carrying it on, we have to rely upon God for nothing besides this. I assure you that the want of means is the smallest trial, and that I have had far, far greater exercises of faith on account of other things in connexion with this work than those arising from the want of means. But the trials connected with the want of means I dwell upon so particularly, because that is a matter which can be understood by all, and in which the senses themselves almost force us, so to speak, to acknowledge the hand of God. — Well, let us hear then, how God helped when there was only one farthing left in my hands, on the morning of Sept. 4, 1844.

A little after nine o'clock I received a sovereign from a sister in the Lord, who does not wish the name of the place, where she resides, mentioned. Between ten and eleven o'clock the bag was sent from the Orphan-Houses, in which in a note it was stated that 1l. 2s. was required for today. Scarcely had I read this, when a fly stopped before my house, and a gentleman, Mr. —

from the neighbourhood of Manchester, was announced. I found that he was a believer, who had come on business to Bristol. He had heard about the Orphan-Houses, and expressed his surprise, that without any regular system of collection, and without personal application to any one, simply by faith and prayer, I obtained 2000l. and more yearly for the work of the Lord in my hands. This brother, whom I had never seen before, and whose name I did not even know before he came, gave me 2l., as an exemplification of what I had stated to him. — There came in still further this morning 10s., being profits from the sale of ladies' bags. From the same donor who had sent the sovereign this morning, I received, two hours later, a box containing the following articles: — Three mourning rings, three other gold rings set with cameos, two gold watch keys, four gold locketts, a gold brooch, a silver snuffbox, six medals, three gold ear-drops, a pair of mourning earrings, a purse, two pairs of babies' shoes, a pair of card-racks, two necklaces, five ornamental hair pins, a wafer-stamp, a paper-knife, two book marks, and a great variety of polished pebbles.—Oh! how good is the Lord, and how seasonably comes His help, in our great, great need, when so much is required for clothes, &c. There came in likewise through a sister in Bath 1l., and 5s. 6d. more. Thus, besides all the articles, which have been mentioned, altogether 4l. 15s. 6d. has come in this day, at the commencement of which I had only One farthing left.

Sept. 6. Besides the money, spoken of on the 4th, only 6s. 10d. more had come in, so that, after this day's necessities had been met, there was now again nothing at all in hand. Soon after I received 3s. 6d. this also was presently spent, except 9d., when a brother from Essex came, who gave me 2l.

Sept. 7, Saturday. Having had to pay out 10s. more, immediately after the receipt of the 2l., this day began with 1l. 10s. 9d. in hand, whilst the need was 3l. 15s. This 1l. 10s. 9d. I sent off to the Orphan-Houses, trusting in the Lord for more. And this time also my hope in God was not put to shame; for in the course of the morning came in 10s. 6d. by sale of Reports, by a donation 10s., by sale of articles 2l. 8s. 8 ½ d., by sale of stockings 1s. 8d., and by sale of ladies' bags 4s. It was very kind of the Lord to send in this money in the course of the morning, thus providing us not only with the 3l. 15s. which was needed for housekeeping, but enabling us also to meet other unexpected expenses. In the Evening I received still further, after the need of the day had been met, but when all again was expended, a sovereign, four small old silver coins, a pair of coral earrings, and a brooch.

Sept. 8 There was the sovereign in hand which came in last evening, as a little towards the need of Monday, when I received this morning 50l., to be used as most needed. It is impossible to express how seasonably this help came, as, though our daily wants had been met day by day, yet very much is required in the way of clothes, &c. But as the need for the other objects is as great or greater, I took of this sum 30l. for them and 20l. for the Orphans. We are thus greatly encouraged to continue in prayer. Our poverty has scarcely ever lasted longer than now, yet the Lord has helped us as our absolute need has required it. The donor of this 50l. wished me to enter it with the text Philip iv. 6, judging that this text must have been often a refreshment to me in seasons of trial, as indeed it is.

From Sept. 8th to 17th came in 23l. 2s. 6 ½ d.

Sept. 18. From A. A. 5l., by sale of Reports, 13s. 8d., and by the boxes in the Orphan-Houses 14s. 11d.

Sept. 19. This morning came in 10l. from Scotland. By this 10l., and what came in yesterday, I am able to meet the expenses of today, which were more than 16l.

Sept. 21, Saturday. Yesterday came in from Clapham, at an hour of need, 1l. 12s. 10d., together with several articles, also 1l. from Clifton; and today by sale of Reports, 1l. 15s. 4d., and by sale of articles 14s. 9d. Thus we are brought to the close of another week, though the expenses of it have not been less than 110l. (part of which had been put by beforehand). At the close of the week I have not more than 3s. left but the Lord will provide.

Sept. 22. Lord's-day morning. This morning I received from the neighbourhood of Crediton 101., and from Sidmouth 10l., of which 81. is for the Orphans, and 21. for my own personal expenses. Likewise from A. A. 2s. 2 ½d., for Reports 4s., and in the Chapel boxes was put anonymously 6d., ditto 2s. 6d. ditto 2s. 6d., ditto 6d. with these words: "Be still and know that I am God." How precious this word, and how have I seen today again the truth of it! — Three days ago a sister in the Lord, who is a servant, came to me, and brought me 91. 16s. which she had drawn out of the Savings' Bank, considering it the Lord's will that she should not keep it there any longer, but spend it for him. She gave me the money that I might do with it as I thought right. However, I sent her home again with the money, advising her to weigh the matter still further, and to pray still further about it, and to count the cost; and if she was of the same mind, after some days, to come again to me. Now this afternoon this sister came again, with her little all, 91. 16s. As she had now, for a long time, weighed the matter (according to her own statement), and as there had three days more

passed away since I had sent her home again with the money, and as I found her grounded upon Scripture for what she was going to do, I could not refuse the money. See portioned it out thus: 21. for her father, brother, and sister, 11. 10s. for the poor believers in fellowship with us, 11. for the Chapel expenses, and 11. for missionary purposes. This left 41. 6s., of which she would give me 21. which I declined, in order that there might not be even the appearance as if I had persuaded this poor servant to draw her money out of the Savings' Bank. She then wished me to give brother Craik 11., which I accepted for him, and as I saw she wept, because I would not receive anything for myself, I said I would take a sovereign. This I did, that she might not think I refused her Christian kindness because she was a poor servant. The remaining 21. 6s. she gave for the Orphans. —By the donations which have come in today I am able to meet almost all the expenses connected with the procuring of many articles of clothing and furniture, for which I have long been praying.

Oct. 1. Since the 22nd many pounds have come in, though not any sums above 51. Now this evening I have received a bank order for 701., to be used as the Lord might direct me. The donor wishes me to let him know if anything particular should be connected with this donation. There is indeed much connected with it, as it comes most manifestly in answer to prayer; for thus I am able to supply all that is needed in the way of articles of clothes for the Orphans, for which I have been long waiting upon the Lord, and as the winter is now drawing near, the winter-clothes need to be got ready; further, I am able to have the Boys' Orphan-House painted inside and coloured down, which is much needed; I am able to furnish all the labourers in the Orphan-Houses with some money for themselves, which, on account of our long-continued poverty, I had not been able to do for six months. Yet; though the donation comes in so seasonably, I cannot write to the kind donor thus, lest he should be induced to give more, by my exposing our circumstances, and lest also the hand of God should not be so manifest, in providing me with means for the work, as otherwise it would.

—I took of this money 401. for the Orphans, and 301. for the other funds. — During the last two weeks I have had to pay out for the work about 2001., and this week I shall have to pay out again about 601. Thus the Lord helps continually.

Nov. 1. Since Oct. 1st there has come in such an abundance, that without any difficulty I have been able to meet all the expenses for the Orphans, though during the week ending Oct. 5th I had to pay out 591., during the week ending on the 12th above 401., during the week ending on the 19th nearly 401., and during the week ending on the 26th about 50l. Of the many donations which came in during this period I will only mention the following: From a small town in the kingdom of Wirtemberg 1s. 8d.; from Nice, in France, 1l.; from a missionary in the East Indies 141. 12s. 6d. Notice, dear reader, how the Lord sends donations from Wirtemberg, France, and the East Indies! Great, however, as our income had been, we were now again poor, on account of the heavy expenses, when, in answer to prayer, there came in today, from some sisters near Coleford, 21. 10, by sale of Reports 2s., and from A. A. 10l. 7s. 7 ½ d. The post was out this morning and nothing had come; but my heart said, the Lord still can send, though the post is out; and these donations were soon after given to me.

Nov. 11. From Nov. 1st up to this day we went on easily. There came in again many donations. Now, however, we were again very poor, having had again very heavy expenses. In this great

need a ten pound note was this afternoon put into an Orphan-box in my house. This evening I received also still further, from a brother who labours in Demerara, 11., and 1l. 10s. besides.

Nov. 13. Yesterday and today came in again more than 10l. Our expenses having again been very great, as during these three days above 30l. had been paid out for the Orphans, we were still poor, notwithstanding the considerable income during the last three days. Under these circumstances a ring was given to me this afternoon, set with one large and six small brilliants. How kind of the Lord, thus to help us continually in the work, and to listen to our supplications, which, day after day, we bring to him! Daring no time, since I have been engaged in this service, have the expenses been heavier than during the last four months; yet the Lord has always given us what we have needed.

Nov. 18. The produce of the ring, together with about 10l. more, which had come in since the 13th, was nearly all gone again, on account of the expenses of the past week having been nearly 50l., when this morning a Christian gentleman from Devonshire called on me, who, on leaving, left a letter on my table, containing two five pound notes, of which five pounds was for the Orphans and five pounds for three other objects. This evening I found a five pound note in one of the Orphan-boxes in my house. Thus we are again helped for the present. The name of the Lord be praised!

Nov. 21. The need of today was 4l. 5s., but there were only a few shillings in hand. I opened the boxes in my house, in which I found a sovereign and a shilling. The sovereign could have been put in only last evening. After family prayer I retired again for prayer, about the work as I do daily, by which means I have been helped not only to meet the very heavy expenses since July 15th, but have been helped through many and great difficulties in other respects, and have been enabled to bring many blessings upon the work. While in prayer, I received a letter from the neighbourhood of Leeds, with 5l. Thus we are helped for today. This afternoon came in still further, by sale of articles 1l. 9s., by the boxes in the Orphan- Houses 1l. 6s. 3 ½ d.; and this evening I received 5l., being the profits from the sale of a Hymn book, which has been printed for the benefit of the Orphans. Thus we have something for the need of tomorrow also.

Nov. 23. As yesterday's expenses had to be met out of what had come in on the 21st, only 11s. 10d. having come in yesterday, and as the need of today for housekeeping was 4l. 10s., we had not enough in hand. Our precious universal remedy, prayer, was now again resorted to. About ten minutes after, I received a Post-office order from Stafford for 21. About twelve o'clock this morning came in still further, by the sale of some books and prints, given for the purpose, 3l. 1s., by the sale of other articles 3l. 7s. 9d., by the sale of Reports 1s. 1d., by the sale of ladies' bags 13s. 5d., and by the sale of stockings 2s. 6d. This afternoon came in still further from Glasgow 5l. Thus the day, which commenced when we had not enough in hand for its necessities, has ended in comparative abundance, though there is still little in hand for present use, as we need to provide for the rent of the houses and for the purchase of oatmeal, and therefore put by a part of the money given today. Yet we are brought to the close of another week, having been able to meet all its expenses.

Nov. 24. This morning I received a letter from the neighbourhood of Dublin, with four five pound Post-office orders. Thus the Lord has done according to my expectation; for in our usual weekly prayer meeting last evening at the Orphan-houses with the labourers in the work, I was enabled to

praise the Lord, that He would provide for the need of this week also.

Dec. 2, Monday. During the last week the income had been again about 361. But having had still many extra expenses, and, also to put by money for the rents due on the next quarter-day, there was nothing left at the close of the week. Yesterday came in 5s. 10d., 4d., 5s., 19s. 10d., and 1l. By this money we were able to meet the housekeeping expenses of this day, being only 21. 5s.; but, having 21. to pay out, besides the current expenses, and having understood that a brother in the Lord from Birmingham, with two other strangers, had visited the Orphan-Houses, and that money had been put into the boxes, they were opened, and 31. 3s. 1d. was found in them. Thus I was able to send off the 21. There came in also this afternoon 10s. for work done by a young lady, and this evening, by sale of Reports, 4s.

Dec. 3. As only 1l. 15s. was required for housekeeping today, we had enough, by what had come in yesterday afternoon and evening, and I had twopence left.

Dec. 4. The Lord has again, in the love and compassion of His fatherly heart, multiplied "the handful of meal in the barrel, and the little oil in the cruse." The twopence have been multiplied more than a thousand fold. Yesterday came in from Clapton 2s. 6d., from the county of Dorset 101., and from A. A. 10s., being (as the donor writes) "the produce of a needless article of jewelery."

Dec. 7, Saturday. Only 21. 10s. 10d. having come in during the last two days (among which was a remarkable donation of 10s. from Calv, in the kingdom of Wirtemberg), I had again, after I had paid out yesterday what was required, only 21. 10s. 3d. left, which I knew would not be half enough for this day. Yesterday afternoon came in from Sherborne 6s. This morning I had an unusually full assurance that the Lord would help us this day again, though I knew that more than 81. would be needed today, towards which there was only 21. 16s. 3d. in hand. I praised the Lord repeatedly this morning beforehand for the help which He again would grant this day. By the first delivery arrived 10s. from the neighborhood of Kingsbridge. Thus we had 31. 6s. 3d.; but for housekeeping we needed 5l. 10s., and for other expenses 31. 1s. 5d. However, when the Orphan came with the letter-bag, to fetch the money, I received in it a letter from Bath, containing 5l. Thus we had enough, and more than enough, for the momentary need, as to the house-keeping expenses. About twelve o'clock came in the following sums besides: by sale of articles 41. 5s. 8d., by sale of Reports 8d., by sale of stockings 2s. 2d., by sale of ladies' bags 3s. 9d. This evening came in still further, from Dublin, for Reports 1l. 2s., and 1l. as a donation, together with some prints, some books, etc. for sale. Thus we had all we needed, to help us to the close of the week, and were able to put by some money for the weekly rents and other expenses, to be met on quarter day.

Dec. 9, Monday. Though we had been helped abundantly on Saturday, yet, as some money needed to be put by, we had still nothing for the beginning of this week. Yesterday came in for Reports 7s. 4d., and anonymously was put into the Chapel-boxes 1s. and 2s. 6d. There was also anonymously put into the Chapel-boxes a 501. note, with these words: "251. for the Orphan-Houses, and 25l. for clothing and blankets for the poor." Thus we are again most seasonably helped, and are now almost entirely prepared to meet all the expenses coming upon us a few weeks hence.

Jan. 18 1845, Saturday. Since Dec. 9th we had always supplies sent, before the last money was given out; it was a season of rich abundance, for there came in (including the 251. last mentioned) about 1401. Now, however, this evening, after all the expenses of the day had been met, there was nothing remaining. But admire with me, dear reader, the goodness of the Lord! This very evening He has again kindly supplied us with means for the commencement of another week. The boxes at the Orphan-Houses were opened (our need leading us to do so) in which was found 10l. 16s., one of them containing a ten pound note. Is it not, dear reader, a precious thing to trust

in the Lord? Are not ten pounds, thus received out of the hands of our Heavenly Father, as the result of faith in God, most precious? Will not you also seek to trust in Him, and depend on Him alone in all your everyday's concerns, and in all spiritual matters too? If you have not done so, do make but trial of the preciousness of this way, and you will see how pleasant and sweet it is; and if you have done so in a measure, do so yet more and more, and you will never have cause to regret it. But, perhaps, you are not a believer; if so, you cannot trust in God, and go in all circumstances to Him, as to your Father, except you are first reconciled to him through our Lord Jesus. What you have then to do is, to learn that you are a lost, ruined, guilty sinner, deserving nothing but punishment. But, at the same time, you have to remember that God, in the greatness of His love to sinners, sent His own dear Son, that He, in their room and stead, might bear the punishment due to them, make an atonement for their sins, and fulfil the law of God in their stead, in order that every one, who believes on Him, might obtain the forgiveness of his sins, and be reckoned righteous before God. If you believe in the Lord Jesus, i.e., if you receive Him as the one whom God has declared Him to be, even the Son of God (as to His person), and the Lamb of God that takes away the sin of the world (as to His work), and if you rest upon Him, trust in Him for the salvation of your soul, then all your sins shall be forgiven. Though you have grown old in sin, though your sins have been very many and very grievous, yet the blood of Jesus Christ cleanseth from all sin. Do but believe, and you shall be saved. And when thus you are reconciled to God, through faith in His dear Son, walk before Him as an obedient child, seek in child-like simplicity to go to God for every thing, and do really treat God as your father.

There arrived also this Saturday evening, from the Isle of Wight, a small box, containing 14s. and many articles for sale.

Jan. 20, Monday. 31. 11s, has come in besides the 11l. 10s., which came in on Saturday evening; but as, in addition to the ordinary house-keeping expenses, I had this afternoon to order material for boys' clothes, all the money which had come in since Saturday evening was now again gone. About an hour afterwards I found that two five-pound notes had been put into one of the boxes at my house, and at the same time I received a bank order for 16l. from a poor missionary brother, who labours about 3,000 miles from Bristol~ in dependence upon the Lord for his temporal supplies. Of this 16l. the sum of 12l. is to be employed in sending him Bibles and New Testaments, and 4l. he gives to the Orphans. What ways has not the Lord to help His children who trust in Him! Who would suppose that a poor missionary would send 4l. for the Orphans, from a distance of 3,000 miles? But rather must the ravens again bring supplies, as in the days of Elijah, than that the children of God, who trust in their Heavenly Father, should not have their need supplied. —Thus the Lord has again given 14l. for the Orphans, when all was gone.

Jan. 25, Saturday evening. We have been helped through the heavy expenses of this week, without lacking any thing; but now we have nothing left. — This evening, about ten. o'clock, I received from Barnstaple some articles for sale, and a Spanish dollar, two $\frac{1}{4}$ of a franc, and a sixpence; also 1l. and 2l. Also sixpence for Reports.

Jan. 27, Monday. Yesterday I received from F. E. B. 2s. 6d., from "Friends to the Institution" 4l.; and 2s. 6d. was put into the Chapel-boxes anonymously, ditto 10s., ditto 2s. 6d. Thus, by what came in on Saturday evening and yesterday, I am able to meet this day's demands, being 4l. 5s. 6d. — Evening. This afternoon I received from Camerton 5l., of which 3l. is for the circulation of the Holy Scriptures, and 2l. for the Orphans. Thus, as the money goes out, the Lord kindly sends in supplies, and all without speaking to one human being about our necessities, but making them known to Him only; yea, determined, by His help and support, rather to endure many trials, in order that through our difficulties the Church of Christ at large may be comforted, and those who are weak

in faith be strengthened, than to go away from the door of our Heavenly Father to that of brethren.

Feb. 1, Saturday. We are brought to the close of another week, and have been supplied with all we needed; but there is now again nothing left.

Feb. 2. When now again there was nothing left last evening in my hands for the beginning of the coming week, there have been today, by two different donors, two five-pound notes put into the Chapel-boxes, ditto 2s. 6d., ditto 2s. 6d., and also 2s. 6d. was given besides. Thus we are again supplied for the present. O Lord, fill my heart with lively gratitude for all Thy goodness! Lord help me, not only to trust in Thee more and more, but also to love Thee more and more, seeing that Thou dost condescend to use such a poor sinful servant!

Feb. 8, Saturday evening. Above 30l. has come in during this week; but as there have been bought eight hundred weight of rice and eight bushels of peas, besides meeting the regular housekeeping expenses, again only a few shillings remain.

Feb. 10, Monday. Yesterday 2l. was sent to me, from a physician residing in Bristol; anonymously was put into the boxes at Bethesda Chapel 2s., ditto 1l., and ditto 2s. 6d. Also by A. A. was given to me 7s. 2d. I was thus able, with the few shillings that were left on Saturday evening, to meet the expenses of this day, after which 7s. 10d. remained. This morning I was kept, through pressure of engagements, from having prayer, on account of the work, at the usual time; but at half-past two I united with my beloved wife and her sister in prayer, and I asked the Lord, among other blessings, also for means. As to the latter, we had answer upon answer before the close of the day. For this afternoon 1l. 5s. 9d. arrived from Stirling. This afternoon also five sovereigns were put into the box in my room, which I happened to find out soon after. I received also this evening 5s., which had yesterday been anonymously put into the boxes at Salem Chapel. A poor brother likewise gave me 2s. Still further came in 11s. 5d.

Feb. 11. This morning I received still further a donation of 2l. This afternoon I received, as the profit of the sale of ladies' bags, 1l., and 2l. 17s. 4d. came in by sale of articles.

Feb. 12. After I had sent off this morning the money which was required for the housekeeping of today, I had again only 16s. 2 $\frac{1}{2}$ d. left, being only about one-fourth as much as is generally

needed for one day, merely for housekeeping, so that there was now again a fresh call for trusting in the Lord. In the morning I met again, as usual,

with my dear wife and her sister, for prayer, to ask the Lord for many blessings, in connexion with this work, and for means also. About one hour after, I received a letter from Devonshire, containing an order for 22l., of which 10l. was for the Orphans, 2l. for a poor brother in Bristol, and 10l. for myself. — Besides having thus a fresh proof of the willingness of our Heavenly Father to answer our requests on behalf of the Orphans, there is this, moreover, to be noticed. For many months past the necessities of the poor saints among us have been particularly laid upon my heart. The word of our Lord: "Ye have the poor with you always, and whensoever ye will ye may do them good," has again and again stirred me up to prayer on their behalf, and thus it was again in particular this morning. It was the coldest morning we have had the whole winter. In my morning walk for prayer and meditation I thought how well I was supplied with coals, nourishing food, and warm clothing, and how many of the dear children of God might be in need; and I lifted up my heart to God to give me more means for myself, that I might be able, by actions, to show more abundant sympathy with the poor believers in their need; and it was but three hours after when I received this 10l. for myself. —This evening was left at the Infant Orphan-House an anonymous letter, containing a sovereign for the Orphans, with the letters C. T. D.

Feb. 15, Saturday evening. 6l. 1s. 4d. has come in since the 12th. All the wants of this week have been richly supplied, but now there was again scarcely anything left towards the coming week, when this evening, just before I was going to our usual Saturday evening prayer meeting at the Orphan-Houses, a bank post bill for 10l. came to hand, being the gift of an aged clergyman. Thus we hav

Part V

PREFACE

TO THE

FIRST EDITION OF THE FIFTH PART

The reasons which have led me to write this volume, and the order of the book, are state in the introduction.

GEORGE MULLER

INTRODUCTION.

For more than ten years I have asked the Lord daily, and often repeatedly in the course of a day, to allow me the honour and privilege, to write the continuation of the Narrative of the Lord's dealings with me, which was carried on to May 26, 1856; but I was never so situated as to time to be able to do so, till of late. Now, however, I feel not only particularly led to this service, but am also, through particular providential circumstances, able to do it, so far as it regards time. The reasons, which have induced me, year after year, and especially of late years, to desire to publish the continuation of my Narrative, are the following:—

1, When the Scriptural Knowledge Institution for Home and Abroad was formed on the 5th of March, 1834, its beginning was, as to outward appearance, most insignificant; and, though year after year it was enlarged, still it was small, comparatively, after ten years, in 1844; and though from 1844 to 1856, when the last part of my Narrative was published, the Institution had in all its five Objects been very much enlarged, it was even then small, in comparison with what it is now, in 1874. My desire, therefore, is to carry on the history of the Institution in this volume to the end of the fortieth year of its existence, and to show, how the very self-same principles on which it was established, and carried on, when small, are in practice now, and only these, while the Institution is large, very large, and very comprehensive; that with the same ease we go forward and find faith and prayer sufficient for everything, though the Institution is a hundred times larger than in 1834 and 1835, and though it is even five times larger than it was in May 1856, the time to which the account is carried on in the second Volume of this Narrative. I desire, therefore, to give the Continuation of the Narrative for the encouragement of the disciples of the Lord Jesus in general, and particularly for the encouragement of those who labour more especially for the Lord, and for the comfort of those who are in particular trials and difficulties.

2, A further reason why I desire to publish the continuation of this Narrative is, that those, who have read the first volume of it, and who saw, how in the year 1830 I took two momentous steps, (in beginning my service as I did in Devonshire in January of that year, solely in dependence upon the Living God, and how, in October of that year, I gave up my emolument in connexion with the

ministry of the Word) may see, that verily I was guided by the Lord, and that He not only owned and helped me up to 1856, but that more than ever He has been pleased to make it manifest, since May 1856, how blessed is the man that trusts in Him and in Him alone.

3, The reader of the first two volumes of this Narrative, and especially the readers of the last fifteen Reports of the Scriptural Knowledge Institution for Home and Abroad, will remember, how I have written again and again in my publications "about Stewardship," "consecration of our means to the Lord, together with all we have and are," and also about "systematic giving to the Lord's Work, and the poor." When writing on these subjects for the press, during the last thirty years, I have hinted at my own seeking to carry out these principles, but I have refrained till now, from giving a practical illustration from my own experience. Now, however, I purpose in this volume, to bring before the reader, how I have acted myself with regard to these various points, and how the Lord has not only blessed me in my own soul in doing so, but how He also, beyond the highest conception of most, in all probability, has recompensed me temporarily, and entrusted me so abundantly with means for myself, that the reader will marvel, except he is much himself acquainted with God, when he comes to the part of my Narrative where I write on this subject. I shall give minutely the account of my life in this respect during the last 43 years. But there remains lastly, one more reason.

4, When I began the Orphan Work, one of the especial objects, which I had in view, was to benefit the Church of God at large, by the accounts which I might be enabled to write in connexion with this service; for I expected, from the beginning, to have many answers to prayer granted to me; and I confidently 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. For the same reasons I began afterwards to publish "The Narrative of the Lord's Dealings" with me. As I expected, so it has been. In very many instances the reading of the Reports of the 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 many 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 many thousands of instances of blessing which have been brought before me during the past 36 years (for almost daily I have heard of fresh cases), 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 led to relate the following, that the Godly reader more than ever may be encouraged to prayer, and also, that an accurate statement may be given of this fact, which has been referred to in many public places in connexion with Revival meetings, and which likewise has been several times stated in print.

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, viz.: the first two volumes of this book. 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 was a believer. 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 were believers 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 labours in the Sunday Schools, prayer-meetings, and preaching 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. By this time the great and mighty working of the spirit in 1857, in the United States, had become known, and Mr. James McQuilkin said to himself, "Why may we not have such a blessed work here, seeing that God did such great things for Mr. Müller, simply in answer to prayer." 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 20 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 16th, 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 5th, 1859, Mr. James McQuilkin went to Ballymena, held a meeting there in one of the Presbyterian Churches; and on April 11th 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 28th, 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 mighty work of the Holy Spirit, which has led to the conversion of hundreds of thousands; for some of my readers will remember how in 1859 this fire was kindled in England, Wales and Scotland; how it spread through Ireland, England, Wales and Scotland; how the Continent of Europe was more or less partaking of this mighty working of the Holy Spirit; how it led thousands to give themselves to the work of Evangelists; and how up to the year 1874 not only the effects of this work, first begun in Ireland, are felt, but that still more or less this blessed work is going on in Europe generally. It is almost needless to add, that in no degree the honour is due to the instruments, but to the Holy Spirit alone; yet those facts are stated, in order that it may be seen, what delight God has in answering abundantly the believing prayer of His children.

Seeing, then, how greatly God has condescended to own these records in my Narrative, regarding His willingness to listen to prayer, made to Him in the name of the Lord Jesus, I am delighted to give the continuation of this Narrative, because it contains numberless other such instances, in order that thus further glory may redound to God, and that the readers may still further be encouraged to expect great things from God, and to trust in Him at all times, and under all circumstances.

This volume will be divided into Five Chapters. The first will especially give particulars in connexion with the enlargement of the Orphan Work, by the building of the New Orphan Houses No. 2, No. 3, No. 4 and No. 5, thus providing accommodation for 2,050 Orphans, instead of the 300 only, who were in the New Orphan House No. 1. The Second Chapter will refer to the way in which it pleased the Lord to supply the means for the School—, Bible—, Missionary— and Tract-Fund, from May 26, 1856 to March 5, 1874. The Third Chapter will give the Lord's way in providing for the thousands of orphans, who were in the Five Orphan Houses on Ashley Down, from May 26, 1856, to March 5, 1874. The Fourth Chapter will give the statistics from May 26, 1856, to March 5, 1874, with reference to the Schools connected with the Scriptural Knowledge Institution for Home and Abroad, the circulation of the Holy Scriptures, Missionary operations, Tract circulation and Orphan Work, as to numbers, amount of means expended and blessing resulting from these operations, as far as it is known, &c. The Fifth Chapter will refer to the Lord's Dealings with myself personally. The whole volume, however, will be mixed with practical remarks, instructive for young believers, as the subjects may lead to them.

CHAPTER I.

Enlargement of the Orphan Work, by the building of the New Orphan-Houses No. 2, No. 3, No. 4 and No. 5, on Ashley Down, near Bristol. Practical remarks, letters from donors and Orphans, &c.

In the Fourth Part of this Narrative, Third Edition, from page 206 to 227, I gave minutely the reasons, which led me to seek to build, in dependence upon the Living God, premises large enough to be able to accommodate 700 more Orphans, in addition to the 300 already under our care. I afterwards detailed minutely, how the Lord had been pleased, in answer to prayer, to send one donation after another; and how, on May 26, 1856, I had actually in hand for this object £29,297 18s. 11½d. I now proceed to relate, how, since then, God was pleased further to provide me with means for the Building Fund, but refer only to the more remarkable donations.

June 19, 1856. Received £1700, the disposal of which being left to me, I took for each of the various objects an equal portion, i. e. for the Building Fund £283 6s. 8d., for the support of the

Orphans £283 6s. 8d., for the various Day Schools, the Sunday Schools, and Adult Schools of the Scriptural Knowledge Institution, £283 6s. 8d., for the gratuitous circulation of the Holy Scriptures among the Poor £283 6s. 8d., for Missions £283 6s. 8d., and for the gratuitous circulation of Gospel Tracts £283 6s. 8d.

July 4. Received £500, the disposal of which was left to me. I therefore took £83 6s. 8d. for the Building Fund, the same amount for the support of the Orphans, and the same amount for the various Schools of the Scriptural Knowledge Institution, also £83 6s. 8d. for the circulation of the Holy Scriptures, £83 6s. 8d. for Missions, and £83 6s. 8d. for the gratuitous circulation of Gospel Tracts.

July 5. £245 from a servant of the Lord Jesus, who, Constrained by the love of Christ, seeks to lay up treasure in heaven.

Aug. 26. Anonymously 31 old Guinea pieces, with the following letter "Dear Sir, The produce of the inclosed coins to be applied as donations in the following proportions: £10 for Missionary labours, £10 towards your Building Fund, £5 for the Orphans, and what remains divide between Mr. Craik and yourself. A thank-offering for restoration to health."

This is not only an answer to prayer for means, but especially also another answer to my oft repeated prayer, that the Lord would be pleased to incline the hearts of His children to send me their old gold and silver coins for His work, as well as diamonds, jewellery, costly apparel, and other valuable but needless articles.

Jan. 20, 1857 Received £500, the disposal of which was left to me. I divided, therefore, the amount equally between the Building Fund and the five different Objects of the Scriptural Knowledge Institution, taking £83 6s. 8d. for each.—£148 from a servant of the Lord Jesus, who, constrained by the love of Christ, seeks to lay up treasure in heaven.

Feb. 21. Received the following letter:—"Beloved Sir, I enclose you £10 as 'The fruit from seed sown.' I wish it appropriated for the support of the Orphans, unless the Building Fund still needs it, in which case half to each. In my deep humiliation last year, I consecrated a certain portion of my year's income to the Lord's service, and sent you £10 in anticipation of it, and the result is, that I have nearly £100 to devote to Him during the present year. I have other objects dear to Him in view; but if He so directs me, you will probably hear from me again. I rejoice in being able to sympathize with you in the happiness resulting from trusting in, and working for, the Lord. I am, affectionately yours, * * * * *." The donation was taken half for the Building Fund, and half for the support of the Orphans.

Let us ponder this letter, dear reader. The writer says, that the £10 sent is "The fruit from seed sown." Remember in connection with this: 1, There is such a thing as sowing and reaping in this way, according to 2 Cor. ix. 6. Teaching children, visiting from house to house, for the sake of benefiting persons naturally or spiritually; giving money, bread, clothes, &c., to the poor; using our money in any way for the Lord's honour and glory, is called, according to this passage, sowing; and, the recompense given by the Lord to Him who sows, in time and eternity, is called reaping. The recompense may be, and generally is, more or less, given even in time; often ten fold, yea, a hundred fold, as the Lord repays even in temporal things, through raising up friends for us, or giving his manifest blessing upon our earthly vocation, &c. But suppose, that, for some particular

purposes, the Lord did not allow such reaping to take place here on earth, there will be, most assuredly, the reaping in the world to come. I have moved among children of God above 48 years; I have become acquainted with many thousands of them, and I have known very many, who sowed, and sowed bountifully, and I have not yet met with one single instance in which, even as to this life, the Lord has not acted according to His Word, so that as the sowing was, so was the reaping. This leads me to the second point of the verse: 2, "But this I say, he which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." These are the words of the Holy Spirit by the Apostle Paul. The figure here used is easily understood by every one. The farmer who sows sparingly, reaps sparingly. The two go together. Thus any Christians, who, according to their time, talents, opportunities, and means, do little for the saints temporally or spiritually; or, for unbelievers, temporally or spiritually, will reap little either in this life or in the life to come. God says so: I believe it. In my inmost soul I believe it. Now let any one seek to sow, on the contrary, bountifully, and such a one will reap bountifully, both now and hereafter, if the sowing be done to the Lord, and not from earthly motives, such as the desire of man's applause, &c. And now, it may be asked, 3, How much of our money, coming in by the labour of our hands, or by our business, or by our profession, &c., should we give to the Lord, for His work, or His poor saints, or in aiding unconverted destitute persons? No rule can be laid down concerning this. It would be unscriptural to say you must give a tenth, or fifth, or a fourth, or a third, or one half, of all the Lord may be pleased to give you; because, under this dispensation, no rule of this kind is laid down. Yet, while there is no such rule laid down, we have the word of the Lord speaking to us thus: "Ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." 2 Cor. viii, 9.—"Ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." 1 Cor. vi, 20.—From Peter i, 18, 19; 2 Peter ii, 1; Rev. v, 9; &c., we learn that the precious blood of the Lord Jesus bought us, and redeemed us. Now, if we have been bought by the precious blood of the Lord Jesus, and if we are not, therefore, our own (1 Cor. vi, 19), but belong to Him, with all we have and are; does it not appear most manifest, that our money, as well as every thing else we have, belongs to Him, together with ourselves? What, then, according to this, is the right state of heart for a disciple of the Lord Jesus, concerning his possessions? Is it not obviously this, to present himself with all he has before the Lord, and to say: all this is Thine, for I not merely receive all from Thee, but I myself belong to Thee; command, therefore, what Thou wouldest have me, Thy servant, Thy steward, Thy child, and Thy redeemed one, to do with what I possess. After such a state of heart we should seek; and not only to have it now and then, but habitually; so that not merely the twentieth part of what we may obtain should be His, nor the tenth, nor the fifth, nor a third, nor even one half, but all, if He call for it. But while I say this, yet would I give my counsel further.

If the Christian reader has not grace at present, or has not light, to give himself with all his means to the Lord, after which he should aim, even to be ready, should the Lord call for it, to lay down all at His feet, he should, at least, as far as his love to the Lord leads him, dedicate a portion of his earnings or income to Him, a tenth, a fifth, a fourth, a third, or the half, so that, as the Lord may give to him, he should use the dedicated portion for Him. This plan helps the believer greatly. He will thus more easily be able to give, and to give even much, because that which he gives was dedicated by him to the Lord previously; it is His portion; he will feel it is not his own. In thus giving, say at first the tenth part, he will find how the seed sown produces fruit, how his soul is blessed in

thus communicating of God's bounty, and he will also generally find, that, even in temporal things, he is no loser in thus acting, but, on the contrary, a great gainer, and this will lead such a Christian, after a time, gladly to dedicate the fifth part of all his income to the Lord. In doing so, provided it is done to Him, still more abundant blessing will come to the soul, and still more abundant temporal recompense in return, so that it may lead even to a fourth, a third, or the half of all the Lord may give, to be given back to Him; yea, at last, such a child of God may see it to be his privilege, to call nothing his own, but to hold all as a steward for the Lord. Not that, ordinarily, the Lord calls for all, but rather, ordinarily, such a child of His will obtain more and more even in temporal things. The reason why I propose this plan to my brethren in Christ, is, not to bring their souls into bondage, but to lead them into true liberty. Without some such plan, if there is not grace to hold every thing only for the Lord, there is often very little, yea, scarcely any thing done for Him, by many Christians.

Many children of God have not only no desire that all they have should be the Lord's if He should call for it; but they have not reached even so far as Jacob had, who did not live under the present dispensation, and who at the first dawning of spiritual light, said to God, "Of all that Thou shalt give me I will surely give the tenth unto Thee." Gen. xxviii, 22. They do not give even the tenth part of all the Lord is pleased to give them back again to Him. They can readily lay out £5000 in the purchase of a house, £200 a year upon the education of each of their two or three sons, keep five servants besides, and live in other respects in proportion with this, and spend, strictly speaking, not £100 directly for the work of God, or for the support of poor saints, or in feeding hungry unconverted persons near them, who cannot earn their bread. What is the consequence? As they live more for themselves, or for their children, than for God, they are not really happy in God, as the real end, for which God has left them here on earth, is lost. But this has not merely to do with the rich or the middle classes of the children of God, but even with the poorer classes. The Christian man with a small salary, or a small business, or the journeyman who only earns his wages, says: I have so little, I cannot spare anything, or, if anything, it can be only the merest trifle. And what is the result? Either all, or almost all, is spent upon himself; or that which is not needed is put by for future days. The consequence is, that such individuals are not happy spiritually, and often also do not prosper temporally, because, as they are not faithful over the little with which God is pleased to intrust them, He cannot intrust them with more, except He do it as to Israel (Psalm cvi, 15) in the way of chastisement, and send leanness into their soul, or to lead them to see the vanity of such things. Often also, both in the case of the poorer classes, the middle classes, and the richer classes, God is obliged to send sickness, heavy losses, loss of business, &c., in order that He may take from His children what they would not gladly, constrained by the love of Christ, lay down at His feet. And now let me in the 4th and last place, tell the reader a little of what I have become acquainted with. A Godly man in London, in the employ of the Government, with 20 shillings per week, and eight in the family, had put by a little money for old age. About 26 years ago, he became acquainted with my Narrative and the Reports. God was pleased to bless them greatly to his soul. He felt that he had scarcely done anything for the work of God. His care about his family; his saying, how shall I provide for my family, had so filled his mind, that he had scarcely ever allowed himself to give away anything but the merest trifle. He now resolved, being greatly blessed in his soul, that he would send me £5 for the Orphans at once, and that he would give back to the Lord for His work one tenth of what He gave him. This was about 26 years since. What was the result? Immediately after, he was informed that his wages were raised two shillings

per week, and that for the past sixteen weeks this increase should be paid to him at once. So he immediately received £1 12s. for the £5 which he had given, and this increase of wages since then, (to 1856), has amounted to about £50. From that time, yearly, once or twice, this dear man, whom I have never seen, has sent me something. He had found it difficult before to spare a sixpence; now he had the means to spare half crowns, half sovereigns, yea, sovereigns. About two or three years afterwards, he sent me another £5 for the support of the Orphans. Shortly after he was informed that his wages had been raised another two shillings per week. This has brought him, since then, between £30 and £40 more. No doubt, in other ways also, God has blessed him and prospered him: by keeping away sickness, by making a little go far, by prospering the endeavours of his children to earn something, &c. On May 8th, 1856, I received from this same dear man £10 for the work in which I am engaged: so much had God helped him, and prospered him temporally and spiritually, that, constrained by the love of Christ, this offering was made. In such a way life has its sweetness, even the life of a journeyman, or a day labourer. We feel, then, that we live for others, care about others, serve others. As for myself, I freely own that while I am ready to depart, if this be the will of the Lord; on the other hand, if He would only give me grace to live to Him, I would gladly stay fifty years longer in the world, and have the privilege of serving Him, and thus to sow seed for eternity. I fear that many true Christians do not practically remember, that, while we are saved by grace, altogether by grace, so that in the matter of salvation works are altogether excluded; yet, that so far as the rewards of grace are concerned, in the world to come, there is an intimate connexion between the life of the Christian here, and the enjoyment and the glory in the day of Christ's appearing.

I give another instance. I knew about 40 years ago a very poor lad. This lad worked at that time at a factory. After some time he was converted, and by his Godly deportment and attention to his business obtained a better place in the factory, till, at last he, together with another Godly young man, became one of the managers of this factory. After some time, the one to whom I refer, entered into a little business on his own account, in which soon the Lord began to prosper him, and has prospered him now for more than 25 years. And what, dear reader, do you suppose is the secret of his success? It is this, that, as God has been pleased to prosper him, this dear man has opened his hand and communicated to the poor, or to the Lord's work bountifully, out of that which the Lord has given him. This Godly tradesman whom I well knew as a lad without a sixpence in his pocket, has, through liberality, after he had entered upon a little business, been able to give away many hundreds of pounds.

Again, I know such, in the higher and richer classes, both in business, and out of business, more than one or two or three, who, having given thousands of pounds, yea many thousands of pounds to the work of the Lord, have had repayment from the Lord, in tens of thousands of pounds, yea, many tens of thousands of pounds.

The following deeply interesting particulars are recorded in the memoir of Mr. Cobb, a Boston, merchant, which I judge so very valuable in illustrating what I have said above, that I insert them here.

At the age of twenty-three, Mr. Cobb drew up and subscribed the following remarkable document

"By the grace of God I will never be worth more than 50,000 dollars.

"By the grace of God I will give one-fourth of the net profits of my business to charitable and religious uses.

"If I am ever worth 20,000 dollars I will give one-half of my net profits; and if ever I am worth 30,000 dollars, I will give three-fourths; and the whole after 50,000 dollars. So help me God, or give to a more faithful steward, and set me aside."

"To this covenant," says his memoir, "he adhered with conscientious fidelity. He distributed the profits of his business with an increasing ratio, from year to year, till he reached the point which he had fixed as a limit to his property, and then gave to the cause of God all the money which he earned. At one time, finding that his property had increased beyond 50,000 dollars, he at once devoted the surplus 7,500 dollars.

"On his death-bed he said to a friend, in allusion to the resolutions quoted above, 'by the grace of God—nothing else—by the grace of God I have been enabled, under the influence of these resolutions to give away more than 40,000 dollars.' How good the Lord has been to me!"

Mr. Cobb was also an active, humble, and devoted Christian, seeking the prosperity of feeble churches; labouring to promote the benevolent institutions of the day; punctual in his attendance at prayer-meetings, and anxious to aid the inquiring sinner; watchful for the eternal interests of those under his charge; mild and amiable in his deportment; and, in the general tenor of his life and character an example of consistent piety.

His last sickness and death were peaceful, yea triumphant. "It is a glorious thing," said he, "to die. I have been active and busy in the world—I have enjoyed as much as anyone—God has prospered me—I have every thing to bind me here—I am happy in my family—I have property enough—but how small and mean does this world appear on a sick bed! Nothing can equal my enjoyment in the near view of heaven. My hope in Christ is worth infinitely more than all other things. The blood of Christ—the blood of Christ—none but Christ! Oh! how thankful I feel that God has provided a way that I, sinful as I am, may look forward with joy to another world, through His dear Son."

I have spent more than 46 years in service for the Lord. During this period, especially during the last 40 years, I have become acquainted with many thousands of believers, many hundreds of whom I have known intimately as well as their private affairs. Moreover, many, very many, have honoured me with desiring my counsel and advice in their private and secret affairs. What have I learnt, among other points, by this? That "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." Prov. xi, 24, 25. Many instances have I seen in which the children of God scattered, and yet increased; yea, scattered much, and yet abundantly increased; but far more have I seen, in which they withheld more than was meet, but it did tend to poverty. With all the desire to get on, very many were not able to do so, just because they only lived to themselves, they withheld more than was meet, and it tended to make or keep them poor. Bad debts, unexpected and unaccountable loss of custom, heavy family afflictions, &c., took away the money, which they sought to keep for themselves, contrary to the will of God. (I speak here of the children of God, and not of the world. "Whom the Lord loveth he chasteneth." The world is judged and condemned at the judgment day. 1 Cor. xi, 32).—Again it is written: "Honour the Lord with thy substance, and with the first fruits of all thine increase: so shall thy barns

be filled with plenty, and thy presses shall burst out with new Wine." Prov. iii, 9, 10. There is nothing Jewish in these two passages. They are, as to the principles contained in them, deeply important for the believer under the present dispensation. If any man will do the Lord's will, contained in them, he shall know, by happy experience, that to apply them to the present dispensation is scriptural. The natural mind in many professed disciples of the Lord may put aside such passages; but be not you robbed, esteemed reader, of the blessings connected with acting according to them, which blessings I have myself known for many years, whilst seeking to practice them. The reader who desires further information on this deeply important subject, may obtain some more hints by reading from page 575 to page 604, in the first volume of this Narrative. Ninth Edition. I now return to the income for the Building Fund.

Feb. 21, 1857 £98 from a servant of the Lord Jesus, who, constrained by the love of Christ, seeks to lay up treasure in heaven.—April 11 From Staffordshire, £100—May 26. £48 from a servant of the Lord Jesus, who, constrained by the love of Christ, seeks to lay up treasure in heaven.

I add the following information:—

a. Up to this day, May 26, 1857, the total income for the Building Fund is £31,817 1s. 11d., so that only about £3,200 more will be required, as far as I am able to judge, to accomplish to the full my purpose respecting the accommodation for 700 more Orphans.

b. The house for 400 Female Orphans, commenced in August, 1855, is now, with God's blessing, so far advanced, that it is shortly expected to be finished. The new house is intended for 200 Infant Female Orphans from their earliest days, and for 200 Female Orphans from about eight years of age, up to the time they are fit to go to service.

I now give a few instances out of the many donations, received between May 26, 1857 and May 26, 1858, for the Building Fund.

July 15, 1857. £10 from Bombay.—Sept 18. I had just returned home from the newly-built house for 400 more Orphans, where I had tried the efficiency of the gas apparatus with its 150 burners, when I found a cheque for One Thousand Pounds from a brother in the Lord, who desires to spend the whole of his large income for the Lord, laying up no treasure on earth, and spending very little upon his own necessities. He writes: "Desiring that our heavenly Father will guide me as a steward of His bounty; and, after seeking His direction, I conclude it is good and profitable to invest a little in the Orphan Houses. Will you please to put the inclosed sum towards the Building Fund." I make the following remarks in connexion with this donation:

1, When I felt led to enlarge the Orphan-work, so that a thousand, instead of 300 Orphans, might be provided for, I had no natural prospect whatever, of obtaining the means. But while I had no natural prospects of accomplishing my desire, I had faith in God, and was assured that He would help me through all the difficulties. Accordingly He sent me one donation after the other, and by large and small sums encouraged me yet further and further to look to Him. This donor, at that time, had not the ability, however willing he might have been, to help me to such an extent; but God knew already, that He would give him the means, and make him one of the many helpers to carry out my plans, made after much prayer, concerning this enlargement.

2, The donor sent this donation, as he writes, after prayer, and concludes it is "good and profitable to invest a little in the Orphan Houses." Even as to the way of spending our money, we should not be led by mere feeling, much less be influenced by its becoming known, and our thus getting esteem from our fellow-men; nor should we do things because others do them; but, as the stewards of God, we should contribute the much or the little we have to give, as we are led after prayer, doing always what we do to God, and not to man.

3, The donor writes, he considers it "profitable to invest a little in the Orphan Houses." Do all the readers understand the meaning of this? The donor has not received any interest from me, nor will he have any from me on thus £1000; and yet, I doubt not, this investment will be profitable to him. In such cases I have found that the Lord, even in this life, has taken notice of such deeds, and given ample repayment, often tenfold, twentyfold, yea, in not a few instances, even a hundredfold, according to that word: "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."—Luke vi, 38. "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully."— 2 Cor. ix, 6. But while even as to this life we shall not be losers by acting faithfully as the Lord's stewards, yet what shall we say when looking at the day of Christ, when even the cup of cold water, given to a disciple in the name of a disciple, shall be rewarded. Were it more habitually before our minds, how brief this present life is in comparison with eternity, and how bright and glorious, and unspeakably precious the blessings are which await the believer in the day of Christ; how gladly should we seek habitually to spend and be spent for Him. Let the believer only realize the vanity of earthly things, and the preciousness of heavenly treasures, and he will seek to live for eternity, and among other things will be delighted to lay up treasure in heaven. It may not be that the money is given to an Orphan-Establishment, nor even to Missionary objects; but in some way or other such a one will consider it an honour and a privilege to be allowed by the Lord to use his means for Him.

This donation helped me another step nearer the full accomplishment of my desires respecting the enlargement of the Orphan-Work.

Nov. 12, 1857. 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 New Orphan-House No. 2, for 400 additional Orphans. Much had I laboured 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 precious this was to me, will be understood by those, 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 their heart. Yet this blessing came not unexpectedly to me, but had been looked for, and had, in the full assurance of faith, been expected in God's own time. In connexion with this I also mention, that, for several years previously, yea, years before a stone had been laid for the building, I had daily asked God, that He would be pleased, by His providential government, and by the working of His Holy Spirit, to fit and qualify helpers for the work: and now, when the house was ready, the helpers also were ready, so that, without difficulty, and without advertising, they were obtained. Thus these thousands of prayers reaped a precious harvest in this particular also. Only continue, dear Christian reader, patiently to wait on God, and, as assuredly as your request is for the Glory of God, for your real good, and you ask in the name of the Lord Jesus, believing that God hears you, the answer will be

granted. You may have to pray long, as I had in this case for nearly seven years; but the answer is certain. I now relate further how the Lord was pleased to supply me with means, and how, at last He gave me the amount needed for accomplishing fully the intended enlargement of the Orphan-Work, not for 400 only, but for 700 additional Orphans.

Jan. 19, 1858. Received £3000, which was left to my disposal. I took of it for the Building Fund £600, for the support of the Orphans £600, and for the other objects of the Institution, viz., for Missions, the circulation of the Holy Scriptures and Tracts, and for the various Schools £1,800—Yesterday I received a letter, stating that a stranger had offered to pay One Hundred Guineas to the funds of the Institution, if, together with an Orphan girl, who was to be received, I would at the same time, admit her brother, whose turn was not come. This was of course, declined, as the cases of the Orphans are considered in the order in which applications are made, and according to the vacancies which occur for boys and girls, and money never influences me in the least.—Now see, Christian reader, how God recompensed this acting in His fear, irrespective of the loss of the money.—But I must further add, in connection with this, that the lady, who had offered the One Hundred Guineas, and who received this negative reply, an entire stranger to me, very kindly sent me £300 a little while after, though the little boy was not admitted, because his turn was not yet come.

Feb. 16. Received £800, and from another donor £700. Both these donations were left at my disposal, to be used as might appear best to me for the Lord's work. Of the £800 I took, therefore, for the Building Fund £200, for the support of the Orphans £200, and for the various other objects of the Institution, viz., Missions, the circulation of the Scriptures and Tracts, and the various Schools, £400. Of the £700 I took for the Building Fund £200, for the support of the Orphans £200, and for all the other various objects of the Institution £300—Feb. 17. £245 from a servant of the Lord Jesus, who, constrained by the love of Christ, seeks to lay up treasure in heaven.—As far as I am able to judge, I have now all that is required 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.

Pause, esteemed reader! Nearly seven years had I been, day by day, asking the Lord for the needed means, to carry out the desire of my heart, concerning the Thousand Orphans. Not a single day had elapsed since first I began to pray for means, in which I had not been enabled, in the full assurance of faith, that it would be granted, to bring my request before God, and generally I had prayed more than once a day concerning this matter. When I began my request for means, viz., to entreat the Lord to give me Thirty Five Thousand Pounds, I knew well what difficulty there was in the way of my obtaining this sum, looking at it naturally. I am too calm, too calculating a person, too much in the habit of weighing all the difficulties of a case, to be carried away by excitement or imagination. I knew I had no ground naturally to expect this large sum. For months, therefore, I had not prayed at all for means for this enlargement, but had only asked the Lord to show me very clearly whether it was His will that I should go forward; but, having once come fully to this conclusion, on the grounds stated at large in the Fourth part of this Narrative, from page 206 to page 227 of the Third Edition, I was as certain that the Lord would give me all I needed, as if I had had the money already in hand. It might, at that time, have been naturally said to me, and indeed it was said to me, "How will you be likely to obtain this large sum of Thirty Five Thousand Pounds for the Building Fund, and at the same time be able to meet the current expenses of the

work already in existence?" The reply of faith was, I know not whence the money is to come, but I know that God, on whom I depend, is able to provide me with all I need, for the current expenses, and also to give me money for the Building Fund. When in November, 1845, contrary to all my former desires, I was led as by an unseen hand, to decide upon leaving the four rented houses, and to build the New Orphan House No. 1 for 300 children, it was considered strange that I should think of enlarging the work from 120 to 300 Orphans, when for years previously I had had almost habitually to wait upon the Lord day by day for daily supplies. Yet so it was, that the Lord gave me all I needed for the Building Fund, although that was no less than £15,055 3s. 2¼d., and I had £776 14s. 3¾d. more than I required. Moreover, all the current expenses were met in the meantime, and we were able to begin housekeeping at the New Orphan House No. 1 with about Five Hundred Pounds in hand, whilst, before I had thought about building that large house, we had had very rarely as much as £100 in hand, and very often scarcely 100 pence. So this time, whilst the means for the Building Fund were coming in, I had to meet the current expenses, which for the Orphans alone amounted to £26,249 10s. from May 26, 1851 to Feb. 17, 1858, and for the other objects, in the same time, £25,670 9s. 6½d., being altogether £51,919 19s. 6½d.; and when the new house for 400 Orphans was opened on Nov. 12, 1857, I had in hand

£2,292 0s. 11¾d. for the current expenses of the Orphans. See, esteemed reader, how unbelief is put to shame, and natural reasoning is confounded. Had I, at my own bidding, or for my own honour, or for the gratification of self in some way or other begun this enlargement, I could have expected nothing but to be confounded. Or, good though my intentions had been, had I not been called for the work, I could have expected nothing but to be confounded. Or, had I regarded iniquity in my heart, whilst seeking to carry out this enlargement, I might have prayed much outwardly, but I should not have had my desires granted as to the obtaining of means. I dwell upon these matters for the profit of the reader, especially the young Christian reader, or even older believers whose faith is weak, in order that thus they may be helped on in the divine life.

Up to May 26, 1858, I had received for the intended enlargement of the Orphan Work, to be able to accommodate 1000 Orphans instead of 300, the sum of £35,335 9s. 3d., being actually £335 9s. 3d. more than I had been from the commencement praying for. Let this encourage the reader! I add the following remarks respecting the intended further enlargement of the Orphan work:

For some time previous to May 26th, 1858, I had judged it to be far better to keep the ground belonging to the Orphan Houses free from buildings, and to purchase land for the intended third house. As soon, therefore, as I had obtained in January and February 1858 the large donations referred to, which furnished me with all I yet needed, I took active measures towards purchasing a field near the New Orphan Houses No. 1 and No. 2. The purchase was made; there arose, however, certain difficulties regarding the matter, which, for many weeks, it was hoped would be removed; but, on June 2nd, 1858, it was finally decided, that it would be undesirable to go on with the completion of the purchase. I could therefore do nothing, in going forward with the New Orphan House No. 3, until I had obtained suitable land.

I refer now to some other donations, as specimens, how the Lord was pleased, over and above the Thirty Five Thousand Pounds, earnestly sought at His hands by prayer and faith, abundantly to supply us with means.

Sep. 27, 1858. £95 from a servant of the Lord Jesus, who, constrained by the love of Christ, seeks to lay up treasure in heaven.

It has been stated before, that when I had received the means required for the third house, I was looking out for land for it. 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 11½ 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 11½ acres of land a house was built. The price for house and land was £3,631 15s., 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 superintendance 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 400 Orphans, instead of for 300, 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 450 Orphans, instead of 400, I finally determined on that number, so as to have eventually 1150 Orphans under my care, instead of 1000, 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 had during all the many years previously 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 150 Orphans, more than had been from the beginning contemplated, would not be less than from £6000 to £7500 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 150 Orphans, beyond the intended number of 1000, could not be less than £1800 a year. But none of these difficulties discouraged me.

It will now be interesting to the reader to see how the Lord dealt with me, since I came to this decision. I therefore go on to refer to at least a few of the donations, which came in for the Building Fund since October 29, 1858.

Dec. 26. Received information that a glass manufacturer and a glass merchant will kindly supply gratuitously all the glass required for the New Orphan House No. 3, which is expected to contain about 350 large windows.

Jan. 4, 1859. Received £7000, which, being entirely left at my disposal, I took £4000 for the Building Fund, £1000 for the support of the Orphans, £1500 for Missions, £400 for the circulation of the Holy Scriptures and Tracts, and £100 for the various Schools.—When I decided at the end of October, 1858, to build for 450 Orphans, instead of 300, 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 honour of His name, I had determined on this enlargement; and now see, esteemed Reader, how the Lord honoured this my faith in Him!—Jan. 6. From Brixton £2, as "A thank-offering to God for an unbroken family at the beginning of the year." From an anonymous donor at Manchester £300, with the very kind promise to send me £900 more, in the course of this year, for the Building Fund.

Feb. 1. Received £1700, the application of which being left entirely to myself, I took for the Building Fund £400, for the support of the Orphans £300, for Home Missions £350, for Foreign Missions £350, for the circulation of Bibles £100, for the circulation of Tracts £100, and for the School Fund £100—Received likewise this day £1000, of which the application was left to myself, and of which I took for the Building Fund £300, for the support of the Orphans £200, for Foreign Missions £200, for Home Missions £100, for the circulation of the Holy Scriptures £100, for the circulation of Tracts, £50, and for the School Fund £50.

Do you perceive, esteemed Reader, how precious it is to trust in God? Do you see, that, if we ask God for that which is according to His mind, and ask it in the name of the Lord Jesus, and believe that He hears us, we do not wait upon Him in vain? Make but trial of this blessed way for yourself, in your own individual sphere, and under your own individual trials and necessities, and you will find, as we have, times without number, that you do not wait upon God in vain. But you must previously have decided, upon Scriptural ground, that that regarding which you pray, is for the glory of God; you must further ask it at His hands on the ground of the merits and worthiness of the Lord Jesus as a believer in Him for the salvation of your soul; and you must believe that God hears you, and will in His own time and way attend to your request.

Feb. 8, 1859. £245 from a servant of the Lord Jesus, who, constrained by the love of Christ, seeks to lay up treasure in heaven.

May 26, 1859. Up to this day has been received, towards the enlargement of the Orphan work, the sum of £41,911 15s. 11d. The New Orphan House No. 3 is intended for 450 girls from eight years old and upward, to remain till they are fit to be sent to service. The plans of the building of No. 3 are all completed, and in a few weeks it is expected that the building will be commenced, God willing.

July 11. Received from A. B., anonymously, £400.

Dec. 31. From Lancashire £300

Jan. 1, 1860. From Lancashire £200—Jan. 31. Received £3000, left entirely at my disposal, to be used for the various objects of the Institution. I took, therefore, £500 for the Building Fund, £500 for the support of the Orphans, and £2,000 for the School—, Bible—, Missionary— and Tract Fund. The previously mentioned large donations from A. B. and from Lancashire, together with this last one, and many smaller donations, not mentioned, received for the Building Fund, furnished me to the full with means for accomplishing the whole of the enlargement, though the amount required

was somewhat more, when the estimates for No. 3 came in, than had been anticipated.

May 16. £270 from a servant of the Lord Jesus, who, constrained by the love of Christ, seeks to lay up treasure in heaven.—May 22. £200 out of a donation of £2700, left at my disposal, was taken for the Building Fund, the rest for the other objects of the Institution.—May 26, 1860. Up to this day I had received, altogether, for the contemplated enlargement, £45,113 14s. 4½d. The building of the New Orphan House No. 3 Was commenced in July, 1859, and has been steadily going on up to this day.

Apr. 9, 1861. Received anonymously, a gold ring set with five diamonds and two sapphires, a gold necklet with locket, a gold locket brooch, a gold pencil case, a gold cross, anchor and heart, a silver vinaigrette and a pair of silver bracelets.—April 17. £270 from a servant of the Lord Jesus, who, constrained by the love of Christ, seeks to lay up treasure in heaven.—May 17. A glass manufacturer and glass merchant kindly gave all the glass required for the 390 large windows of No. 3.—May 26, 1861. Up to this day had been received for the enlargement of the Orphan work, originally intended for 700 more Orphans, but afterwards extended to 850 Orphans, the sum of £46,660 17s. 3d., so that the amount first prayed for, was exceeded by £11,660 17s. 3d. The reader will have, therefore, in this a fresh proof of the blessedness of committing our matters, great and small, temporal and spiritual, into the hands of our Heavenly Father, waiting patiently for the answer to our prayers. We did not obtain the answer to our prayers at once. Thousands of times, many thousands of times our request had to be repeated before our Heavenly Father, and faith and patience were exercised year after year, before the full answer regarding this matter was granted; but at last our prayers were not only answered to the full, but £11,660 17s. 3d. more was received than had been at first asked for.

Contemplated further enlargement of the Orphan Work.

The following statement was published in the Twenty-Second Report of the Scriptural Knowledge Institution for Home and Abroad, in 1861, and is reprinted here:

"It is now ten years, when, as by an unseen hand, I was led to that enlargement of the Orphan work, which is now, with the Lord's blessing, all but completed. The exercise of spirit I passed through, and the reasons which finally led me to that enlargement of the work from 300 to 1000 Orphans, and which, in 1858, was finally still further extended to 1150, may be fully seen in the fourth part of this Narrative, from page 206 to 227 of the Third Edition. I have now to inform the reader, that, as ten years ago, so again during the last months, day by day, my spirit has been exercised about a still further enlargement of the Orphan work, so that there should not only be 1150 destitute children, bereaved of both parents by death, cared for, in connection with the Scriptural Knowledge Institution for Home and Abroad, but 2000; and that still further premises should be built, as two separate establishments, for 850 more Orphans, being a fourth and fifth Orphan House, in addition to the three already built. The reasons which, after daily prayer for guidance, self-examination, and looking steadfastly at all the many difficulties connected with this further enlargement have finally decided me, are the following:

- 1, The longer I go on in this service, and the more it becomes known, the greater is the number of destitute children, bereaved of both parents by death, who are applied for to be admitted into the Orphan Houses under my direction. Almost daily fresh cases are brought before me, and

sometimes 3 or 4 or more at once; and it is not a rare thing, that in each such case there are 3, 4, or even more young children. I am, therefore, willing, to be yet further the servant of the Lord in this particular work, although I am unworthy, most unworthy, that He should condescend thus to use me.

2, But that which at first especially was used by the Lord to direct my mind to this further enlargement, was not only the greatness of the number of applications for Orphans in general, but for boys in particular. For girls we had the prospect of doing something more, when the house for 450 should be opened; but for boys we had no such prospect, nor anything like it, though about 400 were waiting for admission, and hundreds of applications for boys had been declined, as there was no prospect of being able to admit them. The reasons which have led me to care for girls to a greater extent with regard to numbers, than for boys, are these: a, Girls are the weaker sex, and therefore call more particularly for Christian sympathy. b, If neglected, they are still more exposed to the danger of being utterly ruined. c, Girls we have employment for, and can keep them without difficulty till they are 18 or 19 years of age, whilst boys need to be apprenticed when 14 or 15. But I have generally found, that the age from 14 to 18 or 19 is the most important as young persons, with regard to their spiritual state. They are, if cared for, at that age, generally speaking, more in earnest about the things of God, than when younger. This has been my experience during the past 27 years though God has made numberless exceptions during the last three years, while His Holy Spirit has been so mightily at work; and we ourselves have had very many children brought to the knowledge of the Lord, before they were 14 years old.—Because, then, girls are the weaker sex; and are still more exposed than boys to utter ruin if neglected; and we can easily keep them till they are 18 or 19 years of age; I was led more especially to care for them. But now, having to a considerable extent, by the help of God, been enabled to provide for them, I was led to consider whether something more might not be done for boys also, to prevent, if possible, the necessity of refusing the boys of a family, when the girls could be received. I do not mean to say that the whole of the intended enlargement is for boys, yet a part at least, should be appropriated to them. Though, then, my mind has been, and is still led more particularly to care for girls, yet the desire to provide for boys also, to a greater extent than hitherto, was that which, in the first instance, particularly led my mind to this further enlargement.

3, The third reason, which has led me to this enlargement, is, the entirely inadequate accommodation in the Orphan Institutions already in existence in the United Kingdom. If they were multiplied many times, yet would there be an abundance of destitute Orphans to fill them. But even if there were room in them, which is not the case, still, the existing rules of admission by votes, which are in use in most of them, make it difficult, if not impossible, for the poorest and most destitute persons, to avail themselves of them. In referring to the practice of admission by votes, I do not blame any one; for I have reason to believe that many, who use this practice, wish it were otherwise; but I mention it simply as an existing fact. Thousands of votes, sometimes even many thousands, are required, in order that the candidate be successful. But the really poor and destitute have neither time, money, ability nor influence, to set about canvassing for votes; and therefore, with rare exceptions, they derive no benefit from such Institutions. Some time since I had an application for some Orphans, whose mother, a widow, in attempting to obtain votes for one of her fatherless children, was actually so worn out, that one day she came home, over-fatigued by canvassing for votes, sat down and died. I repeat it, I blame no one, yet I would

humbly but solemnly entreat presidents, vice-presidents, and committees of such Institutions, to consider in the fear of God, whether it is right to impose such overwhelming work, and such heavy expense on the poor applicants, and whether it is not more Christ-like to bestow the bounty, which is to be bestowed, in a more easy way. I do not know whether it may please God to use this feeble word of suggestion, or not; but this I must say, I do feel myself called upon, to the utmost of my power, to make an easy way for the admission of poor destitute Orphans into an Orphan Establishment; and this, as well as the want of room in the already existing Orphan Institutions, has led me to contemplate this further enlargement by s

Part VI

PREFACE

TO THE

FIRST EDITION OF THE SIXTH PART

THE introduction to the third volume of this Narrative, gives also in part the reason for publishing this fourth volume. Besides what has been stated there, I have to add, that, during the last ten years and nine months, my life and service have been completely different from what they were before, having travelled in 23 countries in Europe, America, Africa, and Asia, on preaching tours, of which a brief account is given in the last chapter of this volume.

I refer also again minutely, in writing about myself in the last chapter, to the blessed results of systematic giving, as the Lord may prosper us, as exemplified in my own experience.

The author has now entered upon his eighty-first year, and greatly desired to show in his advanced age, that he is acting on the same principles as he did 56 years ago, trusting in God alone for everything, and is more and more assured of the blessedness of these principles, and desires that the reader if he does not act on them, may know their blessedness for himself.

Lastly, the author suggests, that this book should not be read like a common narrative, but only a few pages at a time; that that which is read should be pondered over, and that the whole book should habitually be read with self application.

GEORGE MULLER,

January 1, 1886.

New Orphan Houses, Ashley Down, Bristol.

(Permanent Address.)

A

NARRATIVE,

&c. &c.

SIXTH PART.

Supplies for the School—, Bible—, Missionary— and Tract Fund, sent in answer to prayer, from March 5, 1874, to May 26, 1885. Practical remarks, Letters from Donors, &c.

In the third volume of this Narrative, the account regarding the income for the first four Objects of the Scriptural Knowledge Institution for Home and Abroad was carried on up to March 5th, 1874, as that date finishes its history, in this particular, for the first forty years of its existence; and we

now go on with the narrative in what follows.

March 7, 1874. From Ireland, for Missions, £150.

April 1. £100. from a shipowner, instead of insuring his vessels.— £100. from a servant of the Lord Jesus, who, constrained by the love of Christ, seeks to lay up treasure in heaven.—From Wales £100., with £36. for the support of the Orphans, being the receipt on New Year's Day in a house of business, carried on on the ready money system.

May 4. From "Needy," £6. 4s. 1d. This donor gives month by month similar amounts, as God prospers him. About eight years ago he sent a few shillings, I think 4 or 5, but continued to send, under the name of "Needy," these small amounts. After some time they were somewhat enlarged, and after a year or two they became much larger. Now he sends about £60. a year, in monthly instalments, always varying; no doubt as God prospers him.—May 6. £100. from a servant of the Lord Jesus, who, constrained by the love of Christ, seeks to lay up treasure in heaven.—May 9. £33. with the following letter: "My Dear Sir, Please to accept the enclosed cheque for £33. as from the Lord. I had a very handsome bracelet, and years ago I made up my mind, that, if a certain person died, I would sell it, and send the money to you. Pray make what use of it you please, keeping £5. for yourself. I always read your Reports every year, and my faith gets greatly strengthened, and I generally give several away. Sometimes I used to fear that I should never be able to sell my beautiful bracelet and send you the money. Being almost poor, compared with what I once was, to have sent you the money, was entirely out of my power. However, now when I am upwards of seventy years of age, my Heavenly Father has answered my prayer. That the Lord may greatly bless you, is the fervent prayer of your sincere sister in the Lord * * * *." I have given this letter as another instance of the remarkable way in which it pleases the Lord to supply us with means, but all comes in answer to prayer; we only speak to Him about our need. And this we have continually to do. Whilst I am writing this for the press, we have scarcely anything left for these first four Objects of the Institution, as the income has been exceedingly little for many days, and the outgoings have been exceedingly large. But I hope in God, and doubt not, that long ere this is out of the press, and before the eye of the public, He will again send in the means more bountifully, which He now, for the trial of our faith, for a while is pleased to withhold from us.—May 13. The following letter, containing ten shillings, is from one of the Orphans now in service, who has been long a believer, and who left our care more than twenty years since: "Dear Mr. Muller, Please to accept the enclosed trifle, towards the support of the great work you have in hand. The sum is very small, but it is given in the earnest desire to lay up treasure in heaven, and also to discharge the duty I think is laid upon every one, to help forward the work of. God, in spreading the gospel all over the world. Take my mite for the purpose which requires it most, and may it bring down a blessing, both to the receiver and to the giver. With the hope that you are well and strong in the Lord, I am, your unworthy Orphan, * * * *."—May 18. From Worcestershire £90. for Missions, with £10. for myself.—May 21. £100. from a servant of the Lord Jesus, who, constrained by the love of Christ, seeks to lay up treasure in heaven.—May 23. From Grahamstown, Cape of Good Hope, £8. 10s. in eight donations.—From the neighbourhood of Bridgend £9. 6s. from donors who give as the Lord prospers them.—May 26. £980. 9s. 7d. from a servant of the Lord Jesus, who, constrained by the love of Christ, seeks to lay up treasure in heaven.

Supplies for the School—, Bible,— Missionary— and Tract Fund, sent in answer to prayer, from May 26, 1874, to May 26, 1875. Letters from Donors, Practical remarks, &c.

At the commencement of the last period, from May 26, 1874 to May 26, 1875, the balance in hand, for these Objects of the Institution, was £167. 1s. 3½d. We were thankful to have even this small balance in hand, though it was very little indeed, considering that during the previous year the expenses for these Objects alone had amounted to £16518. 5s. 5d. Yet, little as the balance was, we were not in debt, and looked out now for help to our infinitely rich Treasurer, the Living God, and were not confounded. Again and again, when either all, or almost all was gone, for these Objects, He was pleased to send us fresh supplies. I refer now to some of the ways, in which it pleased Him to help us.

July 10, 1874. £149. 19s. 9d. from a servant of the Lord Jesus, who, constrained by the love of Christ, seeks to lay up treasure in heaven.—July 13. From one of the former Orphans, a Christian, now in service, 10s., "instead of buying herself a new bonnet."—July 28. From Scotland £37. 10s., £10. for Missions to the Jews, £20. for the Orphans, £1. 7s. for books, and £5. for myself.

August 1. From Scotland £150., with £10. for myself.—August 8. From Ireland £100. for Missions in Spain, £100. for Missions in Italy, £100. for Missions in China, and £200. for the Orphans.—Aug. 25. From India £87. 16s. 0d.—Aug. 27. When the new year for this Institution commenced, three months since, we began the operations of these four Objects with the balance of £167. 1s. 3½d. Since then we have expended £2526. 6s. 6d., and yet this day we have £553. 7s. 2d. left. Thus the Lord has again helped us, during these three months also, in answer to believing and expecting prayer.

Sept. 2. From Sale £66. 4s., with £50. for the Orphans.—Sept. 7. From a servant of the Lord Jesus, who, constrained by the love of Christ, seeks to lay up treasure in heaven, £200.—Sept. 21. From Cardiff £125.—Sept. 27. Within the past four months we have expended for these Objects £4193. 15s. 11¼d., and yet the balance of £167. 1s. 3½d. which we had, when we began this period, is increased to £207. 5s.—Sept. 30. From one of the Midland Counties £450. for Missions, with £50. for myself.—From London £50., with £50. for the Orphans.

Oct. 13. From Slapton £5., "as a thank-offering for an abundant harvest."

Nov. 2. From Ireland £100.—£200. from a servant of the Lord Jesus, who, constrained by the love of Christ, seeks to lay up treasure in heaven—Nov. 14. £200. from a servant of the Lord Jesus, who, constrained by the love of Christ, seeks to lay up treasure in heaven.—Nov. 20. From Yorkshire £200. for the circulation of the Holy Scriptures, and £100. for the Orphans.—Nov. 26. From Sale £40., with £100. for the Orphans, and £10. for myself.—Nov. 27. From Cambridge, for Missions, £31. 15s. 8d.—We had now expended £7360. 18s. 6d., though we commenced only with the balance of £167. 1s. 3½d. on May 27th, and had £128. 14s. 6¼d. left, as the result of waiting upon God in believing prayer.

Dec. 16. From the neighbourhood of Henley-on-Thames £100.—From Bedfordshire £5., with £5. for the Orphans' treat and 6d. for a Report, from a small shopkeeper, who many times has sent £5. as the Lord is pleased to prosper him.—Dec. 23. From a servant of the Lord Jesus, who, constrained by the love of Christ, seeks to lay up treasure in heaven, £200.—Dec. 27. During the past seven months we have been enabled to expend for these Objects £8687. 13s. 1½d., though,

when this period began, we had only £167. 1s. 3½d. in hand. Now, however, all our means are gone. We have nothing at all left.—Dec. 28. See how soon the Lord has again sent us means, in answer to prayer, for these Objects. Received from a Christian Gentleman £181. 18s. 1d., with £50. for the Orphans, being the entire proceeds of a field, set apart for the benefit of this Institution.—Received also £10. from Menton in France for the circulation of the Holy Scriptures, and ten other donations besides, amounting altogether to £9. 8s. 1d. Thus above £200. came in at once, when all our means were completely expended, for these first four Objects of the Institution.

Jan. 1, 1875. With the new year, the Lord was pleased to send us, as the result of many prayers, many donations. I only mention, as specimens, the following:—From Ireland £50.—From Scotland £110.—Jan. 4. From Cork £50.—Jan. 5. An aged Christian near Spilsby, who, being too aged to continue his ordinary work, having yet a desire to do something for this Institution, and having some strength left, made 40 beehives during the past year, for its benefit, which he sold for £4. and sent the money. This affords another proof, how all, who really have it in their heart, may do something for the work of God.—Jan. 12. Received 15s. from one of the former Orphans, who went to service about 24 years since, and who has been for many years a believer. The donation was sent with the following letter: "Dear Mr. Muller, I have the pleasure of once more giving you my mite towards carrying on the great works in your hands. I send fifteen shillings for that part which requires it most; and may the dear Lord bless you in receiving, and me in giving the same. The thought crossed my mind the other day, that it was a great privilege to be used in the smallest degree as an instrument in answer to prayer, that is, I know that you pray earnestly every day for means to work with, and if I am inclined to send a small portion of my means, then I look upon it, that I ought to esteem it a great honour to be allowed in that way to be a co-worker with you. I desire your prayers on my behalf, that I may be preserved faithful unto the great day of the Lord, or the end of time allotted for me to live in this world. I am, dear Sir, your affectionate Orphan * * * *".—Jan. 18. From Algiers £10.—Jan. 22. From one of the former Orphans £6. 10s. The donor has been a Christian for many years, is now in business on his own account, and had taken one of our Christian Orphan Boys as an apprentice. When the one half of the premium was sent to him, he returned it, with a grateful letter for the benefit he had himself received at the Orphan Houses.—Jan. 23. Anonymously from Birmingham £400.—From Hampshire £100. for Foreign Missions, £75. for the circulation of the Holy Scriptures, £300. for the support of the Orphans, and £25. for myself.—Jan. 27. Today it was found, that we had expended for these Objects within the past eight months £10349. 8s. 10½d., though we had at the beginning of the period less than One Hundred and Seventy Pounds in hand, and today we have £322. 15s. 11½d. left, whilst a month since we had nothing at all; but more than this, we have been able to meet the monthly expenses, amounting to nearly Seventeen Hundred Pounds.

Feb. 6. By sale of gold and silver articles, given to be sold, £50.—Feb. 12. From one of the Midland Counties £450. for Home Missions, with £50. for myself.—Feb. 16. Received £250. with the following letter: "My dear Brother in Christ, After 54 years of natural life, and nearly as long since my 'birth from above,' during which interval the earth has, mostly, brought forth unto me plenty of thorns and thistles (of results painful and results dry and barren) I have now for the first time received what is to me an important supply of earthly riches; but without my own labour, and from a totally unexpected source, and after equally unexpected losses, risks and delays, during four years in receiving it. Therefore I desire to take the earliest appropriate day to express

recognition of my Heavenly Father's bounty, in having, according to my petitions, protected this from again wholly vanishing: and more especially for having preceded it with equal bounty of various spiritual riches for which I had been petitioning. I beg you to accept, therefore, the enclosed cheque for £250., being £120. for the important faithful and scriptural Missionary work; £70. for the Bible Fund, SCHOOLS and Tracts on correct Scriptural principles, greatly needed by the rising generation in these evil days, before Christ's Church is translated to meet Him. £50. for the Orphans, that great work which shows the blessing and reality of "walking" truly and Scripturally by Faith. £10. for the personal use of yourself, as having been set forth by God as an instructive example of a believer "having Christ's words abiding in him," and of the practical fulfilment of the promises attached thereto. Various other Christian works are pressed on me in God's providence, to which to apply other portions of what God has entrusted to me; but, as my faith (besides knowledge of God's will in worship and walk) has been greatly strengthened and helped (as could not be done by any mere words) during the last 25 years, by the Holy Spirit through your Autobiography and Orphan work, I feel it a privilege thus to testify this first (having specially prayed for wisdom) in beginning to employ this Divine bounty, while as yet the blessed powers of natural life are continued to you and to me. In former years I have gladly sent you a pound or a few pounds, from time to time, as I have felt able, without expecting, at all, that I should ever be so well enabled to send this. May our Father's blessing continue on yourself and, on your works; and be on the expenditure, by you, of this comparatively small item toward your great works so graciously sustained in the Lord. Ever yours sincerely in Christ, * * * *." This donation, as unexpectedly received by me from the kind donor, as the money was unexpectedly received by him, which enabled him, to send it, was one of the various means, whereby the Lord was pleased to carry us through the expenses of the past year.— £12. from Glasgow, with the following letter: "Dear Mr. Muller, I think it but right you should have the first fruits of the tenth of my business, which plan has been adopted by me within the last few weeks, solely from reading your publications (The Lord's Dealings with George Muller.) I prayed fervently that the Lord would incline my heart also to give systematically to Him, as others did. I say fervently, as I had to contend with a grasping, money loving disposition, which, I am glad to say, has been so far conquered victoriously, that I can now put on one side the Lord's Tenth after the close of each day's transactions, without any feelings of regret. I ask an interest in your prayers, that I may become one of the Lord's stewards, and give still more largely to Him "who daily loadeth me with benefits." From this amount, £12., you will greatly oblige me by retaining £5. for yourself; the remainder apply as you think best. Trusting the Lord in His infinite goodness will spare you for many years to come, not only as a father to poor Orphans, but as a shining light to bring those out of darkness as once was yours sincerely and affectionately * * * *."—£200. from a servant of the Lord Jesus, who, constrained by the love of Christ, seeks to lay up treasure in heaven. —Feb. 27. Saturday. Up to this day we had been enabled, by the help of God, as the result of prayer and faith, to expend within the past nine months, for these Objects alone, £12237. 12s. 1d., though we began the year with so small a balance, and we had now £52. 4s. 10½d. left for these Objects, which this very day was entirely expended, and we had now nothing at all in hand; but our infinitely rich Treasurer, the Living God, remained, and in Him we trusted, and to Him we made known our requests.

March 1. Monday. Since Saturday, when we had nothing at all left for these Objects, the Lord has graciously been pleased to give us, in answer to prayer, altogether £333. The donors who kindly

helped us, will feel interested in knowing how God used them as His instruments to send, us help when we had nothing left, which I did not tell them, when I sent their receipts, as otherwise it would have been like an indirect request for further help. I never speak of the state of the funds to any one, not connected with the Institution, except when the yearly Report is issued.—I received this day £160. from London with the following letter: "My dear Sir and Brother, For the past nine years I have not been giving systematically of my income to the Lord's work, as He has prospered me, though never thoughtlessly, I trust, disregarding any call, which came under my notice. On examining my books I find, that, after deducting my entire drawings from the business, which I started in my own name in 1866, a considerable sum has accumulated, and of this I have put aside Ten per Cent. to be more especially devoted to the Lord's work, and desire to acknowledge that all I have and myself also are His, whilst I gratefully remember that what He has, and He Himself is mine. It was through reading the third Volume of your Narrative that I have been led to do this, and therefore send you the first payment out of this fund, say £160. herein, of which please retain £10. for yourself, and appropriate the £150. to any one or amongst all or any of the Objects of the Lord's work in your hands. Etc."—Besides this donation, I received from Scotland £100., with £10. for myself.—From a servant of the Lord Jesus, who, constrained by the love of Christ, seeks to lay up treasure in heaven, £74. 19s. 11d.—From Budleigh Salterton £2.—From Grogan, Ireland, £3. 3s. 0d.—From L. C. J. £1. 0s. 6d.—From Leicester 10s.—From Attelborough £1.—From Edinburgh £1.— Through the chapel boxes 15s. 6d.—The Lord be praised for this precious help, received thus today in answer to prayer, when we had nothing at all left in hand for these Objects!—March 2. The Lord has still more abundantly helped us. I received from Yorkshire One Thousand Pounds. £13. 9s. 11d. came in besides.—How soon is God able to help us, and to replenish our stores! May all the readers be increasingly led to trust unreservedly in God. I have joyfully dedicated my whole life to the object of exemplifying how much may be accomplished by prayer and faith.—Received from London a diamond ring and 2 silver coins for the Bible and Tract Fund, with these words : "The engaged ring of my wife, for whom to die was gain, to be sold for the benefit of the Bible and Tract Fund."—March 19. £100. from Wick, for Missions to the heathen.—March 23. From Sale £100.

May 12. From New Zealand £25. for China Missions, £20. for the Orphans, and £5. for myself.—May 19. £200. from a servant of the Lord Jesus, who, constrained by the love of Christ, seeks to lay up treasure in heaven.—May 21. From Plympton for the School Fund £20.—May 26. £280. from a servant of the Lord Jesus, who, constrained by the love of Christ, seeks to lay up treasure in heaven.

I have thus given specimens as to the way in which it pleased the Lord to supply us with means, during the past year, for the operations of the first four Objects of the Institution. Though we began the year with only £167. 1s. 3½d. in hand, yet God so helped us by prayer and faith, without asking any one but Himself, that we were able to expend for these Objects during the year £16,895. 4s. 7¾d., and had a balance of £18. 14s. 4½d. left on May 26, 1875. Only very few of the donations have been here referred to.

Supplies for the School—, Bible—, Missionary— and Tract Fund, sent in answer to prayer, from May 26, 1875, to May 26, 1876. Letters from Donors, Practical Remarks, &c.

When we began the period, we had, on May 26, 1875, the balance of £18. 14s. 4¼d. left for these Objects. When it is considered, that we had expended for them, during the previous year £16895. 4s. 7¾d., and that during the year from May 26th, 1875 to May 26th, 1876 our expenses for these Objects were £17643. 15s. 0½d., the reader sees, how small our balance was, to begin the year with, especially as we do not go in debt; yet, small as it was, it was a balance in hand. Our hope was now again in the Living God, who for more than forty-one years had never failed us. We trusted in Him, and in Him alone; and He graciously was pleased to supply us during the past year also with what we needed. I give now some instances as to the way, which God was pleased to use for our supply, in answer to our daily prayers. On May 28, 1875 we received from Nova Scotia 7 dollars, 4 dollars, and 4 dollars.

June 5. From Grahamstown, Cape of Good Hope, £1., £3., £1., £1., £1., 10s. 6d. and 10s.—June 16. From Ireland £100.

July 17th. Received from Ireland £30., with the following letter: "My dear sir, I enclose herewith first half notes for £30., the premium on insurance against losses in trade and on stock, which insurance I effect in the office of the Living God, in whose service I hold my stewardship; and I believe I am acting in accordance with His will in remitting it to you, to use it in His service. Please apply £5. of this sum to your own use, and remaining £25. as you think fit, according to His guidance. With my best wishes for the success of the undertaking committed to your charge, accept my regards and esteem. Yours sincerely ****."—L200. from a servant of the Lord Jesus, who, constrained by the love of Christ, seeks to lay up treasure in heaven. —July 19. Received £250. with the following letter: "Dear Brother in Christ, only 5 months have passed, since I wrote to you, mentioning our Heavenly Father's most unexpected earthly bounty, the first (of any material amount pecuniarily) in 54 years of varied and continual discipline. Out of that I begged you to use £250. in recognition by me of the Giver, and of the great spiritual benefit to me (for faith and walk) wrought by means of the history of the Orphanage and through the principles taught in your book "The Lord's Dealings with you." Yet more unexpectedly, if that were, possible, God has, again so soon, showered upon me yet further, though smaller, supplies of money, unsought by me, from a source which, I had always reckoned, must flow to others, and not, by human possibility, to myself. Therefore,— with deep sense of the Giver, and with prayer that these gifts may be accompanied with the personal blessings to me of fitness for His service and the needed health, to turn the attention of very many fellow-Christians correctly to Scriptural teachings much neglected, and with the power and demonstration of the Spirit therewith,—I again enclose a cheque for £250. to be applied as before, by you, in the service of Him whom we are awaiting from heaven, even Him who is our Great God and Saviour, Christ Jesus. Namely £120. for that large, important, faithful and Scriptural Missionary work, which is under your hand. £70. for your Bible Fund, Schools and Tracts, greatly needed by the rising generation, in these evil days, before Christians are to be translated to meet Him. £50. for the Orphanage, that great work on which God's blessing shows the reality of the promises to him in whom Christ's words abide. £10. for yourself, as having been the instrument eminently owned of God, to teach to your fellow-Christians precious truths of faith and walk, for growing "strong in the Lord" and for acceptableness to Christ in the soon coining day. 2 Cor. v., 9, etc." This donation was one of the various ways, coming as unexpectedly to us, as the means came to the donor, whereby it pleased the Lord to carry us through the heavy expenses of the year; it also shows, how abundantly the Lord had been pleased to repay the donor for his

former kindness.—July 21. By sale of gold and silver articles £125.—July 24. £12. 10s. "instead of insuring 500 acres against hail-storms."

Aug. 2. From Scotland £150.—Aug. 4. From New Zealand £40.—From India £5. for Missions with £5. for the Orphans.—Aug. 11. £500 for Missions and the circulation of the Holy Scriptures in Spain and Italy. The donor of this amount sent me a few years since his first donation, being Five Shillings. From that time he began to give, as the Lord prospered him. In this way not only his own soul has been greatly benefited, but the Lord from that time has so prospered him, that he has again and again been able to send me £500. as also £100. or £200. at a time.

Sep. 2. Received 10s., with the following letter, from one of the former Orphans under our care. "Dear and Honoured Sir, May I be allowed the privilege of writing to you, after so many years have passed, to thank you for the kind and fatherly care you showed me, while in the dear Orphan House, and to ask your forgiveness, for not doing so before. It is now seven years, since I left, and I can never think of it, without a bitter pang, at the remembrance of my ingratitude. I can never thank God enough for placing me there, and oh! if I had my time to spend over again, how different it would be. I know, dear sir, that we all have your prayers, and also the prayers of the dear teachers and helpers, although we have been away some time, and I know also what joy it will give you and them, to know that there is one more lost sheep found. It is some time, since I began to realize what a sinner I am, and also before I could find peace; but I rejoice to say, that at last I am able to put my whole trust in Jesus, and know what a precious Friend He is. I can now see the loving care He has shown me, ever since I was left an Orphan, which is now 18 years ago; and I can say, truly the promise has been fulfilled to me, "When my father and my mother forsake me, then the Lord will take me up." Since I left your fatherly care, I have been in 3 situations, and I am now living in a clergyman's family as head-nurse, and have been here two years and six months. May I ask your prayers on my behalf, that my feet may not slip, but that I may go steadily on, and be able to show by my life, that I belong to Christ's fold, and help others on the way; and may I also ask your acceptance of this trifle enclosed, as a very small token of my gratitude, and please use it in whatever way you think best. I know it is impossible ever to repay you, but one day you will be repaid. Oh! how I hope to meet you all again, where we never more shall part; and it is my hope now, that in this world I may be permitted to see the dear Orphan Houses once more. I do not know, whether there are any of the teachers in No. 1 that remember me; but if so, I know how pleased they will be, to see this. May I so far intrude on your valuable time as to tell them how very sorry I am for all the trouble I gave them, and to ask their forgiveness for me, and please give my kind duty to them. Believe me to be your very grateful but unworthy Orphan ****." This letter has been given to show, how, though sometimes the appearance may be, as if our labours were in vain, yet in the end it is made manifest, that they were not; and also, that, though it seems, as if our prayers were not answered, yet, in the Lord's own time, they are answered. May parents, and guardians, and teachers be greatly encouraged by this letter! On Sep. 16th a gentleman called at the Orphan Houses, who up to that time had been unknown to me, and left, with valuable documents, the following paper: "I **** hereby present to the Orphanage and the other Institutions, conducted by Mr. G. Muller of Bristol £3,000 **** 5 per cent. Railway Stock and 25 shares of the same Company, £10 per share paid, to be disposed of as Mr. Muller shall think best." These documents were sold in the London market and produced £3734. 7s. 6d., of which four-fifths were taken for the School—, Bible—, Missionary— and Tract Fund, being £2987. 10s. and one-fifth

(£746. 17s. 6d.) for the support of the Orphans. See, esteemed Reader, how able and how willing God is, to help those who seek to honour Him, by depending on Him alone. To the Living God, and to Him alone we look for all the means we require for this great work, and these means He supplies us with, simply in answer to prayer, year by year, and has done so now for more than forty-two years, though we need now about Forty Four Thousand Pounds yearly. But not only with regard to means, but for everything else we may require, we look to our Heavenly Father, making known our requests to Him, and He ever helps us, though sometimes we have had many times to repeat our requests to Him, before the answer has come. And what He condescends to do for us, in connection with this Institution, which is now so extensive, He is willing to do for all His children in their particular necessities as to their families, their business, their labour and service for Him, and as to every other way in which they may stand in need of His help. This large donation, just referred to, so kindly given by that donor, helped us to a considerable degree over the heavy expenses connected with these first four Objects of the Institution, during the past year.

Nov. 15. From India £77. 16s. 0d.— £200. from a servant of the Lord Jesus, who, constrained by the love of Christ, seeks to lay up treasure in heaven.—Nov. 20. Received the following letter with £150. "Dear sir,— I have great pleasure in again forwarding my mite to be used by you, in carrying on the Lord's work in your hands. Enclosed is £150., £120. of which is to be used in the work as you think best, the remainder is for your own private use. I would beg to add my testimony to many others, which you have received, as to the blessedness of giving systematically. I have been a farmer for about 20 years, and for about half that time did not act on that principle; and while giving my business as much care and more concern than now, still it was all I could do to make ends meet. About that time I had the subject of 'giving as the Lord prospered' brought under my notice, when I there and then vowed to the Lord, that I would give one-tenth of the profits of the farm to His cause, should He be pleased to give me any. From that time I have been prospered in my business far beyond what I ever could have anticipated; I have truly experienced the fulfilment of the promise contained in Luke vi, 38. I continued for a short time giving a tenth, but was gradually constrained to give more and more, until for some years I have been giving one-half, and can truly say, that the longer experience I have in this way, the more blessed do I find it to be. I heard you in Glasgow lately, and beg to thank you for your address on prayer. I trust many of us will have good cause to bless God for your visit. Please unite with me in asking God to give me more and more of His Holy Spirit's influence, so that I may be enabled to live more by faith and less by sight, continually realising my relation to Him in Christ, and therefore be constrained to live more for His glory. That the Lord may long spare you, to be a testimony to the world of the power of faith, and that you may see much fruit from your tour at this time, is the earnest prayer of yours most sincerely, ****." I make the following remarks on this most instructive and profitable letter. The writer says: "I would beg to add my testimony to many others, which you have received, as to the blessedness of giving systematically." The reader may say, What is meant by giving systematically It means, Not to leave the giving to a certain impulse, to feeling, to powerful emotions under a charity sermon; but to give according to a certain order, or system, viz., "as God prospers us." This order we find laid down by the Holy Ghost through the Apostle Paul in I Cor. xvi, 2. It is true, that this commandment was given with reference to a particular circumstance, but it is most profitably applied to our times, and holds good with regard to ourselves. There is not only no reason, why we may not apply this to ourselves, but rather ought to do so, and upon the first day of the week "lay by in store, as God has prospered us." The following points are particularly to be noticed: 1, "As

God has prospered us." If God has been pleased to give unto us much during the week, it is suitable that, constrained by gratitude and love, we should give much back to him in return, for His work or His poor. 2, If it be asked, How much should I give of what God is pleased to give to me? The reply is, no rule can be laid down. According to the grace and the knowledge the individual believers have, it is left to them. The Lord desires willing, cheerful givers; and therefore no law is given, under the present dispensation, regarding this point; yet, let it be remembered, that if the Israelites after the flesh were commanded to give the tenth, we, the Israel of God, the believers in the Lord Jesus, whose calling is a heavenly calling, not only may give the same, but should seek to give considerably more. 3, They were to attend to this every Lord's day, every first day of week. Regularly, orderly, they were to attend to this. In most cases it can be known, how much the Lord has been pleased to give to us, during the previous week; but, suppose that, through particular circumstances, we could not fully ascertain this, then we should act according to the best of our judgment in the matter; and, should it afterwards be clearly seen, that we had not given enough, we may add to what we did give. But perhaps one may reply: If I acted thus, how are my bad debts to be covered; how shall I make up for other losses: how for flat and dull times in my business, etc.? Have you weighed before God, dear reader, that often God allows "bad debts," "losses in other respects," and "flat and dull times in business" to befall His children, because they withhold more than is meet; and that they would escape these things were they to act more as stewards and not as owners? 4, Notice especially that this commandment was not only given to one class of the believers, but to the rich, the middle class, and the poor; for though, at certain times, those who are poor, might have nothing to give, yet, at some time or other they might be particularly prospered, and have something to give. No class therefore was exempted. 5, Should it be said, How should I lay by in store? the reply is, that we may actually lay aside what we set apart for the Lord (and that in most cases may be the best); or we may keep a memorandum book, entering, how much we have put aside, for the Lord's work and the poor; and how much, out of this, we have expended, and from time to time make up the account.—The writer of the letter goes on: "I have been a farmer for about 20 years, and for about half that time did not act on that principle; and while giving my business as much care and more concern than now, still it was all I could do to make ends meet." The writer attended with carefulness to His business; as he was a Christian, we have also reason to believe that he sought God's blessing, but he practically forgot to look upon himself as a steward; and so it came, that he did not prosper as was the case afterwards. He goes on to write: "About that time I had the subject of 'giving as the Lord prospered' brought under my notice, when I there and then vowed to the Lord, that I would give one-tenth of the profits of the farm to His cause, should He be pleased to give me any. From that time I have been prospered in my business far beyond what I ever could have anticipated; I have truly experienced the fulfilment of the promise, contained in Luke vi, 38." Notice, how the prosperity in business was brought about. The writer had not previously neglected it, and only now paid attention to it; but previously he did not carry on his business as a steward for the Lord, but for himself as owner thereof. He now altered his course, and became the Lord's steward, and thus acting according to the mind of the Lord, the Lord needed no longer to withhold prosperity from him; but could intrust him with more.—Have all my readers weighed the passage, to which the writer of the letter refers: "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosoms"? Luke vi, 38. The word was spoken by the Lord Jesus. It refers evidently to the present dispensation. This word will be fulfilled in the case of those who act

according to this verse. The writer of the letter found it thus. I have found it thus, thousands and tens of thousands of the children of God have found it thus. Of course, if any one from vanity or other unholy motives were to give, God could not fulfil this word.—Lastly the writer says: "I continued for a short time giving a tenth, but was gradually constrained to give more and more, until for some years I have been giving one-half, and can truly say, that the longer experience I have in this way, the more blessed do I find it to be." Notice 1, He gives after a short time more than a tenth. So great is the blessedness of giving, both temporarily and spiritually, that, if we do give from right motives, we are blessed in our souls and so blessed in our basket and store, that we shall give more and more, even as the writer gave only for a short time a tenth. The very blessing he received led him to give more than a tenth. He did not miss the tenth; he was not a loser on account of giving a tenth, but a gainer, both temporally and spiritually. And it was this which led him to give a fifth, a fourth, a third of his profits, yea soon one half. How is it in this respect with the Reader? How much, dear Reader, do you give back to the Lord? 2, The writer says: "I can truly say, that the longer experience I have in this way, the more blessed do I find it to be." Notice this particularly. Here is no acting under excitement. More than ten years have passed, during which the writer of this letter has acted on these principles, and the more hundreds and thousands he spends for the Lord, the more blessed does he find it. Now, esteemed Reader, whether you belong to the wealthy, the middle class, or the poor, if you have not previously acted on these principles, I beseech you to do so. I have done so for forty-seven years, and can assure you that both temporally and Spiritually, I have been abundantly blessed in doing so.

Dec. 23. Anonymously left at my house £25. for Missions, and £25. for the Orphans.—Dec. 30. From a servant of the Lord Jesus, who, constrained by the love of Christ, seeks to lay up treasure in heaven, £200.—Dec. 31. Great as our expenses have been, during this year, the Lord has habitually helped us, and brought us now to the close of it; and, in the full assurance of faith, that He, in His faithful love, will help us during the coming year also, we go forward to it.

March 9, 1876. From a servant of the Lord Jesus, who, constrained by the love of Christ, seeks to lay up treasure in heaven, £200.—March 15. From Wales £6. 15s. 6d. for Missions in Italy and Spain, with £10. for the support of the Orphans. The kind donor has often sent a similar donation.

May 1. From a servant of the Lord Jesus, who, constrained by the love of Christ, seeks to lay up treasure in heaven, £200.—May 8. From Bengal, India, £10.—From Adelaide, South Australia, £20.—May 12. Received £1. 5s. 6d. from one of the former Orphans, with the following letter: "Dear Sir, It is with feelings of deep gratitude, that I now write again, to thank you for all the kindness I received when under your paternal care; for it was there that I first learned to love my Saviour, in whose footsteps I have been trying to walk ever since. I feel very grateful for having been put in so comfortable a situation as that in which I have just completed my five years' apprenticeship, and I have now great pleasure in sending you 5s. 6d., my first week's wages [besides board and lodging]. My master very kindly gave me £5., on completing my apprenticeship, one pound of which I beg also to enclose for disposal as you may think proper. I have engaged to live with my master for another year, and I hope that this year may be as happy a one as each of the five that I have already served him. I thank you for the Report you so kindly sent me, the reading of which afforded me much pleasure. I thank you also for the kindness manifested towards my sister, who I suppose is still under your care. Praying that God may still spare your life many more years to be the Orphans' friend, I remain your grateful Orphan,

****."—May 16. From Otago, New Zealand, £10.—May 23. From Oxfordshire £100. for Foreign Missions.—May 26. From a servant of the Lord Jesus, who, constrained by the love of Christ, seeks to lay up treasure in heaven, £200.

Supplies for the School—, Bible—, Missionary— and Tract Fund, sent in answer to prayer, from May 26, 1876, to May 26, 1877. Letters from Donors, Practical remarks, &c.

When we began the period, we had, on May 26, 1876, the balance of £356. 19s. 4¼d. left for these Objects. When it is considered, that during the year from May 26th, 1875 to May 26th, 1876 our expenses for these Objects were £17643. 15s. 0½d., the reader sees, how small our balance was, to begin the year with, especially as we do not go in debt. Our hope was now again in the Living God, who for more than forty-two years had never failed us. We trusted in Him, and in Him alone; and He graciously was pleased to supply us during the past year also with what we needed. I give now some instances as to the way, which God was pleased to use for our supply, in answer to our daily prayers.

June 6, 1876, From Pennsylvania, United States of America, £10.—June 8. From ten donors in Grahamstown, Cape of Good Hope, £15. 8s. 6d.—June 13. From Victoria, Australia, £5. 5s.—From Adelaide, South Australia, £5.—June 21. From Ireland for Missions, £100.

July 5. Received £500. from a donor, whose first donation to the Institution was 5s. He had long been undecided, as to whether he could afford to give anything at all to the Lord's work, as he considered that he ought first to be more prosperous in his business before he began to give; but at last he came to the decision, that he would wait no longer for greater prosperity, and give, according to his means. Since then the Lord began to prosper this donor so, as that he was able to send me much larger sums, and shortly hundreds of pounds, and repeatedly since £500. at once; having stated to me, that since he began to act as a steward for the Lord, he could send me with greater ease £500., than the first donation of 5s.—July 19. From New Zealand £4., with £4. for the Orphans.—July 22. From Jersey £50. for Missions.—July 24. £200. from a servant of the Lord Jesus, who, constrained by the love of Christ, seeks to lay up treasure in heaven.—By sale of gold and silver articles, dentist gold and diamonds, given for the benefit of the Institution, £161. 13s. 6d. See Christian reader, how much may be obtained, by putting aside for the work of the Lord such superfluities. Were we all more in earnest, to see how much we can do for the spread of the Gospel, for the circulation of the Holy Scriptures and evangelical Tracts, for the instruction of poor children, for the support of the poor, etc., it would be found that there is in the church of God an abundance of pecuniary means to accomplish ten times as much as is accomplished now, in so far as regards means. We should say to ourselves individually, What can I do? How much can I spare? What needless articles have I to give? How can I practice self-denial, that I may have more to give? And thus could not only far more be accomplished than is now accomplished, but our own souls would thus be greatly blessed, whilst, by withholding more than is meet, we not only hinder the progress of the work of God, but injure our own souls.—July 27. Received 5s. from one of the former Orphans, who for more than twenty years has known the Lord, and walked in the ways of the Lord, with the following letter: "Much loved and honoured Sir, I write to ask your acceptance of the enclosed trifle, to be used as most needed. I am thankful, that I can send even so small a sum, to be used for God, as it is my earnest desire by my life and conversation to speak to others of a Saviour's love, and tell how great things He hath done for me.—I have, indeed, much cause to

praise Him for having directed your steps to Liverpool, as it was there our Heavenly Father was pleased to bless the preached Word through you, to the salvation of my beloved brother; and I most earnestly pray, you may still have strength to continue your work and labour of love for many years to come, together with all your faithful helpers in the work. Please to excuse this intrusion on your precious time, and believe me to remain, dear Sir, Your ever grateful Orphan, ****." The brother to whom the former Orphan refers, was also once an Orphan under our care, but did not, as his sister, leave the Orphan Institution as a believer in the Lord Jesus. He was, however, followed by our prayers; and, there is reason to believe, that many hundreds of prayers ascended to the Lord from the heart of his Christian sister. While I was preaching in January and February, 1876, in the immense Victoria Hall in Liverpool, erected for the dear American brethren, Moody and Sankey, the brother of the Orphan who writes this letter, and who is now commander of a merchant ship, came to hear me, and was, the very first time that I preached there, converted. Thus the Lord answered our prayers, and the prayers of his Christian sister for him, though only after many years. May through this the Christian reader be encouraged to continue to pray for his unconverted relatives!

Aug. 1. From the Bengal Presidency, India, £90. for these Objects, with £10. for myself.—Aug. 8. From a servant of the Lord Jesus, who, constrained by the love of Christ, seeks to lay up treasure in heaven, £200,—Aug. 21. From Ireland for Missions, £100.—Aug. 29. From London £160. with £10. for myself.—From Berlin £34. 15s. 5d. This donation comes from a disciple of the Lord Jesus, who considers it a privilege to give to the work of the Lord a little capital, which he had saved, but which he now considers better spent for the Lord than to be kept. Since this donation was received, I have had the opportunity of becoming personally acquainted with the donor, and to hear from him, how greatly the Lord has been pleased to bless his soul through this act.

Sep. 5. From the neighbourhood of Manchester £24. 5s. 3d. for Missions, £100. for the support of the Orphans, and £5. for myself.—From a donor, who repeatedly has thus helped us, 19 Interest Warrants for these Objects, amounting to £74. 1s. 3d., deducting the Income Tax; and 10 Interest Warrants, amounting to £25. 7s. 10d., for the Orphans.—Sep. 19. From a servant of the Lord Jesus, who, constrained by the love of Christ, seeks to lay up treasure in heaven, £200.

Oct. 7. £500. from two children of God, who, through the sale of some property, which had been left to them, were able to give this sum.—Oct. 9. From Christian Friends in Berne, 300 francs for the Schools in Spain, and 500 francs for the support of the Orphans.—From Heinrichsbad, Switzerland, £5. 18s. 5d.—From St. Gallen, Switzerland, 83 francs.—Oct. 11. From a servant of the Lord Jesus, who, constrained by the love of Christ, seeks to lay up treasure in heaven, £56. 7s. 6d.—Oct. 13. From Switzerland 1,000 francs.—Oct. 14. From San Francisco, California, £1. 10s. 0d. The reader will have observed from what a variety of places not only, but also countries, the donations are received; yet all, without application to any individuals, only in answer to prayer. Not one out of fifty of the donors we know personally, and by far the greater part not even by name, till we receive their donations. Thus the Lord works for us, and helps us with means to carry on this Institution, and has done so for forty-three years now.

Nov. 2. £500. from two children of God, who, through the sale of some property, which had been left to them, were able to give this sum.—Nov. 11. From a servant of the Lord Jesus, who, constrained by the love of Christ, seeks to lay up treasure in heaven, £200.—Nov. 17. From

Cambridgeshire £81. 1s. 8d.—Nov. 18. From the neighbourhood of Stirling £100. with £10. for my own personal necessities.—Nov. 21. From the neighbourhood of Manchester £25. for Missions, £70. for the Orphans, and £5. for myself.—Nov. 27. From Jersey £50. for Missions in China, India, and Spain.

Dec. 15. From Reutlingen in Wurtemberg 220 Mark and 2s.—From Ober-Urbach in Wurtemberg 135 Mark and 60 German Pence.—Dec. 29. From a servant of the Lord Jesus, who, constrained by the love of Christ, seeks to lay up treasure in heaven, £200.—Dec. 31, 1876. We have, in connection with this Institution also, abundant reason for praise and thanksgiving, at the close of another year. Since this new period commenced, on May 26, 1876, the Lord has in every way, as He is wont to do, helped and blessed the labour of our hands; and during these seven months and five days the total income for the various Objects of the Institution has been above £23,000., as the result of prayer and faith. Truly we do not wait upon Him in vain! May the Christian reader thereby be encouraged, in all his various necessities, of whatever kind they may be, to come with them to God, and he will find, as we do, that it is not in vain to wait upon God; but that He is now the Living God, ready to listen to the supplications of His children, as in the days of the prophets and apostles of old. These remarks are not made, as if I meant to convey thereby, that all the children of God should establish schools, or found Orphan Institutions, and trust in God for the needed funds: for such work an especial call is needed; but I mean to say, that in all our family matters, in our earthly occupation, in our labour in general for the Lord, in our spiritual conflict, in our trials and afflictions, we should thus be encouraged to come to the Lord and expect help and support from Him through prayer and faith, which I have found for 48 years my universal remedy for all my difficulties and necessities. When in the year 1835 I began the Orphan work, I had, in doing so, particularly in view, through this work to prove to the world at large, and to the church at large, that the Living God is now, as thousands of years since, the Living God, and that we may reckon on Him, as those did who really knew Him thousands of years ago. That end has been particularly answered by this Institution. Tens of thousands of souls have indeed been converted through the operations of the various Objects of the Institution, for which I adore and magnify the Lord; but the greatest blessing, which I have reason to believe, which has resulted from it, is, that thereby hundreds of thousands of children of God, in very many parts of the world, have been encouraged, in all simplicity to trust in God. While I am writing this, at Nimwegen in Holland, another precious proof of this kind has just been brought under my own eyes, of which I have had, I might almost say numberless instances, it is this: A Christian evangelist, simply through reading about the Orphan work in Bristol, had it laid on his heart to care about Orphans, and was encouraged by my example, solely in dependence on the Lord, to take them up. He began in the year 1863 with three at Nimwegen in Holland, and he has at present 453 in an Institution, near Nimwegen, through which I and my dear wife went, and which we saw with our own eyes with the deepest interest.

In the same way that I began to work, and have gone on in for more than 42 years, he has now worked about fourteen years, trusting alone in God, never going in debt; and year after year the Lord has enlarged the work and given him everything that he has needed. Very many Orphan Institutions similarly have been begun in various parts of the world, the founders being encouraged through what God has done for us in Bristol. His name be magnified for it!

Jan. 1, 1877. As the old year has closed with blessing, so the new year began in the same way. Many donations, and some considerable ones, were received this very day.—Jan. 5. From Hampshire £75. for Foreign Missions, £75. for the Bible Fund, £300. for the Orphans, and £50. for myself. The kind donor wrote, with regard for the donation for myself, that it was especially sent, on account of my considerable expenses in moving about on the Continent from town to town, and from country to country.—From Heidelberg 120 Mark. Also on Jan. 1st were received 20 Mark, and on the 3rd 40 Mark from Heidelberg.—Jan. 15. From Bonn £4. 12s. 6d., with £4. 12s. 6d. for myself.—Jan. 16. From Bonn 16s.—Jan. 26. £200. from two children of God, who, through the sale of some property, which had been left to them, were able to give this sum.—From Cologne 40 Mark for Missions.

Feb. 6. From Wesel 3 Mark, ditto 3 Mark, ditto 227 1/5 Mark.—From a servant of the Lord Jesus, who, constrained by the love of Christ, seeks to lay up treasure in heaven, £250.—Feb. 8. From Ireland £250. for Missions.—Feb. 9. Legacy of the late Mrs. Mc. M. £30., with £10. for the Orphans—Feb. 12. From Ireland for Missions £102. 18s. 4d.—Feb. 21. From Norway £6. The reader cannot but observe from what a variety of countries our donations come. The Lord, in many parts of the earth, in answer to our prayers, inclines the hearts of His children, to remember our need.—Feb. 26. £300. from a servant of the Lord Jesus, who, constrained by the love of Christ, seeks to lay up treasure in heaven.

April 2. £200. from two children of God, who, through the sale of some property, which had been left to them, were able to give this sum.—April 3. From a small shopkeeper in Bedfordshire £5. The donor sends us help, as the Lord prospers him in his business, and has sent to us very many times a similar sum.—April 10. £200. from two children of God, to whom this sum had been left as a legacy, and who thus had the privilege of being able to give this amount.—April 23. Legacy of the late Miss B. £19. 19s. for circulation of the Holy Scriptures, and £19. 19s. for the support of the Orphans. April 25. From Kent £151. 17s. 10d.

May 2. From Lubeck 40 Mark for Missions in China, and 20 Mark and 5 Mark for the Orphans.—May 5. From Hanover 20 Mark and 40 Mark.—May 14. From Yorkshire for the circulation of the Holy Scriptures in foreign lands £150., and for the support of the Orphans £150.—May 16. £5. 11s., with the following letter: "My dear Sir, I enclose a cheque, value £5. 11s., for your good work, being a penny for every pound's worth of goods, sold since the 1st of January. Use it as you think best. Since I have given systematically to God's cause, I have had many times my faith severely tried. I have had losses in business, losses in health, etc., and I have been sometimes tempted almost to give it up. But I thank God I have been brought through thus far; and I feel assured, if I continue to trust in Him, I shall be brought through. Last year was a bad year for business men generally. I continued to give to God's cause much the same, as I had been accustomed. A few days before I made up my yearly accounts, I received a letter from a gentleman, an acquaintance, saying that he had just been balancing up his accounts for the year, and knowing I had been afflicted, etc., he hoped I would accept the enclosed cheque for £50. for my own private use. How kind of my Heavenly Father, to remember me in such a noble manner! Yours sincerely, ****." The reader has to notice, how this present of £50. repays what would be given on the receipt of £12,000. at one penny per pound.—May 21. From a farmer in South Africa £50.—May 23. From North Wales I received the following letter: "Dear Sir, I enclose you in Post Office Orders the sum of £11. 6s. 7d., which I leave to your best judgment. Since I received your

last Report in September last, I have put by threepence on every pound that I have received in business, for your Institution; and although the times are become so poor, I am happy to say, we do meet our bills continually. I believe circumstances are nothing in the Lord's way, if we trust in Him, etc."—May 26. From Grahamstown, Cape of Good Hope, from eight donors £14. 3s. 6d.—£200. from a servant of the Lord Jesus, who, constrained by the love of Christ, seeks to lay up treasure in heaven.

The Lord has helped us through one more year, to meet the expenses connected with the school—, Bible—, Missionary—and Tract Fund; but again and again all our means for these first four Objects of the Institution were gone, completely gone. Under these circumstances our Universal Remedy, prayer and faith, was used, and only this. My helpers in Bristol, I and my dear wife in Switzerland, Germany, or Holland, waited upon God, and He helped, without our appealing to any one, without making even known our need to any one, except speaking about it, in believing prayer, to our Heavenly Father. We had His ear and His heart, for Jesus' sake, and were helped; and thus it has been, that we have been able to accomplish what we have, in connection with these first four Objects of the Institution, and are even able, with a small balance in hand for them, to close the year. It is unspeakably blessed so to know God, as to be able fully to confide in Him, at all times and under all circumstances, even the most trying; and in order that my younger brethren in Christ may be helped so to do, therefore do I write as I do, and therefore I seek now also, as far as my position in Bristol allows of it, to go from city to city, and from country to country, to spend the evening of my life, to testify to the blessedness of truly knowing God in Christ, as He has revealed Himself in the Holy Scriptures.

Supplies for the School—, Bible—, Missionary and Tract Fund, sent in answer to prayer, from May 26, 1877 to May 26, 1878. Letters from Donors, Practical Remarks, &c.

At the beginning of the last year, we had only the small balance of £71. 19s. 2½d. in hand. Our expenses for these Objects had been £16,430. during the year before; therefore our balance was not enough for the fourth part of the requirements of one single week, according to our average expenses. But, poor as we were, our infinitely rich Heavenly Father remained to us; to Him we betook ourselves in prayer, and, as He had done many thousands of times before, during the previous forty-three years, so He helped us during the forty-fourth year also, though not once, nor twice, but again and again all our money, to the last shilling, for these Objects, was gone. I particularly mention this, because some of our Readers suppose, that we had trials of faith, with reference to pecumary supplies, only many years since, and think that at present we continually abound. I refer now to some of the means, which the Lord was pleased to use in supplying our wants.

June 27. We entered today upon the second month of this new period of the Institution, without a penny in hand for these Objects, when in the course of the day came in from Redland, from a most unexpected donor, to make the hand of God the more manifest, £50.; and from a servant of the Lord Jesus, who, constrained by the love of Christ, seeks to lay up treasure in heaven, £200. Also from Rotterdam 40 florins=£3. 2s. 8d.—June 28. From a small tradesman in Bedfordshire, who contributes as the Lord prospers him, £5. Received also from Belgium, £20. On June 30th, when again all money was gone for these Objects, I received from Scotland £500. with the following letter: "Dear Mr. Muller, It has been in my mind for some days to send you the enclosed for the

work of the Lord in your hands, believing it His will for me so to do. He has bid us lay up treasure in heaven. I am glad to see you are going to America. The Lord bless you and your dear wife, and manifest Himself to you more and more, Yours very truly ****." By these and other donations, though repeatedly during the past month all was expended, we were carried to the beginning of July, having, in answer to much prayer, been able to meet all our expenses.

July 9. A servant of the Lord Jesus Christ, who, constrained by the love of Christ, seeks to lay up treasure in heaven, having most unexpectedly received £56. 4s. 11d., gladly gave it for these Objects.—July 11. From Ireland £500. for missions. The donor will now have joy in being informed, which, when the money came to hand, was purposely not written to him, that, when his kind donation was received, all our money was gone for this Object, and the donation was the fruit of many prayers.—July 14. From Greenock £100., with £20. for my own personal expenses.—July 25. By sale of gold and silver articles, diamonds, dentist gold, &c., £190. 19s.—From Sussex £93. 18s. Id.—July 28, From Wales £100., with £39. for the Orphans and £30. for my own personal expenses.—July 30. Received £10. with the following letter: "Dear Sir, Herewith is Banker's Draft for Ten Pounds, which please apply as you shall judge best, on behalf of the several or either of the Objects under your charge, and kindly acknowledge as above. The amount should have been sent in instalments previously, the writer having some years since resolved, before God, to discontinue a habit of doubtful character, and send the cost of it to your Institution. The resolution formed in time of trouble was not adhered to, but God has recently brought my sin to my remembrance, by again sending distress; and not only so, but through the ministry of His Word some months since ("Grieve not the Spirit of God") gave me victory over the habit referred to. I calculate, the practice costs something like 26s. per annum, and the enclosed covers a period from seven to eight years to about this time. I shall be a debtor to your Institution in that sum as long as I am spared, or the Lord come, and hope to send it annually. I do not wish my name to appear—my position is a very humble one—but shall be obliged by an interest in your prayers, especially as being now placed in perplexing circumstances, that I maybe able to rely upon God, when circumstances are mysterious and perplexing, and that I may grow in conformity to our dear Lord. With Christian love I remain, Dear Sir, yours truly ****."—From Tobago £5.—July 31. From the neighbourhood of Chippenham £100. for Foreign Missions.—On the same day we received from London, £25. for Home Missions, £25. for Foreign Missions, and £20. for the Orphans. And yet further from Kensington £30. for Missions, £20. for the School—, Bible— and Tract Fund, £30. for the Orphans and £20. for myself. These, and other donations, not referred to, carried us through the month of July, in which we had been again reduced to great poverty, but in which, as in thousands of times before, we were helped, not by exposing our need to our fellowmen, and asking them for help, but by taking it in confiding prayer to our Heavenly Father.

Aug. 2. From

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