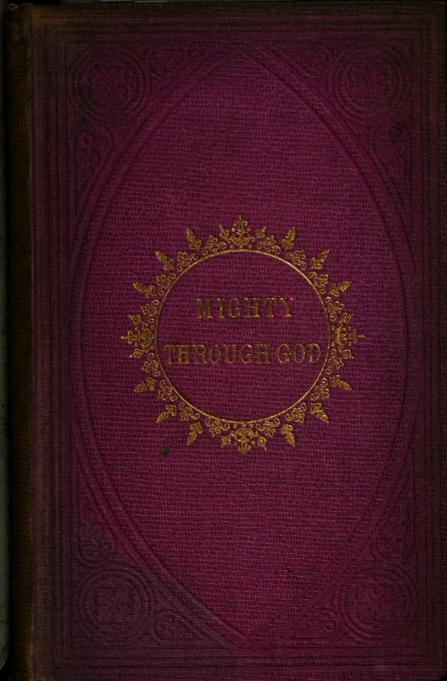
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"MIGHTY THROUGH GOD."

SOME ACCOUNT OF THE EXTRAORDINARY
LABOURS OF

MR. GEORGE MÜLLER,

(OF BRISTOL),

AS FOUNDER AND DIRECTOR OF AN INSTITUTION FOR MISSIONARY WORK AT HOME AND ABROAD, AND OTHER OPERATIONS.

BY W. ELFE TAYLER.

- W

"BY THE GRACE OF GOD I AM WHAT I AM; AND HIS GRACE WHICH WAS BESTOWED ON ME WAS NOT IN VAIN." (I. Cor. xv. 10.)

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PREFACE.

THE object of the following pages is to furnish the public with a brief and compendious account of one of the most remarkable Institutions of the present day. The reader of the work now published will learn by what means an individual without property, influence, or any other worldly advantage, gradually acquired a position which enables him now to lay out many thousands of pounds, every year, in furthering the progress of the Gospel at Home and Abroad, and the education of the poor-and all this in addition to the large expenditure involved in the Orphan work, which alone cost him, last year, upwards of £16,000. is the deliberate opinion of the writer, that Mr. Müller's Narrative is one of the most remarkable to be met with in the Annals of the Church of Christ, from the time of the Apostles to the present day; and it undoubtedly contains lessons of the very highest importance to all classes of the community.

The experience of this eminent servant of God possesses other claims on the attention of the public. At a time when the most determined efforts are being

made by the reputed pastors of the Church to sap the very foundations of the Christian Faith, a special interest belongs to every attempt to establish the doctrines of Religion, by appealing to what all must allow to be incontrovertible facts—and who that peruses the plain, unvarnished tale of Mr. Müller's life can ever after question the power of faith, the efficacy of prayer, the reality of Divine grace, or the special providence of God?

The Orphan Houses under the superintendence of Mr. Müller are only incidentally alluded to in this work, an account of their institution and progress having only recently been published under the title of "Ashley Down."

It may be well to add that the Author has no connexion whatever with Mr. Müller; and that this work has been undertaken just as the previous one was, without his knowledge, or that of his associates.

Montpelier, Bristol, December, 1861.

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The Lounder of the Justitution.

CHAPTER I.

THE FOUNDER OF THE INSTITUTION.

ARLY in the summer of 1832, a young man, who had just arrived by coach from Devonshire, might be seen wending his way, through the crowded streets of Bristol, towards a humble dwelling in the suburbs of the city.

He was of tall stature, slender form, and pale countenance. He had dark black hair, and a rather large, but well-shaped head. He spoke English somewhat im-

perfectly, and with a strong German accent.

This young foreigner had come to Bristol for the purpose of taking the spiritual oversight of a small body of Christians, who at that time assembled for worship in a chapel, in an obscure part of the city. He was accompanied by his wife, and also by another young minister, who was to be associated with him in the above-mentioned charge.

As regards this world's goods, the circumstances of the subject of this work were truly Apostolic. He certainly did not possess twenty pounds in the whole world; and having no furniture of his own—nor sufficent means to purchase any—was obliged to look for cheap furnished lodgings. The pages of his journal about this time bear ample testimony to the fact, that Mr. Müller could often say, with the Apostle Peter—"Silver and gold have I none."

The scene changes. A quarter of a century has elapsed. Where is now the Christian minister who entered Bristol in circumstances of comparative poverty? God has "made him a great name, like unto the name of the great men that are in the earth." The obscure pastor of an inconsiderable body of Christians is known to the very ends of the earth, as the benefactor of his He has built three large Orphan Asylums, capable of accommodating eleven hundred and fifty orphans, at a cost of between Sixty and Seventy Thousand pounds! He has for years past fed, clothed, and educated some hundreds of those destitute and bereaved children; on which object he now expends above Eight Thousand a year. He has for several years chiefly, or entirely, supported a large band of godly men, who are engaged as the heralds of salvation in the United Kingdom, France, Belgium, Switzerland, Italy, Canada, Nova Scotia, India, China, South America, the West Indies, &c., &c. Last year the number of missionaries assisted by him exceeded one hundred-and cost him Five Thousand Two Hundred and Seventy-Three pounds. In short, so extensive have been the agencies originated and directed by this extraordinary man, that he who in 1832 recorded in his journal repeatedly the want of means to purchase provisions for the next meal, has since then expended upwards of TWO HUNDRED THOUSAND POUNDS in benefitting others. He has spent nearly a quarter of a million sterling in promoting, in various ways, the temporal and spiritual welfare of mankind at large! All honour to this great and good man for the incalculable good which he has done and is still doing! Yea, rather we would sayall praise be to that God who put into the heart of His servant to do all this good-and who has kept him, for so many years, from being "weary in well-doing!"

To what is this remarkable contrast in the position and pecuniary circumstances of this servant of Christ How has he acquired these large—very large. sums of money? What sources of wealth have opened to him, since he came to Bristol, to enable him, destitute of property and of friends as he was, to lay out more than £200,000 on the work of God carried on by him? Has he succeeded to any large amount of property, bequeathed to him by wealthy relatives or friends? he become the favourite of Royalty, or have dukes and noblemen taken him by the hand? Has he distinguished himself as a great orator, a powerful intellectual preacher. and thus gathered around him all the educated, and intelligent, and wealthy Christians of the locality? lastly, has he organized some vast and influential society. with noble patrons, and titled directors, through whose large donations, and annual subscriptions, and personal influence, all these enormous funds have been furnished?

We answer—nothing of the sort! The individual in question is, at the present day, the humble pastor of the same people at whose earnest invitation he left Devonshire to settle amongst them. He is by no means distinguished for pulpit eloquence, or oratorical powers, in the sense in which the words are generally understood. Nor has he, to our knowledge, any exalted patrons, or titled supporters. Whilst as regards a society, with its usual array of patrons, committee men, collectors, annual meetings, and subscribers, the following pages will show that no such thing exists.

He does not even directly ask for money from any individual, to carry on his vast operations. The funds with which he is supplied are obtained from Him who has said, "the gold is mine, the silver also is mine," and the means which he employs to bring them in are, Faith and Prayer. Faith in the promises of God, and earnest persevering prayer to "the Father of lights." These are

the instruments by which this servant of God has accomplished the wonders which his published works relate; and in the following pages it will be our object to trace the remarkable manner, in which, by such, apparently feeble instrumentality, Mr. Müller has founded an Institution which must certainly be pronounced a blessing, not only to the country, but to the Church, and to the world at large!



Origin of the Work.

CHAPTER II.

ORIGIN OF THE WORK.

T is always interesting to trace to its origin any great movement which has resulted in the alleviation of human suffering, and the increase of human happiness. More especially is this the case, when the spiritual and eternal

welfare of mankind are concerned. With what emotion does an intelligent Protestant reader peruse D'Aubigné's account of the first dawning of light in the mind of Luther, when, for the first time, he met with a Bible in the old monkish library at Erfurt! Similarly, it appears to us—it is impossible for any Christian man, acquainted with the incalculable blessings which Mr. Müller has been the instrument of conferring upon the Church and upon the world, to peruse without interest the few brief sentences, in his published Journal, which reveal the origin of the work to which he has devoted his life—the first germ of those operations which have since assumed such colossal magnitude.

In the month of June, 1835, about twelve months after coming to Bristol, we find the following record. "I felt, this morning, that we might do something for the souls of those poor boys and girls, and grown-up or aged people, to whom we have daily given bread for some time past, in establishing a school for them, reading

the Scriptures to them, and speaking to them about the Lord. As far as I see, at present, it appears well to me to take a place in the midst of the poor streets near us, to collect the children in the morning, about eight, giving them each a piece of bread for breakfast, and then to teach them to read, or to read the Scriptures to them, for about an hour and a-half. Afterwards the aged. or grown-up people may have their appointed time, when bread may be given to them, and the Scriptures read and expounded to them, for perhaps half-an-hour. About similar things I have now and then thought, these two years. There was bread given to about 30 or 40 persons to day; and though the number should increase, in the above way, to 200 or more, surely our gracious and rich Lord can give us bread for them also. Moreover, as I have just now a good deal of money left of the £60,* we have wherewith to begin; and if it be the Lord's will, and if he will accept it, I am willing to lay out at once £20 of it in this way, yea, all that is left, if He will but speak; and by the time that this is gone, He can send more. O Lord! if this matter be of Thee, then prosper it!"

The next paragraph, written long afterwards, states, that the above proposal was never followed up, the reason being chiefly a pressure of work coming upon Mr. Müller and his friend and fellow worker in the ministry, Mr. Craik. He adds: "though this matter was not, at this time, carried out, the thought was from time to time revived and strengthened in my mind, and it ultimately issued in the formation of the 'Scriptural Knowledge Institution,' and in the establishment of the Orphan Houses."

^{*} This refers to a donation of that amount, forwarded to Mr. Müller from a Christian brother, living several thousand miles distant, and whom he had never seen. It was received May 28th, 1833.

The thoughtful reader will easily discern in this brief passage, all those elements of character which were afterwards so wonderfully developed, and under the influence of which that extraordinary establishment for destitute Orphans, on Ashley Down, came into being, and those vast missionary operations were commenced to which we have already referred. There is the same keen sensitiveness to the physical and spiritual misery of man, the same generous sacrifice of self for the good of others, the same tendency to mark out new paths of benevolence for himself, instead of following others, and lastly, we behold the same steady principle of confidence in God. As we think of what has since sprung out of these earnest desires, at this early period of Mr. Müller's life, to benefit the poor around him, we are reminded of the language of inspiration respecting another of God's chosen servants. under the Old Dispensation,—"The Spirit of the Lord began to move him at times, in the camp of Dan, between Zorah, and Eshtaol." Judges xiii. 25.

It was not until the spring of the following year, that any actual steps were taken for organising a system of Christian instrumentality for extending the kingdom of Christ in the earth. On February 25th, 1834, Mr. Müller records in his journal: "I was led again, this day, to pray about the formation of a new Missionary Institution, and felt still more confirmed that we should do so." And on March 5th, we find the following: "This evening, at a public meeting, brother Craik and I stated the principles on which we intend to carry on the Institution which we propose to establish for the spread of the Gospel, at home and abroad. There was nothing outwardly influential, either in the number of people present, or in our speeches. the Lord graciously be pleased to grant His blessing upon the Institution which will be called, 'The Scriptural Knowledge Institution for home and abroad."

The reader will perhaps be disposed here to inquire "What necessity was there for forming a new Institution for the spread of the Gospel? Were there not already many societies in existence expressly formed for this object—Foreign Missionary Societies, and Home Missionary Societies—both in connexion with the Established Church, and also in connexion with various bodies of Dissenters—Independent, Wesleyan, Baptist, &c.? Why could not Mr. Müller unite himself to one of these, and thus infuse fresh vigour into the Society?"

Mr. Müller has already anticipated this objection. In the later editions of his published "Narrative," he tells us that the Religious Societies of the present day, if compared with the Word of God, do plainly and unquestionably act contrary to its teaching. He specifies the following six points of opposition:—

"1. The end which these Religious Societies propose to themselves, and which is constantly put before their members, is, that the world will gradually become better; and that, at last, the whole world will be con-To this end there is, constantly, reference made to the passage in Habakkuk ii. 14:-- 'The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea; or the one in Isaiah xi. 9:-'For the earth shall be full of the knowledge of the Lord, as the waters cover the sea.' But that these passages can have no reference to the present dispensation, but to the one which will commence with the return of the Lord-that, in the present dispensation, things will not become spiritually better, but, rather, worse; and that in the present dispensation it is not the whole world that will be converted, but only a people gathered out from among the Gentiles for the Lord, is clear from many passages of the Divine testimony, of which I only refer to the following: -Matthew xiii. 24-30, and 36-43; II. Timothy iii. 1-13; Acts xv. 14."

"A hearty desire," he adds, "for the conversion of sinners, and earnest prayer for it to the Lord, is quite scriptural, but it is unscriptural to expect the conversion of the whole world. Such an end we could not propose to ourselves in the service of the Lord."

- "2. But that which is worse is, the connexion of those religious Societies with the world, which is completely contrary to the Word of God (II. Corinthians vi. 14-18). In temporal things the children of God need, whilst they remain here on earth, to make use of the world; but when the work to be done requires that those who attend to it should be possessed of spiritual life (of which unbelievers are utterly destitute), the children of God are bound, by their loyalty to their Lord, entirely to refrain from association with the unregenerate. But, alas! the connexion with the world is but too marked in these religious Societies; for every one who pays a guinea, or, in some societies, halfa-guinea, is considered as a member. Although such an individual may live in sin; although he may manifest to every one that he does not know the Lord Jesus: if only the guinea, or the half-guinea be paid, he is considered a member, and has a right, as such, to vote. Moreover, whoever pays a larger sum, for instance, £10. or £20, can be, in many societies, a member for life, however openly sinful his life should be for the time. or should become afterwards. Surely such things ought not to be!
 - "3. The means which are made use of in these religious societies to obtain money for the work of the Lord, are also, in other respects unscriptural; for it is a most common case to ask the unconverted for money, which even Abraham would not have done (Genesis xiv. 21—24), and how much less should we do it, who are not only forbidden to have fellowship with unbelievers in all such matters (2. Corinthians vi. 14—18), but who are

also in fellowship with the Father and the Son, and can therefore obtain everything from the Lord which we possibly can need in His service, without being obliged to go to the unconverted world! How altogether differently the first disciples acted in this respect, we learn from III. John, 7.

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

they are rich, or of influence, as it is called.

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

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

Romans xiii. 8."

Such were the grounds on which Mr. Müller and Mr. Craik objected to co-operate with the Religious

Societies already in existence-Missionary, Bible, Tract, and School Societies, and came to the conclusion to establish a new Institution more strictly in accordance with the mind of the Spirit as revealed in the Word The Christian reader, who thoughtfully weighs the foregoing considerations, can hardly fail to admit that these servants of Christ were right. However we may rejoice at the vast amount of good which the various Christian Institutions of the day are effecting, at home and abroad, it is impossible for the well-instructed believer not to see, that, in the points noticed by Mr. Müller, there is real ground for animadversion. And therefore, as these devoted servants of God could not feel it right to do nothing towards Missionary efforts, Bible and Tract circulation, &c., the only alternative left to them was to form a distinct Society, or Institution, of their own. We should add, however, that Mr. Müller expressly guards his readers against supposing, that, in taking this step, he ceased in any degree to feel the same brotherly love for those Christians who were connected with other societies; nor would he, by any means, judge such for remaining with them, if they did not see that by so doing they acted contrary to Scripture.



Crinciples on which the Work is conducted.

CHAPTER III.

PRINCIPLES ON WHICH THE INSTITUTION IS CONDUCTED.

THE previous chapter has informed the reader, to some extent, what Mr. Müller's views are respecting Religious Societies. We have seen on what grounds both he and Mr. Craik conscientiously objected to unite with any

of the existing Missionary, Bible, Tract, and School Societies; and how they were led to form a new Institution for accomplishing the same objects. It remains now more fully to state the principles of the Institution thus formed, and the mode in which it has been, from the first, carried on. It is desirable that the Christian world at large should be accurately and fully acquainted with Mr. Müller's principles and course of The marvellous success with which God has honoured the Institution which he directs, stamps it with peculiar importance. And although many thousands of Christian men and women in Europe, and, we may add, in every other part of the world, know more or less about the operations of "The Scriptural Knowledge Institution," yet there are a vast many more who know nothing at all about it.

The following extract, which is taken from the Autobiography of Mr. Müller, already alluded to, will furnish the reader with an outline of the principles on which Mr. Müller and Mr. Craik originally established the Institution, and which, we have reason to know, have been strictly carried out, to the present time.

"THE PRINCIPLES OF THE INSTITUTION."

"1. We consider every believer bound, in one way or other, to help the cause of Christ; and we have Scriptural warrant for expecting the Lord's blessing upon our work of faith and labour of love; and although, according to Matthew xiii. 24—43; II. Timothy iii. 1—13, and many other passages, the world will not be converted before the coming of our Lord Jesus, still, while He tarries, all Scriptural means ought to be employed for the ingathering of the elect of God.

"2. The Lord helping us, we do not mean to seek the patronage of the world; i.e., we never intend to ask unconverted persons of rank or wealth to countenance this Institution, because this, we consider, would be dishonourable to the Lord. 'In the name of our God we set up our banners,' (Psalm xx. 5); He alone shall be our Patron, and if He helps us, we shall prosper, and if He is

not on our side, we shall not succeed.

"3. We do not mean to ask unbelievers for money, (II. Corinthians vi. 14—18); though we do not feel ourselves warranted to refuse their contributions, if they, of their own accord, should offer them (Acts xxviii. 2—10).

"4. We reject altogether the help of unbelievers in managing, or carrying on, the affairs of the Institution,

(II. Corinthians vi. 14—18).

"5. We intend never to enlarge the field of labour by contracting debts (Romans xiii. 8), and afterwards appealing to the Church of Christ for help, because

this we consider to be opposed both to the letter and the spirit of the New Testament; but in secret prayer, God helping us, we shall carry the wants of the Institution to the Lord, and act according to the means that God shall give.

"6 We do not mean to reckon the success of the Institution by the amount of money given, or the number of Bibles distributed, &c., but by the Lord's blessing upon the work, (Zechariah iv. 6); and we expect this in the proportion in which He shall help us

to wait upon Him in prayer.

"7. While we would avoid aiming after needless singularity, we desire to go on simply according to Scripture, without compromising the truth; at the same time thankfully receiving any instruction which experienced believers, after prayer, upon Scriptural ground, may have to give as concerning the Institution."

Then follows a statement of the Objects of the Institution, which it may be well to give here also.

"THE OBJECTS OF THE INSTITUTION."

"1. To assist Day Schools, Sunday Schools, and Adult Schools, in which instruction is given upon Scriptural principles, and as far as the Lord may give the means, and supply us with suitable teachers, and in other respects make our path plain, to establish schools of this kind. With this we also combine the putting of poor children to such Day Schools.

"(a.) By Day Schools upon Scriptural principles, we understand Day Schools in which the teachers are godly persons, in which the way of salvation is scripturally pointed out, and in which no instruction is given

opposed to the principles of the Gospel.

"(b.) Sunday Schools, in which all the teachers are

believers, and in which the Holy Scriptures alone are the foundation of instruction, are such only as the Institution assists with the supply of Bibles, Testaments, &c., for we consider it unscriptural, that any persons who do not profess to know the Lord themselves, should be allowed to give religious instruction.

"(c.) The Institution does not assist any Adult-School with the supply of Bibles, Testaments, Spelling

Books, &c., except the teachers are believers.

"2. To circulate the Holy Scriptures.

"We sell Bibles and Testaments to poor persons at a reduced price. But while we, in general, think it better that the Scriptures should be *sold*, and not given altogether gratis; still, in cases of extreme poverty, we think it right to give, without payment, a cheap edition.

"3. The third object of this Institution is to aid.

Missionary efforts.

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

"It is proposed to give such a portion of the amount of the donations to each of the fore-mentioned objects, as the Lord may direct; but if none of the objects should claim a more particular assistance, to lay out an equal portion upon each; yet so, that if any donor desires to give for one of the objects exclusively, the money shall be appropriated accordingly."

From the foregoing account of the principles and objects of this new Institution, originated by Mr. Müller in 1834, it is plain, that whilst the objects contemplated were substantially the same as those aimed at by the Religious and Benevolent Societies already in existence, the Institution itself differed from them, not only in the points already adverted to, but still more in its constitution. From the very first it was nothing like a Society in the common sense of the word. There were no patrons, or committee of management, or membership,

voting, &c. And although the proceedings of the Institution are now so vast-embracing, as they do, the whole world in their sphere, employing probably some hundreds of agents, and involving an annual expenditure much greater than some of our large denominational Missionary Societies—yet the same simple constitution There is no board of Directors-no still remains. Committee of management. All the burden and responsibility of conducting the operations of the Institution rests, as at first, upon one individual. There are not even any travelling agents, or collectors, to solicit donations or receive subscriptions; and the only means which the Director employs to bring in the large funds which support the work is, to fall down on his knees, from day to day, and speak to God regarding it-to beseech Him to speak to the hearts of His children for the work; and thus it comes to pass, that from almost all parts of the world donations come in, and the work goes on, year after year, increasing in magnitude and success.

The following clear statement of the principles on which "The Scriptural Knowledge Institution for Home and Abroad," is carried on—from Mr. Müller's own pen—is here added. It is copied from the Nineteenth Report of the Institution, published in 1858 (pp. 13-14).

"1. I never apply by letter or personally to any one for means; nor have I any agents whom I request directly or indirectly, to ask for means for the Institution; but I spread the wants of this work, either alone, or with my fellow-labourers, in prayer before God, or they may pray in secret for help, or many other Christians, who feel interested about this work, may pray for its being supplied with means. And thus alone in answer to prayer, am I supplied with means.

"2. The Reports are written to give an account of my stewardship, to give information of the work, as to its

enlargement, as to its operations, as to the blessing of the Lord resting upon it; and the Reports He, no doubt, uses frequently as a means of supplying us with funds for the work; but the Reports are NOT my confidence. Did I trust in them, and not in the living God, I should soon be confounded.

"3. When I need funds, or anything else for the work, I give myself unto prayer; for everything I need I give myself unto prayer; for fellow-labourers, for suitable servants, for the preservation of the buildings against fire, for the health of the children, for blessing on the means used when they are ill, for rain when the cisterns get dry, for enlargement of the work as to Missionary operations, and the circulation of the Holy Scriptures and Tracts, for spiritual blessing to rest on all the various parts of the Institution, such as the conversion of the Orphans, the Day School children, the Sunday School children, and the adult scholars now under our care; and for the conversion of the many thousands who were once under our care, if they know not yet the Lord: or, if they know Him, that they may be kept in His ways, and in His truth; or if they have departed from Him that they may be reclaimed by Him. I pray also, especially, for the 82 preachers of the Gospel whom I seek to assist with means, that they may be helped in the work of the Lord with bodily, mental, and vocal strength; that they may be happy in their own souls; that they may be sustained under trial, difficulty, temptation, hardship, and necessity; and that their labours may be abundantly blessed, both in the conversion of sinners, and in the building up of the saints among whom they labour. The hundreds of various matters concerning which we feel we are in need, are brought before the Lord. It is expected concerning them, that God hears us, and that in His own time and way, when and how it would be best for us. He will help

us. Answers to prayer are confidently looked for; and answers to prayer are obtained in hundreds, if not thousands of instances, year by year, not concerning one or the other thing, but concerning all our various necessities. The spiritual prosperity of the work is as great, if not greater; yea, we may say confidently, to the praise of God, than even its temporal prosperity, though even that astonishes thousands.

"4. This then, esteemed reader, is the position of the work as to funds. Suppose the outgoings of the work are after the rate of £300 per week, and often they have been much greater still; and suppose little or nothing were to come in for some time, we should not send out circulars, we should have no agents going through the country, we should have no public meetings in various places, we should not write letters to friends to make known our wants, we should not even indirectly give hints to wealthy believers, who are interested in the work, to let them know that we are in need: nav. if we were asked under such circumstances how the funds were, we should give no reply whatever whereby an inference could be drawn that they were low; we should only give ourselves to prayer for means, but we should not trust in the Reports, and expect that they would bring in something, but trust in the Living God who has the hearts of all in His hands, and to whom all the gold and silver belongs. And this mode we have uniformly pursued, without wavering, for more than twenty years. began in this way, more especially in connexion with the Orphan work, and we have gone on in this way all these years, in order to make ourselves joyfully the helpers of the Church at large; to strengthen the faith of young or weak believers; and to teach saints generally, who know it not already, how blessed it is really to know God and trust in Him for every thing. We have done it, also, to show to an unbelieving world at large, that there is reality in the things of God."

The Day of Small Things.

CHAPTER IV.

THE DAY OF SMALL THINGS.

HE beginnings of the new Institution founded by Mr. Müller were very small. The donations at first sent in were few and far between. As a necessary result, the operations carried on were very limited.

This should occasion no surprise. Do we not continually find, both in natural and in spiritual things, that the grandest results often spring from the most inconsiderable causes? A seed wafted by the breeze—an acorn dropped into the ground, will in the course of time become a monarch of the forest. And to look even at Christianity itself—who that stood before Peter, when, for the first time he preached Jesus and the Resurrection, could have supposed that in the short space of a few years, the religion of Christ would have pervaded, more or less, the whole Roman Empire?

On October 9th, 1834, Mr. Müller made the following report in his Journal, of the progress which had been made. "Our little Institution, established in dependence upon the Lord, and supplied by him with means, has now been seven months in operation, and through it have been benefited with instruction:—1. In the Sunday School, about 120 children. 2. In the Adult School, about forty adults. 3. In the two Day Schools for boys, and the

two Day Schools for girls, 209 children, of whom fiftyfour have been entirely free, the others pay about onethird of the expense. There have been also circulated 482 Bibles, and 520 New Testaments. Lastly, £57 have been spent to aid Missionary exertions. The means which the Lord has sent us, as the fruit of many prayers, during these seven months, amount to £167 10s. 04d."

A few weeks afterwards Mr. Müller succeeded in renting two large school rooms, which were much "Thus," says he, "the Lord graciously helps us concerning the Institution, and gives us faith to go forward in the work, enlarging the field more and more, (though we have but little money), yet so that we do not

contract debts."

On January 13th, 1835, we read, "From ten till one in the first part of the day, and from six to half-pasteight this evening, I visited, from house to house, the people living in Orange Street, and saw, in this way, the families living in nine houses, to ascertain whether any individuals wanted Bibles, whether they could read, whether they wished their children to be put to our Day Schools, or Sunday School, with the view of helping them accordingly. This afforded opportunities to converse with them about their souls. In this way I sold eight Bibles, and two Testaments at reduced prices, and gave away one Testament; engaged one woman as an adult-scholar, one boy as a day-scholar; and spoke beside this to about thirty persons about their souls.

The next day but one, January 15th, the whole morning was similarly occupied, and the same street was the scene of operation. After narrating the particulars, Mr. Müller adds:—"I should greatly delight in being frequently engaged in such work, for it is a most important one; but our hands are so full with other work. that we can do but little in this way." Then follows the receipt of £10 for the funds, "after prayer respecting them," and on January 21st, £5 more. "The Lord pours in", says Mr. Müller, "whilst we seek to pour out. For during the past week, merely among the poor, in going from house to house, fifty-eight copies of the Scriptures were sold at reduced prices, the going on with which is most important, but it will require much means." *

Shortly afterwards the record of the proceedings of the new Institution was interrupted by Mr. Müller's absence on the continent. On February 26th, he left Bristol with the view of proceeding to Germany, his native land, in order to assist Mr. Groves, Mrs. Müller's brother, by his knowledge of the German language, in seeking to obtain Missionary brethren to labour in the East Indies.

He returned to England, April 15th.

the 3rd of June, a public meeting of the "Scriptural Knowledge Institution, for Home and Abroad," was held at a large chapel which had been rented for some time by the people under the care of Mr. Müller and Mr. Craik, in a more desirable part of the city-Great George Street, Park Street. It must not be supposed, however, that this public meeting bore much resemblance to those usually held by the great Religious Societies of the day. Indeed, the points of difference were very striking. There were no chairman. no influential speakers announced, no moving and seconding of resolutions, no earnest appeals for help, no collection! All this, in Mr. Müller's opinion, savours too much of worldly policy. It is leaning on an arm of flesh, instead of trusting exclusively in the living God. The whole proceedings consisted in offering up prayer and praise to God, reading an account of the transactions of the Institution during the fifteen months of



^{* &}quot;A Narrative of some of the Lord's dealings with George Müller, written by himself:" Part 1st, p. 120, Sixth Edition. Nisbet, London, 1860.

its existence, and brief remarks upon the work itself. The following is Mr. Müller's own summary of the operations: - "It is now fifteen months since, in dependence upon the Lord for the supply of means, we have been enabled to supply poor children with schooling, circulate the Holy Scriptures, and aid Missionary labours. During this time, though the field of labour has been continually enlarged, and though we have, now and then, been brought low in funds, the Lord has never allowed us to be obliged to stop the work. We have been enabled, during this time, to establish three day-schools. and to connect with the Institution two other charity day-schools, which, humanly speaking, otherwise would have been closed for want of means. In addition to this, the expenses connected with a Sunday School and an Adult School have been likewise defraved, making seven schools altogether. The number of the children that have thus been provided with schooling, in the dayschools only, amounts to 439. The number of copies of the Holy Scriptures which have been circulated, is 795 Bibles and 753 New Testaments. We have also sent, in aid of Missionary labours in Canada, in the East Indies. and on the Continent of Europe, £117 11s. 0d. whole amount of free-will offerings put into our hands for carrying on this work, from March 5th, 1834, to May 19th, 1835, is £363 12s. 04d."

Some time elapses before any further record of the Institution appears. At length, on November 18, occurs the following entry:—"This evening £30 was given me, £25 for the 'Scriptural Knowledge Institution,' and £5 for myself. This is a most remarkable answer to prayer. Brother C——r and I have prayed repeatedly together during the past week concerning the work, and especially that the Lord would be pleased to give us the means to continue, and even to enlarge the field. In addition to this, I have several times asked for a supply for myself,

and He has kindly granted both these requests. O that I may have grace to trust Him more and more." And on the following page occurs:—"November 21st. I received this day, from an unexpected quarter, £5 for the 'Scriptural Knowledge Institution,' in answer to prayer; and I had also £1 14s. 6d. sent from a distance of one hundred and twenty miles. November 22.—This evening I had sent for the Institution, £1 4s. 0d. November 23.—To-day I had £10 sent from Ireland, for our Institution. Thus the Lord, in answer to prayer, has given me in a few days, about £50. I had asked only for £40. This has been a great encouragement to me, and has still more stirred me up to think and pray about the establishment of an Orohan House."

Thus far, although the resources of the new Institution were but scanty-about three or four hundred a-yearstill we do not find that any difficulties were experienced. About six months afterwards—that is to say in the middle of 1836-trials of faith seem to have been experienced by Mr. Müller and his associates in the On June 14th we find the following entry in his Journal:—"This morning Brother C-r and I prayed unitedly, chiefly about the Schools and the circulation of the Scriptures. Besides asking for blessings upon the work, we have also asked the Lord for the means which are needed; for on July 1, £17 10s. will be due for the rent of School rooms. And besides this, we want at least £40 more to go on with the circulation of the Scriptures, to pay the salaries of the masters, &c. Towards all this we have only about £7." They were not allowed to remain long in suspense. On June 21, they found that through the donations which had come in there was not only enough to pay the £17 10s., but £5 over and above!

On July 28, another trial of faith stands on record— "For some weeks past," writes Mr. Müller, "we have

not been able to pay the salary of the masters and governesses a month in advance, but have been obliged to pay it weekly. Brother C-r and I have lately prayed repeatedly together respecting the funds, but we were now brought so low, that we should not have been able to pay even the weekly salary of the teachers, had not the Lord most remarkably helped us again to-day. For besides £1 which was given us this evening, a brother gave £8 which had been made up by a number of his workmen paying weekly one penny each, of their own accord, towards our funds. The money. had been collecting for many months, and, in this our necessity, it had been put into the heart of this brother to bring it. My faith has been greatly strengthened through this circumstance. For before to-day, though I never have been in the least allowed to doubt the Lord's faithfulness, I did not understand His purpose in His dealings with us of late, in not sending us more than we have needed just to be kept from stopping; and I have sometimes thought, whether it might not be His will, on account of my want of faithfulness in His work. to decrease the field, but now I see that, notwithstanding my unworthiness, His allowing us to pray so frequently was only that the deliverance might be felt the more when it came."

In October, 1836, difficulties were still experienced—
"To-day," says Mr. Müller, writing on October 1, "in dependence upon the Lord alone for means, we engaged a brother as a master for a sixth Day School. Last Saturday, for the first time, we were so low in funds, that we needed £1 more than we had, to pay the salaries a week in advance; but one sister, on account of the death of her father, as we afterwards learned, was kept from calling for her money, and on the next day we received more than was needed to pay her. On account therefore of the many deliverances which we have had

of late, we have not hesitated to enlarge the field, as another boys' school was greatly needed, there having been many applications for admission standing these several months past." A few days afterwards, further help came in. "October 5.—This evening £25 was given to me for the 'Scriptural Knowledge Institution.' Thus the Lord has already given the means of defraying the expenses of the new boys' schools for some months to come."

At the close of Mr. Müller's "Narrative," &c., Part I., he thus reviews the work of the Lord in reference to the "Scriptural Knowledge Institution," up to July, 1837:—

"It is now three years and four months since Brother Craik and I began, in dependence upon the Lord for funds, to seek to help the spread of the Gospel through the instrumentality of Schools, the circulation of the Holy Scriptures, and by aiding Missionary exertions. Since then, there have been circulated through our instrumentality, 4030 copies of the Scriptures; four Day Schools for poor children have been established by us; 1119 have been instructed in the six Day Schools, and 353 children are now in those six Day Schools. Besides this, a Sunday School, and an Adult School, have been supplied with all they needed, and Missionary exertions in the East Indies, in Upper Canada, and on the Continent of Europe, have been aided." (p. 192.)

Mr. Müller's Narrative contains but little reference to the Schools, circulation of Bibles, or Missionary labours, during the next twelve months. It is chiefly taken up with the Orphan work, which was already rapidly growing in magnitude and importance. On November 1st, 1837, we find one paragraph on the subject of the present work:—

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

On December 6th, 1838, Fifty Pounds came in from a Christian female for the work. Towards the close of the

year, Mr. Müller thus reports progress:-

"It is now (viz., on December 10th, 1838), four years and nine months since Brother Craik and I established the 'Scriptural Knowledge Institution.' The reasons which we had for doing so were, that thus a testimony might be borne that the children of God need not go to unbelievers to ask them for money; nor require the patronage of the great men of this world in the Lord's work; and that further, believers might generally be stirred up to renounce their alliance with the world, in the management and promotion of religious objects; and that, lastly, it might be seen, that, without contracting debts, such objects can be carried on."

Mr. Müller then states the present condition of the Institution. 1. The Sunday School contained four hundred and sixty-three children, five of whom had been converted during the previous two years. 2. Above 120 adults had been instructed. 3. There were 342 scholars in the six Day-schools. 4. During the last two years, 1884 copies of the Scriptures had been circulated. 5. For Missionary purposes, £74 18s. 4d. were laid out.

The next year, 1839, exhibits nothing very important except the following statement, which occurs under date of August 22.—In a state of deep poverty, "a sister, who earns her bread by the labour of her hands, brought

£82. This sister had seen it to be binding upon believers in our Lord Jesus to act out His commandments—'Sell that ye have (sell your possessions) and give alms.' Luke xii. 33. And, 'Lay not up for yourselves treasures upon earth.' Matthew vi. 19. Accordingly she had drawn her money out of the Bank and Stocks, being £250, and had brought it to me at three different times, for the benefit of the Orphans, the Bible, Missionary, and School fund, and the poor saints." [More than twenty years afterwards, Mr. Müller states that this sister has never expressed the least regret for the step, but was still quietly earning her bread by her own labours.]

The proceedings of the year are summed up on December 12th, 1839, from which it appears the Institution continued to prosper, and all needful expenses for the various objects embraced by it were comfortably

provided for.

On August 29th, 1840, Mr. Müller records that for many weeks past very little had come in; and this low state of the funds of the Institution seems to have continued for some time. During the whole of September, additional prayer meetings, in which the six male and female teachers in the day-schools united, were held daily, at seven o'clock in the morning, for the purpose of seeking help from Him who "is nigh unto all them that call upon Him, to all that call upon Him in truth."—(Psalm cxlv. 18.)

At length, on October 7th, the expected help arrived. "Never at any previous time," says Mr. Müller, "since first the work commenced, on March, 1834, have we had to continue so long a time in prayer for these funds, without obtaining the answer. The Lord, however, gave us grace to 'continue in prayer,' and kept our hearts in the assurance that He would help. Now, though He delayed long before He sent us the answer, in His own time He made it manifest that He had not only not shut

His ear against our prayers in anger, but that He had answered them even before we called; for there was sent to-day from the East Indies a bank order for £100, which had been sent off two months since, therefore several days before we even began to pray. It was left to me to apply this money as it might be needed."

About this time an important addition was made to the Institution. The circulation of Tracts was added to the other objects. This step, without doubt, very greatly increased the usefulness of the Institution. From this period to the year 1845, there is not much that is important recorded in connexion with the School, Bible, Missionary, or Tract fund. The work was gradually enlarged as year succeeded year. And the reader will have a sufficient idea of the state of things during the period referred to, if we give the following brief summary of the operations during the two years or more, reaching from May 10th, 1842, to July 14th, 1844.

During this period six Day Schools for poor children were supported by this Institution—besides other assistance given to other schools, two Adult Schools were supported, and one Sunday School. "The number of Bibles and Testaments which were circulated is as follows-237 Bibles were sold, and 284 Bibles were given away; 146 New Testaments were sold, and 162 New Testaments were given away." The sum laid out for Missionary objects was £234 8s. 6d., whereby assistance was rendered to the work of God in Jamaica, in Demerara, in Upper Canada, in the East Indies, in the Mauritius, and in Switzerland." And £43 9s. 11d. was laid out for The number of Tracts circuthe circulation of Tracts. lated from November 19th, 1840, to July 14th, 1844. was 59,082.

Enlargement of the Work.

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CHAPTER V.

ENLARGEMENT OF THE WORK.

T the commencement of the year 1846 twelve years after it was founded—the Institution appears to have received a considerable impulse. Not only did the stream of God's bounty more abundantly flow from

about this time; but Mr. Müller's own desires for the glory of God and the conversion of souls appears also to have become larger and more powerful, and his prayers more frequent and earnest. In particular, it should be mentioned, that the work of supporting missionary labourers, at home and abroad, seems almost to have commenced at this period—or at least, very little was done in this way before 1846.

During the last six or seven months of the previous year (1845) the funds of the Institution were abundantly equal to the demands made upon them. "From May 5, 1845, to May 26, 1846," says Mr. Müller, "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." Then follow some of the donations received for the work during the

twelve months from May, 1845 to May, 1846.

On June 23, 1845, a donor forwarded £60 for the circulation of Tracts and Bibles in foreign lands. The gift was accompanied with the following passage of Scripture:—"Be careful for nothing, but in everything, by prayer and supplication with thanksgiving, let your requests be made known unto God."—Phil. iv. 6. On October 12th the large donation of £150 was received for the objects of the Institution; and early in the following year, £200 were given to the director of the Institution, with the request that £100 should be devoted to Missionary work in foreign lands, and £100 be forwarded to brethren who were labouring in England, in word and doctrine, without any stated salary. With reference to this last donation of £200 Mr. Müller makes the following remarks:—

"In connexion with this donation, three points are particularly to be noticed. (1.) The day before I received this sum, I had given £5 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 £5, I had but very little left 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, on account of there being so many there. I had, on this account particularly, a desire 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."

From some remarks which follow, it appears that the special desire of this servant of God to assist brethren who were labouring in the Gospel, in this kingdom, dates from the early part of the year 1846. "I mention further here," says Mr. Müller, "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 entrust 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 their 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."

Only a few of the more important donations for the Schools, Bible, and Tract Circulation, and Missionary

work, are specified under this period, by Mr. Müller, But, from a summary which he has given, several pages onward, we find that the total amounts expended on these objects, during the two years, or nearly, reaching from July 14th, 1844, to May 26th, 1846, were as follows:—

	£	8.	d.
For the Day Schools, Sunday School, and Adult School	628	19	43
Testaments	40	7	10
For the Circulation of Tracts	56	9	91
For Foreign and Home Missions	595	7	9
Total $\stackrel{-}{\pmb{\pounds}}$	1321	4	91

Increased funds and enlarged operations continue to mark the period embraced by Mr. Müller's following Report, viz., that reaching from May 26th, 1846, to May 26th, 1848. During no time, he remarks, from the commencement of the operations of the Institution, had he been entrusted by the Lord with such large sums, previous to this. Nor, on the other hand, had he more need of pecuniary supplies than during this period, on account of the many urgent calls for help.

On May 26th, 1846, a cheque for £100 was given to Mr. Müller, of which he appropriated half to the Orphans, and half to the other objects of the Institution. On June 4th, 1846, he records:—"To-day was given to me, just when I rose from my knees, after having asked the Lord for more means, especially for Missionary purposes, the sum of £150, with the request to use of it, £50 for the Orphans, £50 for labourers in England, and £50 for labourers abroad."

During the month of July, two donations, the first of One Hundred Pounds, the second of Fifty Pounds, were received. In each case one-half of the amount was devoted to the Orphan fund, and the other half to the other objects of the Institution. On September 4th, £305 17s. 3d. was given to Mr. Müller; of this sum, £100 was set apart for the Orphans, and the remainder for the Home and Foreign Missions, Bible circulation, &c. "Thus," says he, "I have again the desire of my heart given to me, in being able to assist a number of dear brethren at home and abroad, to whom I desired to

send help."

On September 9th Twenty-five pounds came in for Missions at Home and Abroad. On October 22nd Mr. Müller records :-- "This morning's post had brought no Whilst walking in my little garden for meditation and prayer, I said to myself'-'Though the post has brought no means, yet the Lord can send even this day rich supplies.' It was not two minutes after this, when a letter was handed over to me, which had been brought that moment, containing two Fifty Pound Notes, and these words—'My little children, let us not love in word, neither in tongue, but in deed and in truth." follows the allotment—"'£40 for Missionaries; Demerara, and others dependant on God for supplies; £10 for Home Missionaries dependant on God for their support; £10 for the Orphans, £10 for the poor of Bethesda and Salem Churches, £10 for Mr. Müller, £10 for Mr. Craik, £5 for Bibles and Testaments, £5 for rent, &c., of Chapels."

Towards the close of the year Mr. Muller records that during the previous two months, about £70 more had come in, chiefly for Missionary purposes, in about eighty different donations. But a few days before the close of the year £175 more was added to the funds for these objects, "which," says he, "I took as a further precious answer to my supplications to God for help for home and foreign labourers, and for means to procure a fresh stock of Tracts."

On March 7th, 1847, occurs the following:—"Often of late have I besought the Lord that he would be pleased to give me more means for these objects. For more than nine months we have, on the whole, abounded more than at any time during the thirteen years since this work first began: but now there was only £15 left for the support of six Day-Schools, two Sunday Schools, an Adult School, and the circulation of Bibles and Tracts * * * * Under these circumstances I received, this morning, the following lines:—

"'Dear Brother,

"'I have pleasure in sending you £100 on account of labourers in the Lord's vineyard, at home and abroad, and £50 for other work in your hands.

"'Yours, very affectionately,

On April 5th One Hundred Pounds was again sent by some kind friend to the Institution, for the same objects; on May 13th a hundred pounds more for Missionary labourers, and on June 8th a similar sum came to hand for the same purpose. The remainder of the year the stream of bounty continued to flow at much the same rate. Only twice during the two years reaching from May, 1846, to May, 1848, were the means for Bible and Tract circulation, the Schools and Missionary purposes quite exhausted; and on only two or three other occasions were the funds of the Institution brought very low. On all such occasions "my universal remedy," says Mr. Müller, "is to make known my requests unto God, and then I seek to believe that God has heard me, for his dear Son's sake, and I look out for answers to my petitions, and fully expect them."

At the close of this period, May 26th, 1848, we find the following were the amounts expended on each of the objects of the Institution—excepting the Orphans:—

	£	8.	d.
For Day-Schools and other Schools	886	1	114
For circulating Bibles and Testaments	74	9	10
For circulating Tracts	63	1	5
For Foreign and Home Missions		11	6
£	2583	4	81

If the reader will compare this total with that expended during the previous two years-as stated a few pages back—(£1321 4s. 91d.) he will perceive that it is very nearly twice as much. The principal increase appears to be that on the means devoted to Missionary purposes, home and foreign. Nearly three times as much was sent for the support of labourers in the Gospel of Christ during the last period as during the previous corresponding period. This great increase in the funds for assisting these faithful servants of God at home and abroad, appears to have afforded the greatest joy to the director of this Institution. Long and earnestly had Mr. Müller besought that God would enable him to aid in supplying the temporal necessities of these Godly men; and truly grateful he was when, in answer to prayer, God inclined the hearts of His people to send in means.

The sum contributed during this period amounted, as we have seen, to about fifteen hundred pounds; yet, as 43 labourers were assisted, this sum was small in comparison with what it was desirable to send. It is important to notice, however, that the supplies sent were generally most seasonable in their time of arrival. "It has frequently, yea, almost always so happened," says Mr. Müller (with regard to this period), "that the assistance which God has allowed me to send to such brethren, has come to them at a time of great need. Sometimes they had no money at all left. Sometimes even their last provisions were almost consumed when I

sent them supplies. Some of them are fathers of large families, or have sickly wives and children. Some were once well off in this world, but for Christ's sake have become poor; and some have had, for Christ's sake, their all taken from them. Is it not an honour to help such I could fill hundreds of pages by giving brethren ? extracts from the letters of the dear brethren to whom I have sent help, and they would be greatly to the edification of the reader; but I do not feel free to do so. I have not only been labouring for these brethren in prayer that God would entrust me with means, and allow me the privilege of helping them; but as I also have asked God to direct me especially to send to those who might be in particular need, in case I could not help them all; and as I have sought by an encouraging word to strengthen their hands in God, I have great reason to believe that these dear brethren have not only been helped by these pecuniary supplies in a temporal point of view, but also that the fact of God sending them help in their extremity has tended to refresh and strengthen their hearts, and to lead them more and more to trust in Him."

The next period reviewed by Mr. Müller, also embracing two years, viz., May, 1848, to May, 1850, exhibits a still more remarkable increase both in the funds and the operations of the Institution. Upwards of £850 was spent upon the Schools alone—more than a hundred pounds was expended on the gratuitous, or partly gratuitous, circulation of Bibles and Testaments, nearly two hundred pounds upon the Tract Department, and £2574 16s. 6d. upon Missionary purposes at home and abroad—being a clear increase, in this last branch of the work alone, of £1016 5s. 0d. The whole amount expended upon these four objects was not less, during this period, than £3715 3s. 3d.!

And did this large sum come in as free donations

during this period? It certainly did, and that without asking any individual for a penny. Mr. Müller simply acted upon the injunction of God's Word—"Open thy mouth wide and I will fill it." His desires were great, his belief that God could and would help him was unwavering, and, as the result, his prayers were earnest and persevering. Hence we find that although nearly Four Thousand Pounds were received by Mr Müller, during this period, for the support of the Orphans, yet upwards of Three Thousand Seven Hundred Pounds came in on account of these other objects of the Institution!

The reader will naturally wish to know some of the particulars of this large increase of Funds. It may be well, therefore, to enumerate some of the more important donations.

Three days only after the accounts of the previous period were closed—on May 29th, 1848, One hundred pounds were received, half of which was appropriated to the Orphan fund, and half to the other objects of the Institution. A few days after, on June 9th, after many prayers for means to help Missionary labourers, £160 was sent in for this special object! "The Lord may see it needful," says Mr. Müller, "for the trial of our faith, to seem for a season not to regard our supplications; yet if we patiently and believingly continue to wait upon Him, it will be manifest in His own time and way, that we did not call upon Him in vain."

Under similar circumstances—when the letters from the brethren shewed great need too—a donation of £117 2s. 7d., for general purposes, enabled the Director of this Institution to devote £50 to Missionaries. About a month afterwards a still larger sum was received—£267, so that help could be sent to many brethren, at a time of peculiar distress.

Passing by several lesser sums, we pause a while to

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notice a remarkable donation received on November 9th, 1848.—"Only a few shillings," at this time, it appears, "were left in hand towards the weekly salaries of the teachers for the coming week. Also, almost all the Tracts were gone;" and nearly four weeks had elapsed since the fund for Missionary purposes was quite exhausted. "As to this latter point," says Mr. Müller, "my heart had been especially longing to be able to send again help to home and foreign labourers, knowing how very great the need of many is." Such was the state of things when One Thousand Pounds were placed in Mr. Müller's hands for the general purposes of the Institution! Of this munificent donation he took £700 for the Orphans, and £300 for these other objects.

In the middle of January, 1849, another donation of £200 was received, of which £25 was intended for Mr. Müller's private purse. The remainder was devoted to the School, Bible, Tract, and Missionary funds. Two days afterwards he received £125 for the same objects; and the following month two different sums of £100 each were devoted, one to Missionary purposes, and the other to that, in common with the School, Bible, and

Tract departments.
On March 13th, Mr. Müller received £100 for Missions, and on April 18th came in £250, which being left entirely to his disposal, he placed £100 to the Orphan fund, and £150 for the other objects of the Institution. On May 23rd we find the following record—"Received £360, of which the kind donor wished me to take £10 for my personal expenses, and the £350 were left to my disposal, just as the work of the Lord in my hands might require it. I took, therefore, one-half for these objects, and I have thus the means to continue to send help to home and foreign labourers."

In the month of August a donation of £200 was

appropriated to the funds of the School and Tract department; and in September and October two donations, respectively of £100 and £200, were placed to the account of the general fund of Schools, Bible and Tract circulation, and Missions. The year closes with the mention of £100 placed to the account of the same objects.

Early in the year, on January 2nd, 1850, we read that £160 were given to Mr. Müller, to be used as he thought proper. Of this, £100 was devoted to the above purposes; and, on the 30th of the same month, £450 came in. The donor of this munificent sum wished that £50 should be sent to foreign missionaries, £20 to home missionaries, and £75 to be equally divided between the funds for Schools, for circulating Bibles, and for circulating Tracts. Three other large donations, of £180, £152 3s. 6d., and £150, are also mentioned during this period—nearly the whole of which were appropriated to the same purposes.

The extraordinary success which, as we have seen, attended Mr. Müller's efforts to benefit his fellow men, and to glorify God, naturally afforded him the highest gratification. His spirit was refreshed by the arrival of so many large donations, because he viewed them as so many answers to prayer. He also felt no common joy at being thus increasingly enabled to further the cause of Christ in various ways. In the exuberance of his joy, he is most anxious that others should follow the same mode of life as himself.

"My dear Christian reader," he writes, "will you not try this way? Will you not know for yourself, if as yet you have not known it, the preciousness and the happiness of this way of casting all your cares, and burdens, and necessities upon God? This way is as open to you as to me. Every one of the children of God is not called upon to be engaged in such a service as that to which he has condescended to call me; but every one is invited and commanded to trust in the Lord, to trust in Him with all his heart, and to cast his burden upon Him, and to call upon Him in the day of trouble. you not do this, my dear brethren in Christ? I long that you may do so. I desire that you may taste the sweetness of that state of heart in which, while surrounded by difficulties and necessities, you can yet be at peace, because you know that the living God, your Father in Heaven, cares for you. Should, however, any one read this who is not reconciled to God, but is still going on in the ways of sin and carelessness, unbelief and selfrighteousness, then let me say to such that it is impossible that you should have confidence to come boldly to God in such a state, and I therefore ask you to make confession of your sins to Him, and to put your trust for eternity entirely in the merits of the Lord Jesus, that you may obtain the forgiveness of your sins. should any one read this who has believed in the Lord Jesus, but who is now again living in sin, who is again regarding iniquity in his heart, let not such a one be surprised that he has no confidence towards God, and that he does not know the blessedness of having answers to his prayers; for it is written:—'If I regard iniquity in my heart the Lord will not hear me; but verily God hath heard me, he hath attended to the voice of my prayer.' Psalm lxvi., 18, 19. The first things such a one has to do, is to forsake his evil course, to make confession of it, and to know afresh the power of the blood of the Lord Jesus on his conscience, by putting his trust in that precious blood in order that he may obtain confidence toward God."

Continued Brosperity of the Institution.

CHAPTER VI.

CONTINUED PROSPERITY OF THE INSTITUTION.



HE work of the Lord continued to prosper in the hands of the Director of the Institution, whose annals we are narrating. From the date where we left off, May, 1850, the Reports began to be published yearly,

instead of every two years, or thereabouts. This was apparently occasioned by the marvellous and rapid increase in the operations of the Institution. For, although nearly £4000 were contributed for the support of the Orphans during the twelve months commencing with the above date, yet we find that the income for the Schools, Bible and Tract circulation, and Missions, was nearly as much in this one year as it had been during the past two years. It is worthy of notice that the same remark applies to the Orphan fund. So that the funds of the Institution, as a whole, were nearly doubled during the year from the end of May, 1850, to the end of May, 1851!

There is something very remarkable in the great success of this novel and once insignificant Institution. Without any organised Society, without making any effort, or outward demonstration whatever, simply in

answer to prayer, all these donations flowed in. And this was not the case for a few years only, but the operations of the Institution had gone on ever since 1834. It was often said to Mr Müller, at the outset, that it was impossible to carry on such a work for any length of time without regular subscribers; because the novelty would soon wear off, and then the contributions would cease. Mr. Müller never thought there was any truth in this opinion. He appears all along to have had the fullest conviction that if only "the work of God was carried on in God's own way," that was the best foundation for expecting that God would furnish the means. And the event has shown that he was not mistaken. For we find that up to the period at which we have now arrived, May 26th, 1850, he had received upwards of Forty-four Thousand Pounds, for the work of God in his hands, including the Orphan work. What is still more marvellous, during the three years ending with the above date, he had had the privilege, he tells us, of expending in the service of the Lord, about Twenty-five Thousand Pounds! Nor had he, during the whole period, in any one instance to meet a payment without already being provided with the means for it! Never have we met with any narrative more fitted to impress the people of God with the conviction, that He is one "who heareth prayer," than record which Mr. Müller has published of the operations of this Institution.

It will be unnecessary to enumerate further the donations which continued to pour in. All that we shall attempt to do is to chronicle, generally, the progress of the Institution from year to year, from the materials which Mr. Müller's Reports furnish in abundance.

During the twelvemenths reaching from May 26th, 1850, to May 26th, 1851, the sum of £379 17s. was expended on the various Schools connected with the

Institution in Bristol, and some other parts of the country. The Tract department exhibits an outlay of £358 7s. 3d.; and the circulation of Bibles cost the Institution during the same period £150 16s. 5d. Upwards of Two Thousand Pounds were expended on the support of Missionaries at home and abroad. Müller, this year for the first time, gives the particulars of the expenditure. From these particulars it would appear that, altogether, forty-five Missionaries were supported, wholly, or in part, by the funds of the Institution. Of these 45 servants of Christ, 21 were engaged in preaching the Gospel in South America, the East Indies, Canada, the United States, and the Continent of Europe. The remaining 24 were similarly occupied in various parts of the United Kingdom.

"The total amount of £2000," says Mr. Müller, "was sent to these 45 servants of the Lord Jesus, in 264 different sums, generally not less than £5, and not more than £10 at one time to each, except there were especial reasons pointing to a different course. Almost all those brethren were habitually assisted; a few needed only occasional assistance."

Mr. Müller states that he "considers it a great privilege to be permitted to defray, in part, or altogether, from the funds of the Institution, the expenses connected with the voyage and outfit of brethren who desire to go out as Missionaries, or to help them after their arrival in their field of labour"-but, says he, "I do not bind myself to support them habitually, seeing that thus they would be out of the position of simple dependance upon God for their temporal subsistence."

An important step was taken the following year. depository for Religious Tracts and copies of the Scriptures, on a large scale, was opened in the spring of 1852. The origin of this depôt is thus described in the

Report published that year :-

"For the last two years it has been on my heart to seek to make some especial effort for the spread of the Holy Scriptures, and for the spread of simple Gospel Tracts, in a way, and for a purpose, which could not be accomplished by the giving of a copy of the Holy Scriptures, or the giving of a Tract to poor persons. My wish was to put believers of the higher classes in the way of obtaining cheap pocket Bibles for the purpose of giving them away as presents to more respectable persons, as well as furnishing them with the opportunity of purchasing Bibles and New Testaments. at a cheap rate, for giving them away among the poor; and of furnishing believers in the higher classes who are Tract distributors, with an opportunity of purchasing simple Gospel Tracts for circulation. Connected with this I have desired, especially, to present the truths of the Gospel in print, before genteel persons, whom I had not the same opportunity of reaching as poorer persons, to whom Tracts and Bibles may be given. To this my attention was turned, on account of the mighty efforts which were made to take away the Holy Scriptures, and to spread Tracts which contain most pernicious errors. Hitherto we have never had, to any considerable extent, a depository for Bibles and Tracts. The circulation of the Tracts had been almost exclusively by gratuitous distribution; and thus it had been also, of late years, with reference to the circulation of the Holy Scriptures.—For a very long time, however, we could not meet with a suitable house, till at last, after much prayer, and waiting for more than a year, convenient premises were obtained by renting No. 34, Park Street, Bristol. On April 29th, 1852, this Bible and Tract warehouse was opened with prayer, and the Lord has been pleased to give much encouragement already, in connexion with this new part of the work; and we doubt not will give vet more, in answer to prayer."

Mr. Müller then states that upwards of sixty different kinds of Bibles, varying in type, or binding, or in being with or without marginal references, are kept on sale at this establishment. Their prices range from 10d. to £1 14s. 6d. Since that Report was written the variety of Bibles has been greatly increased. The Report for 1860 states that 229 different sorts of Bibles are kept in stock. By personal application, or by writing to Mr. William Parsons, the manager of the Depository, 34, Park Street, Bristol, a catalogue of the whole stock, with their prices, may be obtained.

The expenditure of this year for those departments of labour to which the present work relates, was as follows:—

•	£	8.	a.
For the Schools	360	1	9
For circulating the Holy Scriptures	207	3	1
For Foreign and Home Missions	2005	7	5
For circulating Tracts	356	11	$3\frac{1}{2}$
Total	2929	3	$6\frac{1}{2}$

The next year, May 26th, 1852, to May 26th, 1853, exhibited a considerable increase in the funds, and also in the expenditure. The chief increase in the expenditure seems to have been in the Tract and Bible circulation, and in Missionary work. The most marked alteration was in the former department—evidently the result of the opening of the Park Street Bible and Tract Depôt. The following are the items of expenditure:—

For the Schools	431	12 5	11 11	
For Missionary purposes	2234 555	2 16	$\frac{6}{7\frac{1}{2}}$	
Total	£3570	17	2	•

By comparing these items with those preceding them, it will be seen, that the result of opening the new Bible and Tract Depository was, at once, to double the expenditure in the department of Bible circulation; and nearly to double it in the department of Tract circulation.

During the following three years—that is to say, from 1853 to 1856—the finances of the Institution—always excepting the Orphan House funds—exhibit no very marked change. The expenditure on account of the Schools continued to be at the rate of £340 to £350 per annum. That on account of Bible circulation was from £430 to £496 per annum. The amount forwarded for the support of Missionaries, at home and abroad, averaged about £2200 a year; whilst in the department of Tract circulation, there was a considerable increase, the expenditure being, in the year ending May 26th, 1855, £642 8s. 4d.; and in the next year, £791 1s. 0\frac{1}{2}d.

It is important to add that Mr. Müller mentions in various parts of his Journal that the labours of those who were assisted by the funds of the Institution were attended with the Divine blessing. With reference to the Schools, he remarks in his review of the year ending May 26th, 1855:—"We frequently meet with young men or young women, who many years ago were under our care and instruction, who thankfully own the benefit which they received when with us, and who are now believers in the Lord Jesus, though at the time they had given us little or no hope. Thus has the Lord afterwards been pleased to cause the seed to spring up and to bear fruit to His praise. During this year also, we had, again and again, most encouraging instances of this kind brought before us."

Similarly with regard to the circulation of Bibles, he says:—" Every open door which the Lord was pleased to set before us, I have endeavoured to press into; and in

this service I have been helped by many servants of Christ, who have sought out the most destitute persons, who were desirous of possessing a copy of the Holy Scriptures. With this we have also particularly sought to combine the supplying of aged persons who are poor, with copies printed in large type. Our efforts have not been in vain. We have had instances brought before us of direct conversion, simply through reading the Holy Scriptures. Again, during this year also, our labours were owned in this part of the work. But though we have seen some fruit, we believe that the greater part by far will be manifested in the Day of the Lord. It has been given us by the help of the Lord, day by day, to seek His blessing upon the circulation of the Holy Scriptures, and therefore we believe that our labour will not be in vain. We expect results." 'Mr. Müller makes similar remarks respecting the Tract Department. Numerous cases of conversion through that instrumentality had been brought before him.

Particularly with reference to Missionary operations we read that the labours of the servants of God, both at home and abroad, were crowned with success. especially the joy," says Mr. Müller at this same period, " of being able to communicate to the Christian reader, that the Lord was pleased, during this year, abundantly to bless the labours of many of the brethren whom I assisted. Again and again I had heart-refreshing intelligence as to the fruit which resulted from their Many souls were brought to the knowledge of the Lord, through their labours, during this year. And such heart-refreshing intelligence came to me, not only from those labouring in various parts of the United Kingdom. but also from those who are serving the Lord in foreign This calls for especial praise; but at the countries. same time I would commend these dear brethren to the prayers of the saints, that they may be upheld by the Lord with reference to their bodily and mental strength, and especially that they may be sustained with patience, faith, love, perseverance, and endurance, for great and many are their difficulties. I would especially, also, request all who love the Lord Jesus to pray for more labourers in the Gospel; for I hear continually of fields which are unoccupied, and of open doors not entered into for lack of labourers."

It may interest the reader if, now at the conclusion of this chapter, we mention that the amount of contributions appropriated to the above-mentioned objects of the Institution, from its commencement up to May 26th, 1856, was Twenty-eight Thousand Nine hundred and four Pounds eleven shillings and nine-pence three farthings! This sum, it should be borne in mind, is exclusive of the amount expended on the support of the Orphans, and the erection of the Buildings for their residence on Ashley Down-which, up to the same date, was upwards of Eighty-four Thousand Pounds! it is remembered that both these vast sums have been given to Mr. Müller, for the work of God in his hands. without his asking a single individual personally for any thing, and simply as the result of prayer to God, it will be allowed that Mr. Müller's experience furnishes the Church of Christ with one of the clearest proofs in existence of the great fact, that God is now, as He ever was, the true and living God, able and willing to hear and answer the prayers of all who come to Him through Jesus Christ His well-beloved Son!

Eresent Condition of the Institution.

CHAPTER VII.

PRESENT CONDITION OF THE INSTITUTION.

HE annals of the Institution grow more and more interesting the farther we proceed. As we approach the present time, the more signal appears the blessing which rests upon the work. The funds are increased, the ope-

rations are enlarged, and what is far more—the work appears to be owned of God in all its various departments.

As we have already said, we cannot specify all, or even the principal of the contributions which were appropriated to those objects of the Institution which form the subject of this book-the Schools, Bible and Tract circulation-and Missionary work. To do so would swell the volume beyond its proper size. And as the donations are so fully enumerated in Mr. Müller's own works-his Reports and his Autobiography-this is the less necessary. These books are published at a very low price, and are accessible to all, and we would earnestly recommend any persons who feel an interest in the work to purchase those books and to peruse them for themselves. The "Narrative" especially (which contains all that is most deserving of preservation in the Reports, besides the personal history of Mr. Müller himself), is a very valuable production. It can never be

read without deep interest, and is well fitted, with the blessing of God, to impart great spiritual profit to the reader. Rarely, we believe, has a book left the press breathing a more truly apostolic spirit than this; and it would be difficult to name any work which has been more largely blessed of God, at least during the present generation. We give, at the foot of the page, the title of this work, with other particulars respecting it.*

Instead of mentioning the various donations which came in during the remaining years, 1856—1860, I shall merely state the general financial condition of the Institution, from year to year—the operations in which its agents were employed—and such other points as may seem to be particularly worthy of the reader's notice.

As regards the first consideration—the financial position of the Institution, it may be mentioned, that the funds devoted to the School, Bible, Missionary, and Tract objects, were in the most satisfactory state during the whole of the first year, May 26th, 1856—May 26th, 1857:—"A few of my readers," says Mr. Müller, "may remember the very small commencement of the Institution. They may also remember how, in former years, many hundreds of times, scarcely anything, or actually nothing, for one or other of the departments, was in hand, in the way of pecuniary supplies, and how then, in our poverty, we betook ourselves, by prayer and faith, to the living God, and how He always helped us. In this state of things we were, at one period, going on for about five years, with scarcely any intermission. During

^{* &}quot;A Narrative of some of the Lord's Dealings with George Müller, written by himself." Nisbet: London. Sixth edition, Three Parts, 604 pages, 3s. 6d. Also a Fourth Part, 403 pages, forming a second Volume, price 2s. 6d. They can be had, post free, from the publisher of this book, Mr. W. Mack, Bookseller, 52, Wine Street, Bristol, by sending Postage-stamps to him.

the past year, however (1856—1857), there has not occurred one single trial regarding pecuniary supplies. Other trials of faith, neither few nor small, have I had in abundance, and so great that, but for the help of God, they would have entirely overwhelmed me; but as regarded money, there has not been set before me one single open door, either as to the School operations, the circulation of the Holy Scriptures, Missionary work, or the circulation of Tracts, in which I was not able to the full, according to what it appeared to me desirable, to meet every demand."

Mr. Müller afterwards goes on to explain, more particularly, how it was that the funds at this period were so flourishing. He tells us that in former years it was a rare thing for large sums to come in for the first two, or three, or four months of the new period, after the Report had been published. But, during this period, the contrary was the case; for, before even the Report was issued, on June 19th, 1856, he received a donation of £1700, and on July 4th, £500, of which, two-thirds were taken for the School, Bible, Missionary, and Tract objects. It was chiefly through these two sums, coming in at the commencement, together with the many hundreds of pounds which were afterwards received, that the position of the finances of the Institution was so prosperous during this year.

Accordingly, a comparison of the Balance-Sheet of the Report issued in July, 1857, with that of the previous Report, shews that upwards of £820 more was spent upon the above objects this year than during the last year. Mr. Müller mentions particularly that the operations of the Institution were extended more than ever over foreign countries, so that the Institution became increasingly, as its name indicates, one for Abroad as well as for Home.

The following is the expenditure of the year ending May 26th, 1857:—

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	£	S.	d.
For all the Schools	3 85	14	81
For Bibles	521	7	14
For Missionary purposes	3177	17	111
For Tracts	975	18	7 <u>1</u>
Total	€5060	18	5}

The progress during the following year, 1857-1858, was equally great and satisfactory. Mr. Müller records that upwards of 600 donations came in, either for the especial purpose of increasing the funds devoted to the School, Bible, Missionary, and Tract objects; or, so given that he was at liberty to place the whole, or any part of them, to the credit of those funds. The operations of the Institution appear to have been greatly enlarged this year in the department of Missionary labour. the period ending May 26th, 1851, it will be remembered there were forty-five labourers, wholly, or in part, supported by the Institution. But during the present year this number was almost double what it then was. Eighty-two are enumerated by Mr. Müller; and the total amount of money forwarded to them during the year exceeded Three Thousand Five Hundred Pounds! Yet notwithstanding increased expenditure in this department, the Director of the Institution closed the accounts with a balance of more than Eight Hundred and Thirty Pounds in hand!

The two following years of the Institution, however, have been still more prosperous. Whether we look at the state of the funds, or the extent of the operations of the Institution, or the manifest blessing which has accompanied the labours of its agents, it is plain that the Director, and all the friends of the Institution have, more than ever, cause to "thank God and take courage."

In the Report which Mr. Müller has published of the proceedings of the Institution during the year ending

May 26th, 1859, he makes the following remarks as to the funds of the School, Bible, Missionary, and Tract departments:-- "When the last period commenced (May 27th, 1857), I had comparatively a large balance in hand for these objects of the Institution; there being £838 16s. 24d. at my disposal. Still, much as it might appear, this was my position. The regular expenses connected with a Sunday School, an Adult School, and four Day-Schools in Bristol, were to be met, besides aiding various Day-Schools and Sunday Schools out of The circulation of the Holy Scriptures and Tracts was to go on, to the full, as to the meeting of every suitable call which might be made. And, lastly, 82 servants of Christ, in various parts of the world, were to be helped. And what can I now say, in looking back upon the beginning of the past period, but that the Lord has abundantly met all the demands. Everything in connexion with the Schools could be fully met; yea, could have been met if much more had been required. As to the circulation of the Holy Scriptures and Tracts, though the calls were so great and so many, yet in every single instance I was able to meet them, and to meet them abundantly. And with regard to Missionary operations. I was not only able to do as much as during the previous period, but still more, though so much had never before been expended on Missionary work in the same length of time. This had been my especial prayer. yea, my daily prayer, that, though in all human probability I had no reason to expect to be able to accomplish this, the Lord, contrary to all human probability, would enable me to do so, and be pleased to supply me with means for Missions. And this He did abundantly."

The best comment on the foregoing remarks will be to place before the reader the Income and Expenses of the Institution during the twelve months referred to.

(1.) The Income of the Institution from May 26th, 1858, to May 26th, 1859, so far as regards the School, Bible, Missionary, and Tract objects:—

	£	8.	d.
By Balance in hand on May 26th, 1858	838	16	$2\frac{1}{4}$
By Donations	6325	11	91
By Sale of Articles given for the purpose	38	17	9
By Sale of Tracts	616	9	4
By Sale of Bibles	155	11	5
By Payments of the Children in the Day			
Schools	69	2	101
Total	€8044	9	41

(2.) The expenses connected with the above objects from May 26th, 1858, to May 26th, 1859:—

	£		d.
For all the Schools	439	8	0
For Bibles	. 430	7	71
For Missionary purposes	. 4149	17	5
For Tracts			61
For Stationery	. 5	0	0
For Postage	. 17	5	7
Balance in hand May 26th, 1859			21
_	£8044	9	41

Thus it appears that the donations of the year amounted to no less a sum than £6325 11s. 9½d.! This amount consisted, we are informed, of 828 donations, and was sent in the most various sums, and from all parts of the world. Mr. Müller remarks with reference to this, in this very report, that he had received donations not only from donors residing in England, Ireland, and Scotland, but also from the East Indies, the West Indies, Australia, New Zealand, the United States, Nova Scotia, Canada, France, Switzerland, Italy, Germany, &c. He also states, that of the above-mentioned 828 donations there were 452, or more than one-half

of the whole number, under £1; that 115 were of £1; that 78 were between £1 and £2; 119 were between £2 and £5; 32 were between £5 and £10; 12 were between £10 and £20; 10 between £20 and £50; one between £50 and £100; three were of £100; one was of £150; one of £290; one of £500; one of £2000, and one of £2000.

Astonishing as these donations are, they were far surpassed by those of the succeeding year—1859-1860. The following tables of the income and expenditure of that period afford most gratifying information as to the condition of the Institution, and will be read with the greatest satisfaction by all who are friendly to the best interests of man.

(1.) The Income of the Institution from May 26th, 1859, to May 26th, 1860—so far as regards the School, Bible, Missionary, and Tract objects:—

	£	8.	d.	
By Balance in hand on May 26th, 1859	2009	11	$2\frac{1}{4}$	
By Donations	7029	14	10	
By Sale of articles given for the purpose	85	17	7	
By Sale of Tracts	636	2	93	
By Sale of Bibles	152	8	9	
By Payments of the children in the Day				
Schools	97	4	6	
Total £	10,010	19	81	

(2.) The Expenses connected with the above objects from May 26th, 1859, to May 26th, 1860:—

	£	8.	d.
For all the Schools	515	4	4
For Bibles	398	3	7
For Missionary purposes	5019	6	ì
For Tracts	1650	11	43
For Stationery		14	8
For Postage	32	17	5
Balance in hand on May 26th, 1860		2	$2\frac{1}{2}$
Total £1	0,010	19	81

It will be observed that these tables exhibit a vast increase, even upon the previous year. Nearly one-third as much again was spent in the year ending May 26th, 1860, as in the preceding year. The increased expenditure took place chiefly in the Tract and Missionary departments. More than £650 additional was spent upon Tracts, this last year, and a total of upwards of two millions and a half of Tracts and books distributed.

The Missionary work has also been considerably enlarged. One hundred and one preachers of "the truth as it is in Jesus," have been partly or wholly supported by donations from the funds placed at Mr. Müller's disposal; and upwards of Five Thousand Pounds been expended in this glorious work during the year. following are the stations of these Missionaries. Seven are labouring in British Guiana-Five Europeans, and two Natives. Two Europeans are stationed in China, and one in Penang. Six Missionaries labour in the East Indies—one of them being a Native. Another Missionary resides in Nova Scotia, and two others in Canada. are occupying fields of usefulness in Italy and Sardinia. Two are in France, two in Belgium, and one in Switzer-Of the remainder, sixty-five are labouring in England, one in Scotland, and one in Ireland.

It must be allowed that the Ten Thousand Pounds above-mentioned, expended on the objects referred to during the past year, or in hand, is a vast amount; but what shall we say, when we add to this the amount received on account of the Orphan work, which is properly a branch of the same Institution, and supported exactly in the same way. Nearly Ten Thousand Pounds more were received for the support of the Orphans during the same year. And the whole of this sumvery nearly Twenty Thousand Pounds, besides £1964 for building purposes, was received by Mr. Müller, as the

result of prayer alone!

Whilst preparing these pages for the press, the Report for the present year has appeared—thus enabling us to bring down our sketch of the Institution to the end of May, 1861. The contents of this new Report are exceedingly interesting and instructive, and afford proof that the Institution still continues as prosperous as ever. Indeed, in some departments of labour, Mr. Müller's operations have been on a larger scale than ever. For example, upwards of £569 have been expended on Bibles for general circulation; and £5273 7s. 6d. for Missionary purposes, during the last twelve months.

Towards the close of the Report, Mr. Müller has given a list of the Missionaries, either in part or wholly supported by the funds of the Institution, together with the sums forwarded to each during the year, and the statious where each are labouring. We think it desirable to place this list before the reader, just as Mr. Müller has printed

it.

LIST OF MISSIONARIES WHOLLY OR PARTLY SUPPORTED. 1860-61.

" To I	No.	1	Labouring	in British (Guiana (a European)	£160
,,	,,	2	,,	,,	,,	112
,,	,,	3	,,	,,	,,	94
,,	,,	4	,,	,,	,,	86
,,	,-	5	,,	,,		86
,,	,,	6	,,	,,	(a Native)	36
,,	,,	7	,,	,,	,,	26
,,	,,	8	Labouring	in China	(a European)	130
,,	,,	9	,,	,,	,,,	70
,,	,,	10	Labouring	in Penang	,,	150
"	,,	11	Labouring	in the East	Indies ,,	110
,,	,,	12	,,	,,	"	100
"	"	13	,,	,,	"	80
"	,,	14	,,	"	"	67
		15	"	,,	-	40
"	"	16	"	"	(a Native)	20
"	"	17			,	20
"	,,	18	Labouring	in Syria	(a European)	7 5
"	,,	10	2000000	~	(a man of court)	

To No.	19	Labouring in Nova Scotia (a European	£80
,, ,,	20	Labouring in Canada ,,	110
,, ,,	21	,, ,, ,,	80
,, ,,	22	Labouring in Newfoundland ,,	60
"	23))
" "	24	•	- 1
,, ,,	25	≻ Labouring in Italy	> 50
,, ,,	26	_	1
,, ,,	27)	•	Ι.
,, ,,	28))
,, ,,	29		1
,, ,,	30	Labouring in Sardinia	> 50
,, ,,	31		1
" "	32)		, ,,
,, ,,	33	Labouring in Switzerland	62
,, ,,	34	Labouring in France	62
,, ,,	35	T 1 "	50
,, ,,	36	Labouring in Belgium	70
,, ,,	37	- · " · · · · · " ·	64
,, ,,	38	Labouring in Ireland	45
,, ,,	39	",	20
"	40	T 1 "	15
,, ,,	41	Labouring in Scotland	120
,, ,,	42	T 1 " :	20
,, ,,	43	Labouring in Cumberland	50
"	44	Labouring in Lancashire	25
22, 22	45	Labouring in the County of Durham	30
,, ,,	46	Talancia a in Washahina	30
"	47	Labouring in Yorkshire	120 50
" "	48	Tahawing in Nattinghamahina	50 50
" "	49	Labouring in Nottinghamshire	55 55
"	50 51	Labouring in Warwickshire	40
" "	52	" "	20
" "	53	Labouring in Norfolk	50
" "	54		50
" "	55	Labouring in Suffolk Labouring in Essex	50
"	56	Labouring in Middlesex	50
",	57	<u> </u>	50
" "	58	"	50
" "	59	"	50
" "	60	"	50
"	61	,, ,,	40
"	62	Labouring in Surrey	50
"	63	· ·	10
"	vu	"	20

To	No.	64	Labouring in Wiltshire	£50
,,	,,	65	Labouring in Hampshire	50
,,	,,	66	Labouring in Dorsetshire	40
,,	,,	67	Labouring in Gloucestershire	70
"	,,	68	,, ,,	70
,,	,,	69	" "	50
,,	,,	70	"	50
,,	,,	71	" "	50
,,	,,	72	"	45
,,	,,	73	"	30
"	,,	74	,,	20
,,	,,	75	" "	15
,,	,,	76	" "	15
,,	,,	77	" "	10
"	,,	78	Labouring in Herefordshire	35
,,	,,	79	,, ,,	30
•,	,,	80	Labouring in Worcestershire	50
"	"	81	Labouring in Somersetshire	60
	"	82	_	50
"	"	83		50
	"	84	?? ??` ??	50
"		85		40
"	"	86	Labouring in Devonshire	110
"	"	87	_	65
,,	"	88	"	60
"	,,	89	,, ,,	60
,,	"	90	Labouring in Devonshire	55
,,	"	91		50
,,	"	92	"	50
,,	,,	93	" "	50
,,	,,	94	,, ,,	50
,,	,,	95	,, ,,	50
"	"	96	"	45
"	,,	97	"	40
"	"	98	"	34
,,	"	99	"	25
,,	"	100	"	20
"	,,	101	"	20
"	"	102	"	20
,,	,,	103	"	20
"	,,	104	"	12
"	"	105	,,	12
"	,,	106	Labouring in Cornwall	50
,,	,,	107		15
"	"	101	"	

Total £5233."

It may be profitable here, to place before the reader's eve the whole amount which Mr. Müller has received, on account of the work of the Lord in his hands, from the commencement of the Institution, in 1834, to the present year, 1861.

1. As regards the Orphan work. From the statements of Mr. Muller himself, in his various Reports, it appears, that from January, 1836, to May 26th, 1861, contributions amounting to £73,435 15s. $0\frac{1}{4}$ d., were sent to him for the Orphans, and a variety of articles to be sold for the same purpose, which produced £6300 4s. 6d. In addition to this, he received from donations, and the sale of articles sent for that purpose, upwards of £60,000, for the erection of suitable buildings for the Orphans; making a total, when sums received for interest of money, drawbacks &c., are included, of £143,430 6s. 3d. given to Mr. Müller up to May 26th, 1861, for the Orphan work in his hands, as the result of prayer to God!

2. As regards the other objects of the Institution to which this volume refers, we find that the whole amount received for these, up to May 26th, 1861 is £57,162

17s. 61d.

Thus the grand total received by Mr. Müller, for the various religious and benevolent objects to which his life is devoted, amounts to the incredible sum of more than Two Hundred Thousand Pounds!

As already observed, this is, indeed, a vast, a wondrous amount for one Christian man to receive, simply as the result of prayer to God, Nothing can, however, be more true. It is impossible to deny it. And when the matter is seriously viewed in the light of Scripture, there is nothing miraculous, as some persons imagine, or extraordinary in it. If Mr. Müller had received any such vast donations, as those which his Reports contain, for his own private purposes, or objects of questionable utility, it would indeed be a marvel. But when it is considered

that the objects for which he entreats the Living God

to send in money, are all of them most worthy of a Christian's zeal-yea, the only objects for which it is worth living-viz., the spiritual well-being of the human family, the extension of the kingdom of Christ and the promotion of the glory of God, can we wonder that a Christian man so pre-eminently fitted—as the experience of a quarter of a century has proved—to use means faithfully and wisely, should be entrusted by God, in answer to prayer, with such vast sums?

Some persons looking at the work superficially, or under the influence of prejudice, have denied the truth of Mr. Müller's view of the matter, and ascribed the success which has attended the work simply to natural Some have set it down to the fact of his being a foreigner, others to the novelty of the plan adopted by him; and even some have thought there must be some secret treasure to which he has access! When all these causes are considered inadequate to bring in such immense sums of money, it is said, the Reports produce The best answer we can give to these insinuations is that furnished by Mr. Müller himself, in the fourth part of his "Narrative," (p. 389.)

"My being a foreigner, looking at it naturally, would be much more likely to hinder my being intrusted with such large sums, than to induce donors to give. As to the novelty procuring the money, the time is gone by for novelty, for this is June, 1856, and the work commenced in March, 1834. As to the secret treasure that I have access to, there is more in this supposition than objectors are aware of; for surely God's treasury is inexhaustible, and I have that (though not alone) to go to, and have, indeed, drawn out of it, simply by prayer and faith, more than £113,000, (now above £200,000), since beginning of the work. But now as to the last objection, that the Reports are the means by which all the money is obtained, let us consider this a little, for I do heartily desire that the reader may not lose the blessing which this Institution is intended to convey to his soul. My reply is: there is nothing unusual in writing Reports. This is done by public Institutions generally, but the constant complaint is that Reports are not read. Our Reports are not extraordinary as to the power of language, or as to striking appeals to feelings. They are the simple statements of facts. These Reports are not taken by me to persons, and accompanied with personal application for means; but they are simply sent to the donors, or to any other individuals who wish to have, or purchase them. If they produce results, which Reports generally do not, I can only ascribe it to the Lord."



Results of Missionary Tabours.

CHAPTER VIII.

RESULTS OF MISSIONARY LABOURS.

HE labours of the servants of God cannot always be estimated by the amount of success which attends them. The Most High does not invariably grant His blessing upon the exertions even of the most faithful

and devoted labourers in His vineyard. Even where He does bless them, *present* success does not always attend them. The seed often lies dormant for a while in the heart, and then subsequently springs up and brings forth fruit.

These remarks apply to the Foreign and Home Missionaries who have been, for some years past, either in part or wholly, supported by the funds administered by Mr. Müller. In some cases they appear to have laboured most zealously without being permitted to see any immediate fruit of their labours. But in other cases—and those very numerous—great success seems to have been granted to their ministrations. The following instances, extracted from the Reports of the last four or five years only, will be sufficient to show that these servants of God have not "laboured in vain, nor spent their strength for nought."

In the Report for 1856—1857, Mr. Müller writes:—
"But whilst it has been a source of joy to me to be able to assist 74 servants of Christ in many parts of the world, that which was far more than this a cause of thankfulness was, that almost week by week, and often repeatedly in the same week, I had refreshing intelligence from the brethren whom I sought to help. Their letters alone would fill a considerable volume." He then gives several extracts, with a view to encourage to prayer for these and other labourers in the Gospel, as well as to stimulate the reader to sympathize yet more fully with them in their temporal necessities.

A labourer in Canada writes in March, 1857—"In one of the neighbourhoods where I have preached for weeks once in two weeks, and sometimes once a week, and where much carelessness and indifference prevailed, I was induced to hold meetings every evening for a time, concentrating my labours upon that particular locality, calling upon them in their houses, and, as far as possible, speaking pointedly to them individually. I also obtained the help of other brethren to take part in these services, which were continued for five weeks. The result was that about 30 have given expression of their concern for salvation: 10 of this number, who have obtained peace in believing, have been baptized, and great was our joy in the accession of this number at the Lord's table; and I expect that shortly there will be 10 or 12 more thus confessing Christ."

Another Missionary, stationed in British Guiana, writes:—"Here I found twenty persons assembled for conversation, desiring fellowship. Most of these made a clear and simple confession of their faith in the Lord Jesus. I was pleased to observe among them some who had been in the schools. . . . At Peter's Hall the Lord is blessing His word. Many have been received into fellowship, and there are still many offering them-

selves. I conversed with sixteen last Friday, most of whom might be received, providing their walk be such as

to inspire confidence."

A Missionary in the East Indies reports:—"Sixteen were baptized; most of them had been idolaters, but they through grace have been led to turn away from idols to serve the living God, and to wait for His Son from heaven. May they all be preserved unto the coming of the Lord!"

The following instance of usefulness, recorded in the same Report, is from a Missionary labouring in England:—

" * * * *, March 28th, 1857.

"My dearest Sir,

"I thought you would feel an interest in the following account of the Lord's work in this neighbourhood, which is my only inducement to write to you on this subject. When I came here two years ago, I found twenty-seven in communion; since that time one has fallen asleep in Jesus, four have removed into other neighbourhoods, and two are under the discipline of the church. There are now meeting in fellowship, sixty-three, eleven have found peace, but have not yet been received. Fifteen are meeting for private instruction. Six found peace here, but were admitted in other places to fellowship; also six were converted on sick beds through . As to my temporal supplies, I could not have sustained my position, humanly speaking, were it not for you, as the great majority of those in fellowship are of the labouring class, I mean farm labourers, whose wages are but eight shillings weekly. .

"I am,

"Ever, Dear Sir,

"Yours affectionately in Jesus,

"This brother," adds Mr. Müller, "labours in a neighbourhood where, but for such instrumentality, humanly speaking, spiritual darkness and death alone would be found; for the *Protestants* of a cluster of parishes have not the Gospel preached in their churches, and there are, besides, rich and most influential *Popish* land-owners in the neighbourhood. You see, from this letter, that above 50 souls were converted through the instrumentality of this brother, within the last two years. Nor is this an isolated case; for I have helped labourers in the Gospel, through whom 100 souls or more, in one year, were brought to the knowledge of the Lord; and altogether thousands of souls have been begotten spiritually, through the ministry of these servants of Christ, in various parts of the world."

The following Report for 1857—1858, contains among

others the following interesting cases:-

A Missionary from Canada West writes, on June 27th, 1857:-"I think, when I last wrote to you, I mentioned that I had recently baptized 10 persons; since then 23 have been baptized, and, with the exception of three or four, all have recently been brought to the knowledge of the truth—and as far as I have had an opportunity of observing and knowing, they are all walking happily in the ways of the Lord, with one exception. is, indeed, the Lord smiling on our efforts, and is very encouraging. And further, there are six others who can speak of peace in their souls through the knowledge of Jesus, whom I expect shortly to baptize, and others whom I have reason to believe are seeking the Lord, and not far from the kingdom of God. is the result of protracted efforts in each place, holding meetings night after night for several weeks, for preaching, prayer, and conversation."

Another Missionary, labouring at Essequibo, British Guiana, writes on July 1st, 1857:—"We greatly

enjoyed our visit to Demerara. The Lord gave me such a measure of liberty and enjoyment in the ministry of the Word, in various places, that I have confidence such was not without fruit. I had the privilege of baptizing 19 persons at Craig, and 8 at Peter's Hall." In another communication, dated August 7th, 1857, the same Missionary says—"At Craig there is an astonishing awakening, great numbers are stirred up, and many confessing to salvation."

A brother labouring among the Indians in Berbice, writes thus from Mattana, March 19th, 1858:—"I think the dear Indians are progressing spiritually a little. Two of them pray nicely, the one in Arrawak, the other in Creole Dutch. There seems also to be more relish for the Word than heretofore. About two weeks ago three were baptized about 50 miles hence, and others of that place appear to be searching after the truth."

In a letter from Calcutta, dated May 3rd, 1858, acknowledging the receipt of £40 sent to help a Missionary brother, the writer says of him, that "he baptized 28 a short time since, and that there were 120 persons under instruction for baptism, notwithstanding the

continued disturbed state of the district."

A native Missionary wrote on February 20th, 1858, from Christian Pettah, (Hindoostan):—"I am very glad to be able to tell you, that the Lord encourages me by adding a few in number to the Church here. I baptized 12 persons on the 1st of January." The same Report contains the particulars of numerous cases of individual conversion communicated by Missionaries labouring in England.

The Report published in 1859 abounds in encouraging intelligence. A Missionary writing from British Guiana, (December 23rd, 1858,) says, "A fortnight ago I baptized 10 persons, who had been brought to God by believing the Gospel, which was the third time I have

baptized since May, and, altogether, I have baptized 28 since then; and, besides them, there are now between 20 and 30 enquirers, of many of whom I have reason to hope a work of God is wrought in their souls. The number of the Church here amounts to 204."

The same brother writes on March 10th, 1859:—
"The Lord is graciously carrying on His work here.
We received during the last month six into fellowship, and this month I have proposed seven more persons."

And on May 8th, he wrote:—"The Lord, in the riches of His grace, is still bringing out some of His sheep, through the preaching of the Gospel. Last month I baptized eight persons here, and five at a place four miles distant, and some backsliders have been restored to communion."

Several interesting letters from Missionaries in India are also given. We have only space for a few extracts. One, referring to the late mutiny there, says :-- "Our losses are, indeed, very great, as they exceed £2500 at the one station, Ranchi alone; but we are not dismayed. The Lord is with us, and His holy work for rescuing souls stands firmer here now than before. The sufferings of our native churches during the mutiny were very great. our converts, as ourselves, had to run for their lives, and to hide themselves for six weeks in the hills and jungles, and this in the heaviest time of the rainy season, robbed of everything they possessed. Lean, starved, sick, and covered with rags, they emerged out of the forests at the arrival of the English troops. All had remained faithful, none denied Christ. Many had been imprisoned, cruelly beaten, but the lives of all were spared by the gracious interposition of the Lord. What shall I tell more? is with us, and in this we rejoice and are glad. workings of His Holy Spirit are visible everywhere. Since our return after the mutiny till now, we were enabled to baptize 230 persons, and never heard so often, or so earnestly, the cry-'What must I do to be saved?'"

A native preacher of the Gospel in India writes, August 3rd, 1858—"During the last week five persons gave up heathenism, and embraced Christ, though their wives hated them on this account. I believe that some more will soon come to the truth, because the Gospel is shaking the people." A few months later he wrote—"I baptized an old man, who has simple faith in the Lord Jesus. Two other young men renounced idolatry, and worship with us."

The following extracts are from letters addressed to Mr. Müller by Home Missionaries in various parts of

England.

One brother wrote on April 26th, 1859—"The preaching I commenced a little more than a month ago in a large neighbouring village, about which I wrote you, has been abundantly owned. I know of eight who have been converted mainly through the preaching. Three of the worst of characters, swearers and fighters, have been converted. The change is so marked, that people are astonished. They knew what they were, and none doubt the change, it is so marked, and so happy. We have fifty now in fellowship, after little more than five years' labour."

Another Missionary brother, "whose labours the Lord has been pleased greatly to own during the last three years," wrote on November 25th, 1858—"About twelve months ago I was invited to take tea with a few Christians in a small village. In the evening I preached in a cottage. Two young men were converted at that meeting. About the same time, at the request of several young men, I commenced a Bible-class. Many attended and became increasingly earnest in reference to their souls. Since then 28 have been converted, of whom 13 are young men, varying in age from 18 to 25." He adds that nine others, in another place, have also been brought to the Lord, of whom six are young men.

Another Evangelist, labouring in the West of England, wrote December 30th, 1858—"I may add that during my visit to——and its neighbourhood for a fortnight, my soul was greatly rejoiced in finding 42 converts of last year all walking worthily in the Churches, one of them having become a preacher of the Gospel. The Lord was also pleased to add, on this visit, 24 to this number, who, I trust, are now brought to Jesus by faith in His blood."

The extracts next given by Mr. Müller are particularly important. They are taken from the communications of a servant of Christ, who, five or six years before, commenced his labours in "the most degraded, most neglected, and spiritually worst district of a manufacturing town." He at once began to visit from house to house, to circulate Tracts, to establish Evening and Day Schools, to hold meetings for the exposition of the Scriptures in the evening, &c.; that so he might the more effectually bring these poor degraded sinners to Christ. "All this he did, without property, without salary, without certain promises of help, and without any other human prospects of support for himself and the work. But God was with him. God took him up and helped him. God supplied him with means, both for himself and the work?

The first extract shows what was the state of the district when this Evangelist entered on the work. "Five years ago," says he, "the neighbourhood was lying in the most thoughtless condition, as to everything educational, moral, and religious. Preaching had been given up; prayer-meetings were extinguished; the Sunday School was driven out of the district for want of a place; and the population had sunk morally and spiritually, and even educationally, to a lower ebb than had ever been known. Multitudes of the young were rising up without the power of reading; and the Word of God was fast

disappearing from the dwellings of the people. Five years of labour have been blessed to the production of a condition little expected when these labours commenced."

The next extract describes the state of things resulting from his labours—"The season has commenced amidst the most promising auspices, and the following table furnishes the statistics of what is doing. Two children's classes, Tuesday and Wednesday, numbering 250; two reading classes every night, 210; one sewing and reading class, 60; one Bible class, 120; one Day School, 100; two Sunday classes, 350; one Sunday School, 100; young women's class, 16; prayer meetings, 60; meeting for preaching, 180." In a subsequent letter the writer says:—"I have discovered that some of the young persons are associating for prayer and Bible reading, and I have a strong impression from what I see, that God the Spirit is at work on some of them. The prayer meeting is now largely attended."

The following remarks of Mr. Müller in connexion with the above extracts are too important to be passed by :- "This kind of work in which the writer of the above is engaged, appears to me to be of the most deeply important character in which any servant of Christ can be engaged. To seek to bring the most neglected, the most ignorant, the most degraded, whether young or old, under spiritual instruction, under habitual spiritual instruction, what can be more important? seek out such, to bring the truth to their own cottages, courts, and lanes; to go to them, instead of waiting for their coming to places where the Gospel is regularly preached, which they will not do, this is service especially needed. But this service must be habitually, and regularly followed up. The mere beginning will not do much; but the steady, prayerful, persevering visits of love to such persons will win them for Christ. Only go to them with the love of Christ in your hearts, determined to win them by God's help for Jesus, and continue to do so, and you will not labour in vain."

We now come to the Report published in the summer The first extract given by Mr. Müller relates to China—that interesting country which has lately been so remarkably thrown open to the Gospel. Missionary at Ningpo, a port on the eastern coast, not far from Nankin, addressed letters to Mr. Müller in 1859. of which the following are extracts:-" Last Lord's day another Chinese convert was baptized by brother J---. His name is Dzing Yuihtsin. He is, probably, between forty and fifty years of age. Another man, about ten vears younger, has been received by the Church. are the ninth and tenth Chinese whom the Lord has given us. Dr. P—— has been obliged to return to England, and in the meantime the hospital has been left under my care. Of the patients (about 25) I think not less than one half are interested, more or less, in the truth, and eight or nine are candidates for baptism." Again, on April 10th, 1860, he writes-"You will be glad to hear that six have been admitted to church-fellowship from the hospital this quarter, and that four others have been admitted as candidates to three of the churches here."

Another Missionary in the same town of Ningpo, writing on December 31st, 1859, says:—"On Lord's Day last, six applied to be admitted into the Church, after our service," and a few months afterwards—"The meetings for prayer for the more manifest working of the Holy Spirit, have been established here, not by one body only, but by a happy combination of all Christians. These prayers have been already answered to some extent. Many have been added to the Church; the little body, with which we are more immediately connected, has been more than doubled."

Some important intelligence is published from Missionary brethren labouring in India. One, who has been stationed in India for a quarter of a century, writes from Palcole, Madras Presidency, and gives an interesting account of a tour made by him at the beginning of 1860. "This tour," says he, "was the most interesting journey I ever took, as I found hundreds of the poorer classes earnestly willing to hear the Gospel. In every village I visited they gathered round me in twenties and fifties to hear the Word. At the village of Koramillee I found eleven heads of families denominating themselves Christians," &c.

The next communication is important, as showing in what a striking way the Spirit of God is at present working in India. It is from a native Missionary in Madras Presidency, but is too long for insertion here, and will hardly bear abridgement. Then follow letters from Demerara, of which the following are extracts:-"The Lord is still working in the hearts of some here. Since I last wrote to you, I have baptized 10 persons. Last week 16 persons came to converse with me about their souls." "You will rejoice to know that the Lord is still working here by his Word and Spirit, in the conversion of souls. 62 were added to us here, and to another Church, four miles distant, during the last year. Yesterday was the day for enquirers to come, when we saw 33, many of whom there is good reason to hope well of."

The following letter, written in February, 1860, from Canada, by one who has been labouring very many years there, gives a stirring account of some mighty operations of the Spirit of God in that country, in answer to special prayer put up for a revival of religion:—"The work commenced in the village of B——. The Wesleyan and Primitive Methodist brethren were the first that participated in this heavenly shower. Union prayer-meetings

had been held during the day, from chapel to chapel, and what I have to relate may be regarded as an answer to prayer. In the course of a few weeks it is considered that upwards of 200 were hopefully turned to the Lord. Shortly after, it was thought well for us to commence a succession of services in our chapel, near the village. The result has been that nearly 90 have testified that they have obtained peace in believing in Jesus. There have been during these weeks, at four different times, 65 baptized."

Another Missionary in the same country bears similar testimony to this wondrous work of God. Writing January 10th, 1860, he says:—"In the village of Brampton, God is doing wonders. Brother B—— says if each day was 48 hours long, the work would fill every minute. Between 200 and 300 have been decidedly converted, and the work seems to be but in its infancy. The most unlikely characters, old depraved sinners, haughty gay young men, and young children, are standing

up for Jesus."

The communications from Home Missionary brethren, in this Report, are also most encouraging. Many of them speak of Revivals of Religion similar in character to that which has so largely blessed Ireland. A devoted servant of Christ, labouring in a manufacturing town of Scotland, describes two successive waves of Divine power which he witnessed in the West of Scotland. Many cases of bodily manifestation occurred amongst the people under his care. Three interesting letters are given from a brother labouring in Norfolk, describing a wonderful change effected in his neighbourhood. Altogether 90 souls were added to the Church. Some who were formerly swearers, drinkers, and fighters, were beheld taking their place in the meetings for worship! A letter from a Missionary labourer in Wiltshire, too, deserves notice. He states :- "The Lord's great and

good work is progressing around us; many are savingly converted, and numbers are feeling deep concern for salvation. Our prayer-meetings, held every evening, are better attended than ever, as are the Lord's Day services. At W——, one of the villages I regularly visit, there has been a gracious outpouring of the Spirit. Ten were made to rejoice in a sense of pardoned sin in one week, and this week I have seen more, deeply anxious to feel their sins forgiven."

. Such are a few extracts from about 600 letters received by Mr. Müller during the year, from May, 1859—May, 1860, of which number he states, at least one half recorded instances in which the labours of the writers had been blessed of God.

It only remains to add, that daring the past year "good tidings, from all, or nearly all, the Missionary brethren, with regard to the blessing which God had granted on their labours," have been received by Mr. Müller. "There came to hand," he states in the last Report, "about 700 letters from these brethren, which contain so much profitable matter, that a volume might be filled with it." Sixteen pages of the Report are occupied with extracts from these letters, many of which are of the deepest interest, and contain much that is instructive. We give a few passages only from these letters, as our space is very limited.*

In Demerara, it is stated, the work of God is making great progress. At a place called Peter's Hall, a Missionary "baptized forty-four, confessing to the death and resurrection of our blessed Saviour for salvation." A brother labouring in Essequibo says:—"As it regards the work of the Lord here, generally, there is very much

^{*} The title of the Report is:—" Brief Narrative of Facts relative to the New Orphan Houses for 1150 Children, &c., &c." 1861. Published by Nisbet, London. For seven stamps it can be obtained post free, of the Bristol publisher of this work.

cause for thankfulness, and ground for encouragement.
. . . . We left Danielstown last week. Just before doing so I had the joy of baptizing eight persons."

A letter received in July, 1860, from a brother in India, states that 15 persons who had recently left idolatry had been baptized. A Missionary who went from Bristol with his wife and another Christian female, to labour among the Chinese at Penang, writes on January 7th, 1861:—"Since I last wrote, we have been going on very steadily. Another brother was baptized last month, Lieung Pae is his name. Altogether thirteen last year were brought to know the Lord, and to rely in simple faith on Him for the salvation of their souls."

A Home Missionary who has been labouring for years among the most degraded and neglected persons of a manufacturing town in Scotland, writes several most interesting letters. The following was written February 28th, 1861:- "Yesterday I visited K--- Place, where an awakening has broken. In my visitations I was truly gladdened by what I saw, and glorified God for the mercy He had extended to us. I saw some rejoicing in a found Saviour. They gave a narration of their struggles to come to the knowledge of the truth, and of their joy in its discovery. Not a few are under conviction, boys and girls, and men and women. We found them by the fireside, with the Bible on knee, searching the Word, and pondering what they read. Their faces were red, swollen, and bedewed with tears. How strange to witness the difference as to what they are now, and what they were 15 months ago, when we held a six weeks series of meetings, nightly. Half-an-hour before the usual time of meeting we were informed that the house was crowded. It was a kitchen and three rooms. They were densely packed with young and old."

Another correspondent, labouring in London, gives an account of his preaching to from two to three thousand

hearers in St. James's Hall and the Standard Theatre—and of his addressing about 200 poor persons in rooms. A Missionary to sailors in the County of Durham, states that he had visited 300 ships, and conversed with hundreds of sailors individually.

Very interesting and important intelligence is also given by a Missionary labouring in Suffolk. On November 14th, 1860, he writes:—"Since I last wrote to you, not much over two months ago, 25 have been baptized and received into communion at the table of the Lord, making 51 additional converts baptized and brought into fellowship in breaking bread with us since last January." Subsequent letters from the same writer contain the most gratifying information as to the further progress of the Lord's work.

We can only add the statement of Mr. Müller, that, during the past year, "it has pleased the Lord to bring many hundreds of souls to the knowledge of the Lord Jesus, through the instrumentality of those brethren who have been helped out of the Missionary fund of this Institution"



Besults of Bible and Tract Distribution.

CHAPTER IX.

RESULTS OF BIBLE AND TRACT DISTRIBUTION.

HE results which followed from the distribution of Bibles and Tracts, furnished by the funds of the "Scriptural Knowledge Institution," are as encouraging as those referred to in connexion with Missionary labours at Home and Abroad. We could fill very many pages with records of the success which God has graciously granted, in answer to prayer offered up on this behalf. The limits of the present work, however, render it necessary that we should select only a few of the more striking instances—referring the reader to Mr. Müller's published Reports for more full details of this blessed work.

A brother in the Lord, from Devonshire, wrote to Mr. Müller in December, 1856:—"I have just received an account of conversion through one of your Bibles. A sailor who had been in the Royal Navy many years, and because of his good behaviour drafted into the Preventive Service, came to my house. I spoke to him about his soul, and the precious blood of Christ. He kneeled down while I commended him to God. I then presented him with a copy of God's truth, supplied to me by you, with the request that he would read a portion every day, which he promised to do. He has sent several most

beautiful letters, stating that in reading that Bible, which is his constant companion, God gave him not only to feel he was a sinner, but that the blood of Jesus Christ, His Son, cleanseth from all sin. And further, that being justified by faith, he has peace with God, through our Lord Jesus Christ." A little later he writes that his wife was also converted through reading that same Bible!

A brother from Sunderland wrote as follows, the same year:—"I have to tell you of a case of true conversion, by one of your tracts, delivered among the mob at the Sunday bands. We have not laboured in vain, and I expect to hear of more. We intend to go on Sunday, and on Tuesday, and to have a large distribution on the Race-course here. The tract in question is headed 'The Substitute."

Another correspondent in Devonshire, writes, in May, 1857:—"You will be pleased to hear of a case of blessing through the tracts. Yesterday fortnight I determined, notwithstanding the distance, to visit T——, a secluded village. I had once been there, and carried two packets of tracts. The Misses F—— told me that the tract, 'Peace with God,' had been blessed to an old woman 82 years of age. The words which gave her liberty were—'If you cannot say it, God can,' referring to the text."

The following information refers to Somersetshire. "In returning you my most sincere thanks for the liberal supply of tracts, I am happy to say, that, without a single exception, they have been most thankfully received by the people. I also feel great pleasure in informing you, that God, in a very gracious manner, has caused the reading of one of them, viz., 'Christ between the Two Thieves,' to be blessed to the salvation of a poor old man, of whom there is every reason to think he is a child of grace. Many other instances there are in which 'The

Serpent of Brass,' 'Naaman the Syrian,' and others, have been of great benefit to many individuals, in some producing conviction of sin, in others strengthening their faith in Christ. A further supply of tracts from you would be most thankfully received."

The above instances are all taken from the Report published in the summer of 1857, at the close of which Mr. Müller records in what a variety of modes the tracts have been distributed—at agricultural shows, at fairs, Also, how in various places, the passengers of the Sunday excursion trains have been met by Christian men, who have offered to each of them a tract. In other parts of the country the passengers of the Government trains have been supplied. Also, in other cases, the passengers on board the emigrant vessels have been waited on, and presented with a tract. All this has been done in addition to visiting from house to house, from court to court, from vessel to vessel. frequently the assembled persons who had the Gospel preached to them in the open air, have had a tract given "On these labours," says Mr. Müller, them afterwards. "we seek the Lord's blessing, and we fully expect His blessing. Day after day, and year after year, our heart has been drawn out to God upon this part of the work, and, therefore, we take this as an earnest that God will own and bless it; yea, we expect to meet thousands of souls in the day of Christ, who were brought to know Him and to believe in Him, through these tracts and books, of whose conversion we hear nothing on earth. Nearly a million of tracts and little books were, during the past year, given away gratuitously."

The following instances in which the distribution of Bibles or Tracts has been blessed to the conversion of souls are taken from the Report for the year 1857-1858.

"A young woman has lately returned to this neighbourhood, in an advanced state of consumption, from

service. She was very careless about her soul. Though she was well able to read, I found she had no Bible. I commended her to God in prayer, and marked the 51st Psalm, and the 3rd chapter of the Gospel by John, and gave her a Bible. She says that in reading these two passages God gave her the peace which passeth understanding. She is at present giving the most decided evidence of conversion to God."

A brother at Sunderland wrote:—"We should be glad of another supply of tracts at your convenience; and Bibles of any kind would at all times be acceptable. There has just been a decided case of usefulness by one of the Tracts—'The Brazen Serpent.' I doubt not, many more are blessed." The same brother again wrote:—"I have the pleasure of adding that we have manifest fruit from the distribution of tracts. I have just heard of two cases, one, an ungodly pilot, to whom Mr. L—— gave a tract on a Sunday morning; another case in which Mr. R—— gave one, entitled 'The Compassion of God,' which was blessed to the woman's soul, who is now proposed for communion with us."

Another interesting incident is related by a brother in Devonshire:—"I thank you for the 6,000 tracts. I have found a special blessing to accompany Bunyan's 'Come and Welcome to Jesus Christ.' Several weeks ago, an enquirer, to whom I had given a copy of it, finding it a blessing to her, sent it to a dying friend in London, and wished from me another copy for herself. On Saturday morning last I called on a sister in the Lord, leaving for this enquirer the desired tract. I was about leaving, when a stranger to me entered, to whom I gave another tract, and spoke a little to her of the Lord, but she was silent. I afterwards learned that this second enquirer was reading Bunyan's tract with great interest, the copy I had left for the first. And on Wednesday last, again calling at the house, as the sister living there was relating

to me the account, she said—'There she comes.' Instead of the former timidity, she now confessed Christ, in a manner one could not doubt to be genuine. She told me that when I had seen her she was anxious, but did not think herself fit to receive the promises; but that Bunyan's tract had been blessed to her, particularly the hymn at the end—

'If you tarry till you're better, You will never come at all."

The next Report is very rich in cases of usefulness, arising from the distribution of Tracts and Religious books, as the following extracts from letters received by Mr. Müller will testify.

A brother labouring in Devonshire, who had often been supplied with large quantities of tracts, says:— "Will you kindly send me some tracts? I have heard of several cases in which they have been useful."

Another servant of Christ, in Cornwall, relates:—
"that a brother once left a tract at a comrade's house, who happened to be out, fixed to the door handle. A few days after the friend said—'Do you know some one left a tract on my door the other day, and it was a word exactly in the right minute,' and then declared that it had led him to see the need of a Saviour." It was a leaf tract, he afterwards found, having for a heading—"The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord."

On October 25th, 1858, a Christian correspondent wrote from Sunderland:—"Our usual half-yearly fair has just passed over, when, with several beloved brethren I helped to distribute a large number of tracts. The brethren came to my house, when we asked a blessing on our intended work, and then went forth, expecting blessing to follow. Already one person has come forward, awakened about his soul, with the tract which

awakened him, and I hope many more may be saved from the wrath to come."

Another brother from the same place writes:—
"Another of your tracts has been a blessing to a man
and to a woman."

A letter from Hull contained the following:—"I am again without tracts, except a few German ones. All which you sent have been circulated; amongst other results, we have to thank God for three poor girls of the town, who, I trust, are rescued from their miserable ways. Two of them seem really converted to God; the other, though not converted, seems most anxious to live a better life."

The most important communication on this subject is one from a brother at Exeter, who was stirred up to consecrate all the time he could spare to the work of circulating tracts amongst the worldly and indifferent, by reading Mr. Müller's Report for 1857. Two days of the week, and sometimes more, are devoted by this Godly man to the employment. Before leaving his house, he always kneels down and asks the Divine blessing upon his labours; and then goes from house to house, and from room to room, in the dark streets, lanes, alleys, and courts of that city. He attends the fairs, markets, revels, wakes, and places of public amusement; also the fashionable walks of the pleasure seekers; the railway platforms, and, in short, every place which contains large collections of people.

On May 10th, 1859, this zealous Christian man wrote to Mr. Müller, giving some account of a great Tract distribution, during the Easter week, in Exeter. Several Christians there held a united prayer-meeting, to ask the Lord's blessing on the intended distribution of tracts, and the preaching of the Gospel. Then twelve brethren, from the various Churches of Christ there, went together to the fair, where about 10,000

persons were collected. In three days more than 20,000 tracts were put into circulation.

A letter, written a week later, communicates some intelligence as to the results of this service :-- "I desire to acknowledge," says he, "the receipt of 10,000 Tracts you so very kindly sent me for the Lord's work here. May He abundantly bless their distribution to many Since I wrote to you last, I have heard poor sinners. of twenty-seven persons, to whom the tracts were blessed. which were distributed during the Easter week in this city."

The Report published in 1860 contains many encouraging particulars respecting Tract distribution, but it is unnecessary to give further particulars. important, however, to mention, that upwards of 276,000 more tracts and books were circulated than during the previous year. The great number of labourers for God. who had been raised up for service of late, and the mighty working of the Spirit of God in various parts of the world—creating in multitudes a desire to receive religious tracts and works, are mentioned by Mr. Müller as accounting for these increased operations.

"So great," says he, "has been the call for tracts, that of late we have sent out repeatedly 100,000 in one week, for gratuitous circulation, and sometimes even more than this. When the mighty working of the Spirit of God commenced in Ireland, I sought, from the beginning. to send very large supplies of tracts to Belfast and elsewhere, in order that thus the holy flame might be fanned, as it were, and that in the very outset the simplicity of the Gospel might be set before the young converts. About two millions of the tracts and books, circulated during the past year, were given away gratuitously. Hundreds of believers have been engaged in spreading them abroad, not merely in many parts of England, Scotland, and Ireland, but in various other parts of the world."

The new Report for 1861, just published, contains also several very interesting particulars as to the success which God has been pleased to grant in this department of labour. The following intelligence, from the same document, will also be read with satisfaction, by all who know anything of the benighted state of the countries lately added to the dominions of Victor Emmanuel.

"Most of my readers know that the Lord in, mercy, has of late given an open door in Italy for the circulation of the Holy Scriptures. This open door God has allowed me to enter to a considerable extent, by the help of Godly men of good report, and, if he permit it, may henceforth still more abundantly be made use of. Of the funds placed at my disposal, I have expended for this object 3000 francs, or £120, for which sum 500 Italian Bibles, and 1800 Italian Testaments, of good type, are now being circulated. I especially entreat the believing reader to help, by earnest daily prayer, that these Italian Bibles and Testaments may be directed by the Lord into the hands of those very persons to whom he will especially bless them."

It is impossible to calculate the results which, in the providence of God, may spring out of such extensive operations as those we have above related—especially when we consider the earnest and incessant supplications offered up for the blessing of God to rest upon them.

Thus we perceive, in whichever light we regard the Institution founded and carried on by Mr. Müller, that it has been blessed of God. As regards pecuniary means, these have for years past flowed in most abundantly. And as regards that which is still more important—the conversion of souls, by means of the labours of Missionaries at home and abroad, and of Bible and Tract distributors—nothing can be plainer than the fact that God has heard, and still continues to hear, the prayers offered up on this special behalf.

There is one other point in reference to which it may plainly be seen that Mr. Müller's work has succeeded. and that is the great object which he seems, from the first, to have had in view, and which is best stated in his own words. The chief end of this Institution, Mr. Müller tells us, is "to raise another public testimony to an unbelieving world, that in these last days, the Living God is still the Living God, listening to the prayers of His children, and helping those who put their trust in Him; and in order that believers generally may be benefited, and especially be encouraged to trust in God for every thing they may need, and be stirred up to deal, in greater simplicity, with God, respecting every thing connected with their own particular position and circumstances; in short, that the children of God may be brought to the practical use of the Holy Scriptures, as the word of the Living God."

Here again, then, there can be no doubt that great success has been granted to Mr. Müller's labours. He has raised a testimony to an unbelieving world; he has taught lessons of the very highest importance to Christians in general. The Reports of the Institution contain many proofs that he has not failed of success, and when we consider the tens of thousands of copies of the writings of Mr. Müller which have been published, it is impossible to calculate the amount of good which has been done, and is still doing, in this way. Let the Reader unite with him who pens these lines in earnest prayer to the God of all grace, that he would be pleased to bless Mr. Müller's labours yet more, a thousand-fold, and grant unto him all that grace, and wisdom, and strength which the operations of this vast and growing Institution increasingly demand!

Mr. Müller's Zabours in Germany.

CHAPTER X.

MR. MÜLLER'S LABOURS IN GERMANY.

HILST engaged in carrying on the multifarious labours narrated in the foregoing pages, Mr. Müller made several journeys to his native country, Germany. It does not fall within the scope of this

work to relate the particulars of these; but an exception must be made as regards the last. One of the objects which led Mr. Müller to undertake this journey, and the exraordinary success which attended him—notwith-standing the numerous obstacles in his way—render it very proper that some account of it should find a place in the pages of the present work.

One chief object contemplated by Mr. Müller, in his journey to Germany in the summer of 1845, was to print and circulate Gospel Tracts, and to give away some thousand copies of his 'Narrative,' translated into the

language of his native land.

For about eight months before leaving England Mr. Müller had made his journey and service, whilst in Germany, a daily subject of prayer. But for the first half of this period he had not, he tells us, asked of God the pecuniary means necessary for the work, because he felt assured that when the Lord's time was come for him to go, He would provide the means.

On May 3rd, 1845, however, he asked the Lord that He would furnish the means for all that was necessary in connexion with that service, and he had "a secret satisfaction in the feeling that so much was required;" i.e., means for the journey to and fro; means for his own and Mrs. Müller's stay there; means for the publication of Tracts; means to be left behind for the work in Bristol, to supply the need, at least for a time; for as he very justly adds, "he did not wish to go, unless it were the Lord's will, and if so He would give the means."

Then follows the result of his prayer:—

"Now see how the Lord has dealt with me! About a quarter of an hour after I had been in prayer with my dear wife respecting this object, as I had now, for the first time, asked Him for means to carry it out, though for four months we had daily prayed together respecting spiritual success in this service, I received a letter containing an order for £500. In the letter this was written:—'I enclose * * *£500, which will be more useful in your hands than in mine. I mean it, in the first place, for all that is needed preparatory to, and attendant upon, your journey to Germany; and whatever the surplus may be, you will apply, as you find there is need, in the different parts of service under your care." "Thus," adds Mr. Müller, "the Lord has fully answered our requests for means, and that so speedily!"

Mr. Müller started for Germany, July 19th, 1845, accompanied by Mrs. Müller. After reaching Stuttgart—which was to be his head-quarters during his absence from England, some time was necessarily occupied in writing, translating, and publishing Gospel Tracts fitted for awakening the consciences of men "dead in trespasses and sins." He mentions altogether eleven Tracts as published by him on this occasion. 1. "The Love of God to Poor Sinners," translated from the English, four pages. 2. "The Serpent of Brass," translated, four

pages. 3. "The Two Thieves," translated, eight pages. 4. "Lydia, a seller of purple," written by himself, four pages. 5. "The Jailer at Philippi," written by himself, twelve pages. 6. "The Four most Important Questions Answered," written by himself, 12 pages. 7. "Grace," translated, 4 pages. 8. "The Poor Man's Best Medicine," translated, 6 pages. 9. "Almost and Altogether," translated, 6 pages. 10. "What is a Christian?" translated, 6 pages. 11. "A Just God and a Saviour," translated, 6 pages. Of each of these tracts twenty thousand copies were printed, making, consequently, a total of two hundred and twenty thousand copies to be scattered broad-cast over the land!

But how was this to be done? There was existing organisation which could be made use of for the purpose; and the only practicable method of circulating these publications extensively was for Mr. Müller to travel through the country, and distribute them himself. as opportunity offered. Even then there were two serious difficulties in the way which would have deterred most individuals. In the first place—how was he to carry 220,000 tracts, and several thousand copies of the "Narrative," with him, whilst travelling from place to place? Secondly-how could he avoid being obstructed by the police whilst engaged in the work? These were difficulties which required no ordinary wisdom and ingenuity to surmount, and we think the reader will allow that the plan adopted by Mr. Müller is entitled to the highest praise in these respects.

He caused a strong box to be made, capable of holding about thirty thousand tracts. This box was filled, and fastened behind a conveyance, which he hired at Stuttgart; and his portmanteaus and other packages, as far as possible, filled with copies of his "Narrative," translated into German. Thus provided, he planned to start upon his expedition the middle of September, to

give a tract to everyone he met on the road, and also to distribute tracts, to some extent, in the towns they passed through. In addition to this he purposed entering into conversation with persons on the road, as opportunity offered. In this manner he proposed to travel on, day after day, giving away tracts, and also the "Narrative," so that in every village and town which lay in his route, during a journey of five or six hundred miles in length, a few copies, at least, of his "Narrative" would be left behind, besides giving them to passengers on the road. The tracts would also be as extensively circulated as possible.

For the purpose of replenishing his store when the 30,000 tracts, and first package of "Narratives," were distributed, Mr. Müller sent before him to Frankfort, a large bale of tracts and books; another similar supply to Eisleben, Luther's birth-place; and a third to Cassel. By these means he expected to put into circulation about fifty or sixty thousand tracts, and about nine hundred copies of the "Narrative." Besides this he made it his special business to seek out trustworthy Christian men in Germany, Switzerland, and Prussia, in whose hands he might leave a number of tracts and books, to be circulated as they had opportunity. The following is the route which he proposed to take:-To Heilbronn, Heidelberg, Darmstadt, Frankfort, Fulda, Erfurt, Eisenach, Eisleben. This was to be the extreme limit of his journey. He was then to return to England by way of Nordhausen, Cassel, Elberfeld, Dusseldorf, and Cologne. The time occupied he supposed would be about 20 or 25 days.

The above particulars are taken from an interesting letter addressed by Mr. Müller to the people of his charge, published since in the Fourth Part of his "Narrative." He concludes with entreating their prayers on behalf of himself and Mrs. Müller, and he

mentions especially the following particulars:—"1. That the Lord would be pleased so to strengthen us in body as that we may be able to continue travelling day after day, for 20 days or more. 2. That the Lord would be pleased to give us suitable and kind drivers, that we may not have difficulty in our work in that way. 3. That the police may not be permitted to obstruct my service. 4. That our own souls may not suffer through this work, but rather be benefited. 5. That the Lord would be pleased to direct the tracts and 'Narratives' into the hands of those very persons whom He means to bless by them. 6. That He would also be pleased to allow the weather to be of that kind, if it seem good to Him, that our work may not be hindered."

It is difficult to believe that a work thus sanctified by prayer could be anything but successful; and the reader will peruse, we doubt not, with no common gratification, the following record of Mr. Müller's mission, extracted

from one of the letters already referred to.

"On Thursday, September 18th, we set out, and while yet riding through the city of Stuttgart I began giving away tracts, thus to begin the service at once, lest my hands should be weakened through delay. Whilst going on we continued offering tracts to the passengers on the road, and giving away now and then a copy of my book, and seeking, especially, to put some copies of it into every village and town. Thus we went on the first day from Stuttgart to Heilbronn, a distance of about thirtyfive English miles. All went on most quietly. We were able to give away many hundreds of tracts, and about 50 copies of my 'Narrative,' and to a few persons I had the opportunity of speaking a little. The second day's journey was from Heilbronn to Heidelberg. In the large towns I went on most quietly, lest there should be a running together of people, and the appearance be a political disturbance. On this account I never give away books or tracts in towns, but on the road, or just before I come to towns, or after I have passed through them. Yet, now and then, I have also given them away in towns in a quiet way; for instance, by going to a baker's shop, and buying a trifle, and then giving a book.

"The second day, from Heilbronn to Heidelberg, we went on as before in our service, but in the afternoon we were tried in spirit. We observed a carriage at a distance behind us, with a gentleman in it, and his coachman before. He stopped more than once to converse with the people to whom I had given tracts. At last he obtained sight of my book also. Thus he kept on driving behind us. Our nerves, that I might not say our spirits, were greatly tried by this. By the grace of God we were willing to suffer for His name's sake, even greatly, in this work; yet this matter greatly tried our nerves, not knowing what the result might be. At last the carriage drove before us. Then it stopped, and the gentleman lifted himself up to have a full look at me, then he ordered his coachman to drive on, and they were soon out of sight. The next thing now to be expected was, that in the next town the police would stop us in our service. However, we continued the work, and at last arrived at Heidelberg, without having been stopped, and having given away more books and tracts than even on the previous day, and our nerves were quieted. steady even course of service, under all difficulties, without anyone's encouragement, and with the discouragement of many, requires not a little faith! We felt how weak our faith was!

"The third day's journey was from Heidelberg. We continued again our blessed service. I had opportunity this day to put my 'Narrative' and tracts into the hands of ladies and gentlemen, as well as poor persons. Our opportunities for service were many this day, and things went on quietly in the morning. In the afternoon, how-

ever, our nerves were even more tried than the day before. We had travelled through Wirtemberg, and also the Grand Duchy of Baden, and were now in the country of Hesse Darmstadt, when I gave some tracts to some lads of a grammar school, whom I met before a But these lads followed us, accompanied the carriage through the whole town, and some distance out of the town, ridiculing us. We sat quiet, saying nothing Then I was addressed by a mail-guard who had seen me give away tracts and books, and who, having stopped the mail, asked for tracts for himself and the passengers, but evidently in a sneering way. carried the news of my service before us, as the mail went much faster than we, and therefore our work was known in the next place, and a man ran out on our arrival to ask for books, and in consequence of this the attention of persons was arrested. Nevertheless the Lord helped me to continue the work, aware how much such work is opposed on the Continent. A little while after, a light waggon drove quietly after us, and as I was walking along by the side of the carriage, up a hill, a man got out, joined himself to me, and asked me for a He then said—'Who has allowed you to distribute these books?' I replied-'Nobody, but I am a servant of Jesus, and I desire to serve my Lord. If, however, you can show me that what I am now doing is against the laws of the country, I will give it up. As far as I am aware it is not.' He then asked me what religion was contained in the tracts? I said not any one in particular, but that there were in them the truths of Christianity, about which alone I cared, as I did not design by these books to increase any particular party. A few words more of this kind passed and he then left me, drove on before us, and presently turned off from the turnpike road into a little bye-road in the wood, where he stopped and read the tract which I had given him, which was—'The Conversion of the Jailer at Philippi.' I went on as before with the work, not tried in spirit, but yet my nerves were much affected by it. We meant only to have gone that day to Darmstadt, the capital of Hesse-Darmstadt, but I engaged the driver fifteen miles further, to Frankfort-on-the-Main, in order that we might be out of the dominion of Hesse-Darmstadt, if through the mail-guard, or this last-mentioned person, who, to judge from his dress, was a government officer, the matter should be coming before the magistrates. At Frankfort we arrived after ten on Saturday evening, September 20th, having now been able for three days to go on with the service."

Mr. Müller goes on to narrate some few particulars of the remainder of the journey. During the following five or six days they went on quietly with the work, none hindering them, giving away many books and tracts: and as nothing to the contrary is mentioned in Mr. Müller's 'Narrative,' it is presumed no further molestation occurred. They travelled altogether seventeen days in a hired carriage, each day about 40 or 45 miles. As they proceeded they looked out all the way for travellers who were coming, or persons on the road-side. It happened to be the time when potatoes were dug up, and thousands of people were thus either close to the turnpike-road, or only a little way from it. The front of the carriage in which they rode had glass windows, so that it was easy to observe the people on before, or on either side. "As soon as the carriage was near enough," Mr. Müller writes, "I held the tracts or a copy of my 'Narrative' out to them, and requested them to accept them; or sometimes I beckoned the working people to come up to the carriage, which almost without exception they readily did, and then received a book or tract. In case of genteel persons, whom I sometimes met, I repeatedly ordered the driver to stop, and I got out of the carriage, and handed the books or tracts to them. Often, also, I walked up a hill, and then conversed with the persons whom I joined, or gave

tracts more extensively in this way."

It will be obvious to the thoughtful reader that the singular plan adopted by Mr. Müller for the circulation of tracts or books on this occasion, was most admirably adapted to accomplish his object, and at the same time obviate the difficulties which were to be encountered. It enabled him to scatter the publications over a vast extent of country—embracing some six or seven hundred miles—and, what was of the highest importance, he would accomplish this before the Police could prevent it. For supposing—as probably often happened—the matter was made known to the police, the offender might be at a distance of ten or twenty miles from the spot before any measures could be taken!

The above is a faithful narrative of Mr. Müller's service in Germany. So far as can be judged, it was the very best possible method of attacking the kingdom of Satan in that dark, and in part, priest-ridden country. Müller would, of course, have preferred, as he says, to have preached the Gospel in the streets, or in the market places in Germany; but this was not allowed. way of imparting the truths of the Gospel was, however, still left, viz.: by scattering religious publications over the length and breadth of the land; and this Mr. Müller adopted. It is well known that the great Reformation of the Sixteenth century was chiefly brought about by printed publications, and the knowledge of this fact particularly encouraged Mr. Müller whilst engaged in circulating tracts and books in the same country.

As regards the amount of good accomplished by these extraordinary labours, it is, of course, impossible to say anything positive. Judging from the uninterrupted prayers which were offered up in connexion with this

service, however, it is impossible to doubt that the blessing of God accompanied the publications distributed in Germany. Mr. Müller himself says, in reference to this point—the result of his labours there—"God only knows. The day of Christ will declare it. Judging from the constant labour in prayer during eight months before I went the second time, and day by day while I was on the Continent, and day by day for a long time after my return, I am warranted to expect fruit, and I do expect it. I expect abundant fruit in the day of Christ's appearance. In the mean time my comfort is, that 220,000 tracts have been circulated, many of which, through the providence of God, found their way not only into the darkest places of the Continent of Europe, but went also to America and Australia. Further, the 4000 copies of my 'Narrative,' in German, are almost all circulated. Further, these tracts were reprinted at Hamburg and at Cologne, and are circulated by other Christians "



Mr. Muller as a Christian Teacher.

CHAPTER XI.

Mr. MÜLLER AS A CHRISTIAN TEACHER.

HE writings of Mr. Müller, besides giving minute accounts of the origin and progress of the remarkable Institution which he founded, and continues to direct, also contain valuable lessons on various subjects connected with the Christian life. Some of these display such spiritual insight into the meaning of the Word of God-such a powerful grasp of truths generally lost sight of-and are, with the blessing of God, so eminently fitted to elevate the standard of piety in the Christian Church, that we feel constrained to devote a few pages of this work to the object of placing before the reader the remarks of Mr. Müller on the following subjects:-(1). On Faith in God for the supply of our temporal wants. (2). On the sinfulness of seeking to become rich. (3). On the Christian rule of giving.

1. Faith in God for the supply of our temporal wants. The Word of God is very plain, and very decisive as to the duty of every believer in reference to this subject. Our Lord and His apostles positively forbid every kind of mistrust, apprehension, or anxiety as to our future means of subsistence. "Take no thought," or, as the Greek denotes—"Be not anxious for your life, what ye

shall eat, and what ye shall drink; nor yet for your body, what we shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air, for they sow not, neither do they reap, nor gather into barns; yet your Heavenly Father feedeth them. Are ye not much better than they?" (Matthew vi. 25). Nothing can be plainer than this language. Our Lord not only prohibits all anxiety about the means of support, but he condescends to reason with us on the subject. He appeals to our common sense in order to enforce His commands. "Is not the life more than meat, and the body than raiment?" Now if that which is so much greater is given, and preserved, day after day by Him who gave it, will He withhold that which is less? then He goes on to employ other arguments. points to the fowls of the air, and the grass of the field, and bids us learn from these objects the great lesson of faith in the Living God.

The Apostles are equally earnest in inculcating this great duty on the early converts to the faith. "Let your conversation," says the Apostle Paul, "be without covetousness, and be content with such things as ye have, for He hath said—'I will never leave thee, nor forsake thee."

(Hebrews xiii. 11.)

It is lamentable to reflect on the general neglect of this precept into which the Christian Church has fallen. How few—how very few—attend to the affectionate and earnest expostulation of our Lord, in the present day! Christian men and women dread poverty and destitution; they are tormented, in many cases, all their lives with the fear that in old age they shall come to want, be brought to the Poor-house. And tradespeople and workmen will ruin health by protracted attention to business, or over-working themselves, under the same downright disbelief of the word of Him who cannot lie—"I will never leave thee nor forsake thee."

Who can calculate the amount of misery which the people of God thus needlessly experience? Who can imagine the extent to which they deprive themselves of the comfort and consolation and peace of mind which are the birthright of every child of God? It was a worthy object, then, to which Mr. Müller has devoted so much of his time, to do what he could to lessen this evil, to lend a helping hand to the people of God, and "strengthen their faith by giving them instances, not only from the Word of God, of His willingness and ability to help all those who rely upon Him, but to show them by proofs, that He is the same in our day as formerly."

It is an interesting fact that the chief motive which influenced this servant of God in establishing the vast Institution for destitute Orphans which he still directs, was to set before the children of God some visible proof that He is still the Living God, able and willing to hear the prayers of all who come unto Him through Christ Jesus. The passage in which Mr. Müller states this fact contains such valuable instruction for all who are disposed to mistrust the faithfulness of God in providing for the temporal wants of His people, that we do not hesitate to transfer almost the whole of it to our pages. It is extracted from the Sixth edition of his "Narrative," &c., published in 1860, (pp. 143-146).

"It may be well to enter somewhat more minutely than my journal does, upon the reasons which led me to establish an Orphan House. Through my pastoral labours among the saints in Bristol, through my considerable correspondence, and through brethren who visited Bristol, I had constantly cases brought before me which proved that one of the especial things which the children of God needed in our day, was to have their faith strengthened. For instance: I might visit a brother who worked fourteen, or even sixteen, hours a

day at his trade, the necessary result of which was that not only his body suffered, but his soul was lean, and he had no enjoyment in the things of God. Under such circumstances I might point out to him that he ought to work less, in order that his bodily health might not suffer, and that he might gather strength for his inner man by reading the Word of God, by meditating over it, and by prayer. The reply, however, I generally found to be something like this :- 'But if I work less I do not earn enough for the support of my family. Even now, whilst I work so much, I have scarcely enough. wages are so low that I must work hard in order to obtain what I need.' There was no trust in God. real belief in the truth of that word-' Seek ve first the kingdom of God and his righteousness; and all these things shall be added unto you.' I might reply something like this :-- 'My dear brother, it is not your work which supports your family, but the Lord; and He who has fed you and your family when you could not work at all, on account of illness, would surely provide for you and yours, if, for the sake of obtaining food for your inner man, you were to work only for so many hours a day as would allow you proper time for retirement. And is it not the case now that you begin the work of the day after having had only a few hurried moments for prayer; and when you leave off your work in the evening, and mean then to read a little of the Word of God, are you not too much worn out in body and mind to enjoy it, and do you not often fall asleep whilst reading the Scriptures, or whilst on your knees in prayer?' The brother would allow it was so; he would allow that my advice was good; but still I read in his countenance, even if he should not actually have said so, 'How should I get on if I were to carry out your advice?' I longed, therefore, to have something to point the brother to, as a visible proof, that our God and Father is

the same faithful God as ever He was; as willing as ever to PROVE Himself to be the LIVING GOD, in our day as

formerly, to all who put their trust in Him."

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

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

"Then, there was another class of persons, individuals who were in professions in which they could not continue with a good conscience, or persons who were in an unscriptural position with reference to spiritual things; but both classes feared, on account of the consequences,

to give up the profession in which they could not abide with God, or to leave their position lest they should be thrown out of employment. My spirit longed to be instrumental in strengthening their faith, by giving them not only instances, from the Word of God, of his willingness and ability to help all those who rely upon Him, but to show them by proofs, that He is the same in our day. well knew that the Word of God ought to be enough, and it was, by grace, enough to me; but still I considered that I ought to lend a helping hand to my brethren, if by any means, by this visible proof to the unchangeable faithfulness of the Lord, I might strengthen their hands in God. All these exercises of soul which resulted from the fact that so many believers with whom I became acquainted were harassed and distressed in mind, or brought guilt on their consciences, on account of not trusting in the Lord, were used by God to awaken in my heart the desire of setting before the church at large, and before the world, a proof that he has not in the least changed; and this seemed to me best done by the establishing of an Orphan House. It needed to be something which could be seen even by the natural eye. Now, if I, a poor man, simply by prayer and faith obtained, without asking any individual, the means for establishing and carrying on an Orphan House, there would be something, which, with the Lord's blessing, might be instrumental in strengthening the faith of the children of God, besides being a testimony to the consciences of the unconverted, of the reality of the things of God. This, then was the primary reason for establishing the Orphan House. I certainly did from my heart desire to be used by God, to benefit the bodies of poor children bereaved of both parents, and seek, in other respects, with the help of God, to do them good for this life; I also particularly longed to be used by God in getting the dear Orphans trained up in the fear of

God—but still the first and primary object of the work was, (and still is), that God might be magnified by the fact that the Orphans under my care are provided with all they need, only by prayer and faith, without anyone being asked by me, or by my fellow-labourers, whereby it may be seen that God is FAITHFUL STILL, AND HEARS PRAYER STILL."

Earnestly commending to such readers as need them, in any degree, the foregoing admirable remarks, we proceed to the next point:—

2. On the sinfulness of seeking to become rich.

It is a notorious fact, that the professors of Christianity in the present day, do consider it perfectly right and laudable to amass riches—to aim after wealth. Yet nothing can be plainer than the testimony of the Word of God against this conduct. Not only does our Lord reprobate it, but the Apostle Paul expressly tells us what the fate of all who practise it assuredly will be. "They who will be rich, (rather, who desire to be rich), fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men's souls in destruction and perdition, for the love of money is the root of all evil." (I. Timothy vi. 9—10.)

Mr. Müller's remarks on this prevailing sin of the Christian world are exceedingly forcible, and deserve, we think, the serious attention of all who are in any way exposed to the temptation. They occur at the close of the Third Part of his "Autobiography," and are here given almost entire.

"In Matthew vi. 19-21, it is written:—'Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal; for where your treasure is, there will your heart be also.' Observe, dear reader, the following

points concerning this part of the Divine testimony. (1.) It is the Lord Jesus, our Lord and Master, who speaks thus as the Lawgiver of His people,—He who has infinite wisdom and unfathomable love to us, who therefore both knows what is for our real welfare and happiness, and who cannot exact from us any requirement inconsistent with that love which led Him to lay down His life for us.

"Remembering then who it is who speaks to us in these verses, let us consider them. (2.) His counsel, His affectionate entreaty, and His commandment to us, His disciples, is:—'Lay not up for yourselves treasures upon earth.' The meaning obviously is that the disciples of the Lord Jesus, being strangers and pilgrims on earth, i.e., neither belonging to the earth, nor expecting to remain in it, should not seek to increase their earthly possessions, in whatever these possessions may consist. This is a word for poor believers as well as for rich believers. It has as much a reference to putting shillings into the Savings' Bank, as to putting thousands of pounds into the funds, or purchasing one house, or one farm after another.

"It may be said—but does not every prudent and provident person seek to increase his means, that he may have a goodly portion to leave to his children? or to have something for old age, or for the time of sickness, &c., &c.? My reply is, it is quite true that this is the custom of the world. It was thus in the days of our Lord, and Paul refers to this custom of the world when he says:—'The children ought not to lay up for the parents, but the parents for the children.' (II. Corinthians xii. 14). But whilst thus it is in the world, and we have every reason to believe ever will be so among those who are of the world, and who, therefore, have their portion on earth, we disciples of the Lord Jesus, being born again, being the children of God, not nominally, but

really, being truly partakers of the Divine nature, being in fellowship with the Father and the Son, and having in prospect 'an inheritance, incorruptible, and undefiled. and that fadeth not away,' (I. Peter i. 4), ought in every respect to act differently from the world, and so in this If we, disciples of the Lord Jesus, seek, particular also. like the people of the world, after an increase of our possessions, may not those who are of the world justly question whether we believe what we say when we speak about our inheritance, our heavenly calling, our being the children of God, etc.? Often it must be a sad stumbling-block to the unbeliever to see a professed believer in the Lord Jesus acting, in this particular, just like himself. Consider this, dear brethren in the Lord. should this remark apply to you.

"I have more than once had the following passage quoted to me, as a proof that parents ought to lay up money for their children, or husbands for their wives:-'But if any provide not for his own, and especially for those of his own house (or kindred), he hath denied the faith, and is worse than an Infidel. (I. Timothy, v. 8.) It is, however, concerning this verse, only needful, in childlike simplicity, to read the connexion from verse 3 to 5, and it will be obvious that the meaning is this, that whilst the poor widows of the Church are to be cared for by the Church, yet if any such needy believing children had children, or grandchildren, (or nephews). these children or grandchildren should provide for the widow, that the Church might not be charged: but that if a believer's child, or grandchild, in such a case did not do so, such a one did not act according to the obligations laid upon him by his holy faith, and was worse than an unbeliever. Not a word, then, is there in this passage to favour the laying up of treasures upon earth for our children or our wives.

"(3.) Our Lord says concerning the earth, that it is a

place 'where moth and rust doth corrupt, and thieves break through and steal.' All that is of the earth, and in any way connected with it, is subject to corruption, to change, to dissolution. There is no reality or substance in anything else but in heavenly things. Often the careful amassing of earthly possessions ends in losing them in a moment by fire, by robbery, by a change of mercantile concerns, by loss of work, &c.; but supposing all this was not the case, still, yet a little while and thy soul shall be required of thee; or yet a little while and the Lord Jesus will return: and what profit shalt thou have then, dear reader, if thou hast carefully sought to increase thy earthly possessions? My brother, if there were one particle of real benefit to be derived from it. would not He, whose love has been proved to the uttermost, have wished that you and I should have had If in the least degree it could tend to the increase of our peace or joy in the Holy Ghost, or heavenlymindedness. He who laid down His life for us would have commanded us to LAY UP treasure upon Earth.

(4). "Our Lord, however, does not merely bid us not to lay up treasure upon earth; for if He had said no more, this His commandment might have been abused, and persons might find in it an encouragement for their extravagant habits, for their love of pleasure, for their habit of spending everything they have, or can obtain, It does not mean, then, as is the upon themselves. common phrase, that we should live up to our income; for He adds: 'But lay up for yourselves treasures in heaven." There is such a thing as laying up as truly in heaven as there is laying up on earth; if it were not so our Lord would not have said so. Just as persons put one sum after another into the bank, and it is put down to their credit, and they may use the money afterwards; so truly the penny, the shilling, the pound, the hundred pounds, the ten thousand pounds, given for the Lord's sake,

and constrained by the love of Jesus, to poor brethren, or in any way spent in the work of God, he marks down in the book of remembrance; he considers as laid up in heaven. The money is not lost, it is laid up in the bank of heaven; yet so, that whilst an earthly bank may break, or through earthly circumstances we may lose our earthly possessions, the money which is thus secured in heaven cannot be lost. But this is by no means the

only difference.

"I notice a few more points. Treasures laid up on earth bring along with them many cares; treasures laid up in heaven never give care. Treasures laid up on earth never can afford spiritual joy; treasures laid up in heaven bring along with them peace and joy in the Holy Ghost even now. Treasures laid up on earth, in a dving hour, cannot afford peace and comfort, and when life is over they are taken from us: treasures laid up in heaven draw forth thanksgiving that we were permitted and counted worthy to serve the Lord with the means with which he was pleased to intrust us as stewards; and when this life is over we are not deprived of what was laid up there, but when we go to heaven, we go to the place where our treasures are, and we shall find them there. Often we hear it said, when a person has died, he died worth so much. But, whatever be the phrases common in the world, it is certain that a person may die worth fifty thousand pounds sterling, as the world reckons, and yet that individual may not possess, in the sight of God, one thousand pounds sterling, because he was not rich towards God, he did not lay up treasure in heaven. And so on the other hand, we can suppose a man of God falling asleep in Jesus, and his surviving widow finding scarcely enough left behind him to suffice for the funeral, who was nevertheless rich towards God: in the sight of God he may possess five thousand pounds sterling; he may have laid up that sum in heaven.

"Dear reader, does your soul long to be rich towards God, to lay up treasures in heaven? The world passes away and the lust thereof! Yet a little while and our stewardship will be taken away from us. At present we have the opportunity of serving the Lord with our time, our talents, our bodily strength, our gifts, and also with our property; but shortly this opportunity may cease. Oh! how shortly may it cease! Before ever this is read by anyone, I may have fallen asleep; and the very next day after you have read this, dear Reader, you may fall asleep, and, therefore, whilst we have the opportunity, let us serve the Lord. I believe, and therefore I speak. My own soul is so fully assured of the wisdom and love of the Lord towards us His disciples, as expressed in this Word, that by His grace I do most heartily set my seal to the preciousness of the command, and I do from my inmost soul, not only desire not to lay up treasures upon earth, but, believing as I do what the Lord says, I do desire to have grace to lay up treasures in heaven. And then, supposing after a little while you should fall asleep, some one may say, your wife and child will be unprovided for, because you did not make a provision for them. My reply is, the Lord will take care of them. The Lord will abundantly provide for them, as He now abundantly provides for us.

"(5.) The Lord lastly adds: 'For where your treasure is, there will your heart be also.' Where should the heart of the disciple of the Lord Jesus be, but in heaven? Our calling is a heavenly calling, our inheritance is a heavenly inheritance, and reserved for us in heaven: our citizenship is in heaven; but if we believers in the Lord Jesus lay up treasures on earth, the necessary result of it is that our hearts will be upon earth; nay, the very fact of our doing so proves that they are there! Nor will it be otherwise, till there be a ceasing to lay up treasures

upon earth. The believer who lays up treasures upon earth may, at first, not live openly in sin; he in a measure may yet bring some honour to the Lord in certain things; but the injurious tendencies of this habit will show themselves more and more, whilst the habit of laying up treasures in heaven would draw the heart more and more heavenward; would be certainly strengthening his new, his divine nature, his spiritual faculties, because it would call his spiritual faculties into use, and thus they would be strengthened; and he would more and more, whilst yet in the body, have his heart in heaven, and set upon heavenly things; and thus the laying up treasures in heaven would bring along with it, even in this life, precious spiritual blessings, as a reward of obedience to the commandment of our Lord."

It is altogether unnecessary to add anything to the above striking exposition of the Word of God. We pass on, therefore, to the next topic, the great importance of which demands that it should be discussed in a new chapter.



The Christian Zule of Giving.

· CHAPTER XII.

THE CHRISTIAN RULE OF GIVING.

HE New Testament lays down a plain and explicit rule for Christian liberality. It enjoins us to give—not so much a fixed and definite sum, as an amount varying according to our varying prosperity. We are enjoined to lay by "as God hath prospered us." (I. Cor., xvi. 2.) In other words, there should ever be some certain proportion between our donations and our

As this Scriptural rule has been almost universally neglected for very many centuries, the writer of these pages thinks he shall be conferring a benefit on the Christian Church by re-printing here Mr. Müller's remarks upon the subject. Probably no one individual in the kingdom is better fitted by his long experience to express an opinion thereon. We shall therefore give nearly the whole of his observations on Christian liberality contained in the Eighteenth number of his Report, (1857) pp. 13-17.

income.

"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 the Lord. 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 the Lord's 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 the Lord, 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 everything for the Lord, there is often very little, yea, scarcely anything done for the Lord, 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

^{*}Referring to II. Cor. ix. 6.—" He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully."

it, but they have not reached even so far as Jacob had, who did not live under the present dispensation, and who vet at once, at the first dawning of spiritual life, 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 only be 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 souls, 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." (pp. 13-14.)

Mr. Müller then proceeds to relate a number of facts which have come under his own personal knowledge, and which strikingly illustrate the dealings of God towards His children with reference to this particular point of faithfulness. They will, we are sure, be read with great interest, and we trust in many cases with profit by the reader.

"A godly man in London," says Mr. Müller, "in the employ of the Government, with twenty shillings per week, and eight in the family, had put by a little money for old age. About ten years ago (written in 1857) he became acquainted with my 'Narrative,' and the Reports. God was pleased to bless them greatly to his soul. felt that he had done scarcely 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 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 ten years since (written in 1857). 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 him at once. So he immediately received £1 12s, for the £5 which he had given; and this increase of wages, up till now, 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 Orphans.

Shortly after he was informed that his wages had been raised another two shillings per week. This has brought him, since then, £30 or £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.

The next instance given by Mr. Müller is still more "I knew, about twenty-four years ago," says he, "a very poor lad. This lad, at that time, worked at After some time he was converted, and by his godly deportment, and attention to 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 ten 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 hispocket, has, through liberality after he had entered upon a little business, been placed in the position of being able to give away hundreds of pounds. I speak from experience; for the work in which I am engaged has not had a little of this believer's liberality. This is one instance regarding tradesmen, of which I could give several more." (p. 15.)

Again," he adds, "I know such, in the higher and

richer classes, both in business and out of business—more than one, 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."

The most extraordinary statement of all is that which relates to Mr. Cobb, a merchant of Boston, in the United States. Mr. Müller's attention was directed to the narrative by a Christian friend, and he has wisely judged it of sufficient importance to place before the readers of his Report.

"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 nett 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 I am ever 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 had 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 7500."

In connexion with this remarkable document it is gratifying to learn that 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."

The death-bed of this devoted Christian man was as remarkable as his life. "It is a glorious thing," said he, "to die! I have been active and busy in the world—I have enjoyed as much as any one—God has prospered me—I have everything 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! O! 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!" (p. 16.)

The concluding remarks of Mr. Müller on this subject of Christian liberality are extremely important, and well fitted by the blessing of God to carry conviction to the reader's heart.

"I have spent," says this eminent servant of God, "more than 30 years in service for the Lord. During this period, especially during the last 25 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 with holdeth 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.' (Proverbs 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 have I seen who were not able to do so, I believe just because they only lived to themselves; they with-held 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 leveth He chasteneth.' The world is judged and condemned at the judgment day. Corinthians 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.' (Proverbs iii. 9-10). 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." (p. 17).

Mr. Müller's New Report, just published, for 1861, contains an interesting letter from a donor in Scotland so intimately connected with the subject of this chapter that we cannot with-hold it from the reader. It is the following :--

"' Dear Sir,

"'One of your Reports came to my hand about three years since. I have embraced the plan which your Reports recommend, to give to the Lord as He prospers us. I consider it now my duty to confess that I have found it a real blessing, temporally and spiritually. If am but a hardworking man, yet I feel it now a pleasure and a luxury to keep account of how the Lord prospers my endeavours; and ever since I commenced that plan, everything has gone on well with me. My earnings have every year been steadily increasing. I may say that I have given about seventeen per cent. for the last two years; and though there was not any appearance of prosperity that man could see, yet all that I have given away for the last year, came back with interest, and compound interest. I enclose you a Post Office order for 10s. for the benefit of the Orphans.

"'I am,

"'Yours respectfully,

Upon this remarkable letter Mr. Müller founds the

following earnest appeal:

"Christian reader, allow me to make for your benefit, should you need it, the following remarks, and to ask you the following questions:—Do you act according to this plan, to give to the Lord as He is pleased to prosper you? If not, let me entreat you to do so. Lay the matter to heart, whether you are rich or poor, or of the middle classes, as to means. (1). This plan should be adopted by all the disciples of the Lord Jesus, because it is so plainly laid down in the Holy Scriptures. only mention I. Corinthians xvi. 2. (2). The writer of the above letter has found the acting according to this plan, 'a real blessing to himself, both temporally and spiritually.' And thus will every believer find it who acts on these principles. I have had many similar confessions, and have found it abundantly so in my own experience. (3). The writer is but 'a hardworking man.' as he says, 'yet he feels it now a pleasure and a luxury to keep account how the Lord prospers his endeavours, that he may see, which is obviously the meaning, how the Lord manifestly is helping him, and how much he has to give out of the Lord's blessing upon his labours. (4). Notice, also, his confession—'Since I commenced that plan, everything has gone on well with me. earnings have every year been steadily increasing.' same I have found in every case in which Christians have acted on these principles, for they are God's principles. As assuredly as I should hear of anyone acting thus, because it is God's order, so assuredly I should expect to find that his experience would be the same as that of the writer of this letter. (5). He says further-'I may say that I have given about 17 per cent. for the last two years.' Consider this, dear reader. working man giving 17 per cent of his earnings to the Lord, i.e., as you know, three shillings out of every pound, or £3 out of every £20. I do not mean to say that this should be your standard, that you should do so because he does; much less do I mean to say that you should not go further, for I know not a few Christians who would not be satisfied with giving 17 per cent. only, but who give 20, 50, yea, 70 per cent. and more, of all the Lord gives them; but, if only the measure referred to here were generally carried out, of giving £3 out of every £20, what blessing it would bring to the givers, both temporally and spiritually; whilst by acting otherwise they deprive themselves of blessing, because they withhold what is due to the Lord, and it tends in every way, both temporally and spiritually, to poverty. (6). He says—'Though there was not any appearance of prosperity, that men could see, yet all that I have given away for the last year, came back with interest and compound interest.' This is especially to be noticed. Though the love of Christ should constrain us to communicate to the poor, or to the Lord's work, according to

the measure in which the Lord gives us the ability; and though we ought not to do this in order to have it returned to us by God, 'with interest and compound interest;' still it will be found that the Lord does bountifully, even in this life, recompense those who give in such a spirit, and because it is His will. We have the plain promise of this in the following Scriptures:—'Give and it shall be given unto you, good measure, pressed down, and running over, shall men give into your bosom.' 'He that hath pity upon the poor lendeth unto the Lord, and that which He hath given will He pay him again.' But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.'"

We had marked one or two other passages for quotation, but must refrain. We would, however. briefly direct the reader's attention to one passage. It is an exposition of that precious text, I. John i. 3.— "And truly our fellowship is with the Father, and with His Son Jesus Christ." In commenting on these words, Mr. Müller brings out most valuable truthstruths which in the present day are too often lost sight of. He points out how really the believer has fellowship, or partnership, with the blessed God, and how, by faith, all which we possess in God may be brought down into our daily life, enjoyed, experienced, and used. He then applies these great truths to circumstances of every day occurrence, in a very original and striking manner. The whole passage is worthy of the reader's serious perusal. "Narrative," &c., Part 3, pp. 581-585, Sixth edition.)

We will conclude this work with one remark. In a previous page the writer was led to observe that Mr. Müller was "by no means distinguished for pulpit eloquence, or oratorical powers, in the sense in which the words are generally understood." Lest any reader

should suppose from this that Mr. Müller is not an efficient preacher, we take the opportunity of stating that Mr. Müller and his eminent colleague, Mr. Craik, are both of them very able, and very earnest ministers of the Gospel of Christ. They preach statedly to an audience comprising from ten to twelve hundred persons, and their labours in the Word have been remarkably blessed of God. Five or six years ago Mr. Müller stated in his "Narrative," that, reckoning from the first, upwards of 1500 believers had been received into communion with them; and we know that, since then, several hundred more have been received. Indeed, during the last year or two, the number of persons converted, under their ministry, has been larger than at any previous period.



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