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presents

George Mueller

(1805-1898)

On

Answers To Prayer

(A Sample)

Answers to Prayer
from George Mueller's Narratives

Compiled by
A. E. C. Brooks

WStS Note: We have published only the first part of this book,
while hoping to add more in the future.
All italics in this volume are by Mr. Mueller, himself.
Mr. Brooks chose to spell Mr. Mueller's name without the umlaut.

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OCR (Optical Character Recognition) and reformatting by Katie Stewart

"I never remember, in all my Christian course, a period now (in March 1895) of sixty-nine years and four months, that I ever SINCERELY and PATIENTLY sought to know the will of God by *the teaching of the Holy Ghost, through the instrumentality of the word of God*, but I have been ALWAYS directed rightly. But if *honesty of heart and uprightness before God* were lacking, or if I did not *patiently* wait upon God for instruction, or if I preferred *the counsel of my fellow men* to the declarations of *the word of the living God*, I made great mistakes."

--quote from the classic biography of George Mueller, "[George Mueller of Bristol](#)"

-- <http://www.WhatSaithTheScripture.com/Voice/George.Mueller.of.Bristol/George.Mueller.of.Bristol.html> --

by [A. T. Pierson](#)

-- <http://www.WhatSaithTheScripture.com/Fellowship/A.T.Pierson.html> --

Appendix N: "[The Wise Sayings of George Mueller](#)"

-- [http://www.WhatSaithTheScripture.com/Voice/George.Mueller.of.Bristol/George.Mueller.Bristol.N.html#FAITH PRAYER WORD](http://www.WhatSaithTheScripture.com/Voice/George.Mueller.of.Bristol/George.Mueller.Bristol.N.html#FAITH_PRAYER_WORD) --

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PREFACE

Mr. Brooks, in this compilation, has endeavored to select those incidents and practical remarks from Mr. Mueller's Narratives, that show in an unmistakable way, to both believers and unbelievers, the secret of believing prayer, the manifest hand of a living God, and His unfailing response, in His own time and way, to every petition which is according to His will.

The careful perusal of these extracts will thus further the great object which Mr. Mueller had in view, without the necessity of reading through the various details of his "Narratives," details which Mr. Mueller felt bound to give when writing periodically the account of God's dealings with him.

For those who have the opportunity, an examination of the "Autobiography of George Mueller, or, a Million and a Half in Answer to Prayer" will richly repay the time spent upon it.

HOW TO ASCERTAIN THE WILL OF GOD

- 1. I seek at the beginning to get my heart into such a state that it has no will of its own in regard to a given matter. Nine-tenths of the trouble with people generally is just here. Nine-tenths of the difficulties are overcome when our hearts are ready to do the LORD's will, whatever it may be. When one is truly in this state, it is usually but a little way to the knowledge of what His will is.
- 2. Having done this, I do not leave the result to feeling or simple impression. If so, I make myself liable to great delusions.
- 3. I seek the Will of the Spirit of God through, or in connection with, the Word of God. The Spirit and the Word must be combined. If I look to the Spirit alone without the Word, I lay myself open to great delusions also. If the Holy Ghost guides us at all, He will do it according to the Scriptures and never contrary to them.
- 4. Next I take into account providential circumstances. These often plainly indicate God's Will in connection with His Word and Spirit.
- 5. I ask God in prayer to reveal His Will to me aright.

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

Chapter 1

BEGINNING AND EARLY DAYS OF THE ORPHAN WORK

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

MR. GEORGE MUELLER, the founder of the New Orphan-Houses, Ashley Down, Bristol (institutions that have been for many years the greatest monuments of modern times to a prayer-answering God), gives in that most valuable and instructive book, "A Narrative of Some of the LORD's Dealings with George Mueller," Vol.1., among other reasons for establishing an Orphan-House, the following:

"Sometimes I found children of God tried in mind by the prospect of old age, when they might be unable to work any longer, and therefore were harassed by the fear of having to go into the 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 have 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 see 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 soul and brought guilt on their consciences, by carrying on their business almost in the same way as unconverted persons do. The competition in trade, the bad times, the over-peopled country, were given as reasons why, if the business were carried on simply according to the word of God it could not be expected to do well. Such a brother, perhaps, would express the wish that he might be differently situated; but very rarely did I see *that there was a stand made for God, that there was the holy determination to trust in the living God, and to depend on Him, in order that a good conscience might be maintained.* To this class likewise I desired to show, by a visible proof, that God is unchangeably the same.--

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

an immense orphan house, which I had seen many times with my own eyes. I, therefore, judged myself bound to be the servant of the Church of God, in the particular point on which I had obtained mercy namely, *in being able to take God by His word and to rely upon it*. All these exercises of my soul, which resulted from the fact that so many believers, with whom I became acquainted were harassed and distressed in mind, or brought guilt on their consciences, on account of not trusting in the Lord; were used by God to awaken in my heart the desire of setting before the church at large, and before the world, a proof that He has not in the least changed and this seemed to me best done by the establishing of an orphan house. It needed to be something which could be seen, even by the natural eye. Now if I, a poor man simply by prayer and faith, obtained, *without asking any individual*, the means for establishing and carrying on an orphan house, there would be something which, with the Lord's blessing, might be instrumental in strengthening the faith of the children of God, besides being a testimony to the consciences of the unconverted of the reality of the things of God. This, then, was the primary reason for establishing the orphan house. I certainly did from my heart desire to be used by God to benefit the bodies of poor children bereaved of both parents, and seek, in other respects, with the help of God, to do them good for this life--

"I also particularly longed to be used by God in getting the dear orphans trained up in the fear of God;-- but still, the first and primary object of the work was (and still is:) that God might be magnified by the fact that the orphans under my care are provided with all the need only *by prayer and faith*, without any one being asked by me or my fellow labourers, whereby it may be seen that God is FAITHFUL STILL, AND HEARS PRAYER STILL That I was not mistaken, has been abundantly proved since November, 1835, both by the conversion of many sinners who have read the accounts, which have been published in connection with this work, and also by the abundance of fruit that has followed in the hearts of the saints, for which from my inmost soul, I desire to be grateful to God, and the honor and glory of which not only is due to Him alone, but, which I, by His help, am enabled to ascribe to Him."

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

"When, of late, the thoughts of establishing an orphan house, in dependence upon the Lord, revived in my mind, during the first two weeks I only prayed that if it were of the Lord He would bring it about; but if not, that He graciously would be pleased to take all thoughts about it out of my mind. My uncertainty about knowing the Lord's mind did not arise from questioning whether it would be pleasing in His sight that there should be an abode and scriptural education provided for destitute fatherless and motherless children; but whether it were His will that I should be the instrument of setting such an object on foot, as my hands were already more than filled. My comfort, however, was, that, if it were His will, He would provide not merely the means, but also suitable individuals to take care of the children, so that my part of the work would take only such a portion of my time as, considering the importance of the matter, I might give, notwithstanding my many other engagements. The whole of those two weeks I never asked the Lord for money or for persons to engage in the work. On December 5th, however, the subject of my prayer all at once became different. I was reading Psalm Ixxxii., and was particularly struck, more than at any time before, with verse 10:

'Open thy mouth wide and I will fill it.'

"I thought a few moments about these words, and then was led to apply them to the case of the orphan house. It struck me that I had never asked the Lord for anything concerning it, except to know His will respecting its being established or not; and I then fell on my knees, opened my mouth wide, asking him for much. I asked in submission to His will, and without fixing a time when He should answer my petition. I prayed that He would give me a house, i.e., either as a loan, or that someone might be led to pay the rent for one, or that one might be given permanently for this object; further, I asked Him for £1000; and likewise for suitable individuals to take care of the children. Besides this, I have been since led to ask the Lord to put into the hearts of His people to send me articles of furniture for the house, and for clothes for the children. When I was asking the petition I was fully aware what I was doing, i.e., that I was asking for something which I had no natural prospect of obtaining from the brethren whom I know, but which was not too much for the Lord to grant."

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

"December 13.-- A brother was influenced this day to give 4s. per week, or £10 8s. yearly, as long as the LORD gives the means; 8s. was given by him as two weeks' subscriptions. To-day a brother and sister offered themselves, with all their furniture, and all the provisions which they have in the house, if they can be usefully employed in the concerns of the Orphan-House."

A GREAT ENCOURAGEMENT

"December 17.-- I was rather cast down last evening and this morning about the matter, questioning whether I ought to be engaged in this way, and was led to ask the LORD to give me some further encouragement. Soon after were sent by a brother two pieces of print, the one seven and the other 23 3/4 yards of calico, four pieces of lining, about four yards altogether, a sheet, and a yard measure. This evening another brother brought a clothes horse, three frocks, four pinafores, six handkerchiefs, three counterpanes, one blanket, two pewter salt cellars, six tin cups, and six metal tea spoons, he also brought 3s. 6d. given to him by three different individuals. At the same time he told me that it had been put into the heart of an individual to send to-morrow £100."

ONE THOUSAND POUNDS

"June 15, 1837.-- To-day I gave myself once more earnestly to prayer respecting the remainder of the £1000. This evening £5 was given, so that now the whole sum is made up. To the Glory of the LORD, whose I am, and whom I serve, I would state again, that every shilling of this money, and all the articles of clothing and furniture, which have been mentioned in the foregoing pages, have been given to me, without one single individual having been asked by me for anything."

ORPHANS FOR THE BUILDING

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

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

"JUST FOR TO-DAY"

Later on, when there were nearly 100 persons to be maintained, and the funds were reduced to about £20, Mr. Mueller writes:

"July 22 [1838].-- This evening I was walking in our little garden, meditating on Heb. 13:8, 'Jesus Christ the same yesterday, and to-day, and for ever.' Whilst meditating on His unchangeable love, power, wisdom, etc.-- and turning all, as I went on, into prayer respecting myself; and whilst applying likewise His unchangeable love, and power and wisdom, etc., both to my present spiritual and temporal circumstances;-- all at once the present need of the Orphan-House was brought to my mind. Immediately I was led to say to myself, Jesus in His love and power has hitherto supplied me with what I have needed for the Orphans, and in the same unchangeable love and power He will provide me with what I may need for the future. A flow of joy came into my soul whilst realizing thus the unchangeableness of our adorable LORD. About one minute after, a letter was brought me, enclosing a bill for £20. In it was written: 'Will you apply the amount of the enclosed bill to the furtherance of the objects of your Scriptural Knowledge Society, or of your Orphan Establishment, or in the work and cause of our Master in any way that He Himself, on your application to Him, may point out to you. It is not a great sum, but it is a sufficient provision for the exigency of to-day; and it is for to-day's exigencies, that, ordinarily, the LORD provides. To-morrow, as it brings its demands, will find its supply, etc.'"

"[Of this £20 I took £10 for the Orphan fund, and £10 for the other objects, and was thus enabled to meet the expenses of about £34 which, in connection with the Orphan-Houses, came upon me with four days afterwards, and which I knew beforehand would come.]"

WAITING FOR HELP

"Nov. 21, 1838.-- Never were we so reduced in funds as to-day. There was not a single half-penny in hand between the matrons of the three houses. Nevertheless there was a good dinner, and by managing so as to help one another with bread, etc., there was a prospect of getting over this day also; but for none of the houses had we the prospect of being able to take in bread. When I left the brethren and sisters at one o'clock, after prayer, I told them that we must wait for help, and see how the LORD would deliver us this time. I was sure of help, but we were indeed straightened. When I came to Kingsdown, I felt that I needed more exercise, being very old; wherefore I went on the nearest way home, but round by Clarence Place. About twenty yards from my house, I met a brother who walked back with me, and after a little conversation gave me £10 to be handed over to the brethren, the deacons, towards providing the poor saints with coals, blankets and warm clothing; also £5 for the Orphans, and £5 for the other objects of the Scriptural Knowledge Institution. The brother had called twice while I was gone to the Orphan-Houses, and had I now been one half minute later, I should have missed him. But the LORD knew our need, and therefore allowed me to meet him. I sent off the £5 immediately to the matrons."

BEYOND DISAPPOINTMENT

"Sept. 21 [1840], Monday.-- By what was in hand for the Orphans, and by what had come in yesterday, the need of to-day is more than supplied, as there is enough for to-morrow also. Today a brother from the neighbourhood of London gave me £10, to be laid out as it might be most needed. As we have been praying many days for the School,-- Bible,-- and Missionary Funds, I took it all for them. This brother knew nothing about our work, when he came three days since to Bristol. Thus the LORD, to show His continued care over us, raises up new helpers. They that trust in the LORD shall never be confounded! Some who helped for a while may fall asleep in Jesus; others may grow cold in the service of the LORD; others may be as desirous as ever to help, but have no longer the means; others may have both a willing heart to help, and have also the means, but may see it the LORD's will to lay them out in another way;-- and thus, from one cause or another, were we to lean upon man, we should surely be confounded; but, in leaning upon the living God alone, we are BEYOND disappointment, and BEYOND being forsaken because of death, or want of means, or want of love, or because of the claims of other work. How precious to have learned in any measure to stand with God alone in the world, and yet to be happy, and to know that surely no good thing shall be withheld from us whilst we walk uprightly!"

A GREAT SINNER CONVERTED

In his REVIEW OF THE YEAR 1841, Mr. Mueller writes:--

"During this year I was informed about the conversion of one of the very greatest sinners, that I ever heard of in all my service for the LORD. Repeatedly I fell on my knees with his wife, and asked the LORD for his conversion, when she came to me in the deepest distress of soul, on account of the most barbarous and cruel treatment that she received from him, in his bitter enmity against her for the LORD's sake, and because he could not provoke her to be in a passion, and she would not strike him again, and the like. At the time when it was at its worst I pleaded especially on his behalf the promise in Matthew 18:19-- 'Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in Heaven.' And now this awful persecutor is converted."

PRAYER FOR SPIRITUAL BLESSING AMONG THE SAINTS

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

WITHHOLDING THE REPORT

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

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

of the saints generally, to delay both the public meetings and the Report for a few months. Naturally we should have been, of course, as glad as anyone to have exposed our poverty at that time; but spiritually we were unable to delight even then in the prospect of the increased benefit that might be derived by the church at large from our acting as we did.

* * *

"Dec. 18 Saturday morning. There is now the greatest need, and only 4d. in hand, which I found in the box at my house; yet I fully believe the LORD will supply us this day also with all that is required.-- Pause a few moments, dear reader! Observe two things! We acted for God in delaying the public meetings and the publishing of the Report; but God's way leads always into trial, so far as sight and sense are concerned. Nature always will be tried in God's ways. The LORD was saying by this poverty, 'I never knew any period in which my faith was tried so sharply, as during the four months from Dec. 12, 1841, to April 12, 1842. But observe further: We might even now have altered our minds with respect to the public meetings and publishing the Report; for no one knew our determination, at this time, concerning the point. Nay, on the contrary, we knew with what delight very many children of God were looking forward to receive further accounts. But the LORD kept us steadfast to the conclusion, at which we had arrived under His guidance."

"HE ABIDETH FAITHFUL"

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

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

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

DELAYED BUT SURE

"March 9 [1842].-- At a time of the greatest need, both with regard to the Day-Schools and the Orphans, so much so that we could not have gone on any longer without help, I received this day £10 from a brother who lives near Dublin. The money was divided between the Day-Schools and the Orphan-Houses. The following little circumstance is to be noticed respecting this donation:-- As our need was so great, and my soul was, through grace, truly waiting upon the LORD, I looked out for

supplies in the course of this morning. The post, however, was out, and no supplies had come. This did not in the least discourage me. I said to myself, the LORD can send means without the post, or even now, though the post is out, by this very delivery of letters He may have sent means, though the money is not yet in my hands. It was not long after I had thus spoken to myself, when, according to my hope in God, we were helped; for the brother who sent us the £10, had this time directed his letter to the Boys' Orphan-House, whence it was sent to me."

"LIKE AS A FATHER "

"March 17.- From the 12th to the 16th had come in 4 5s. 11 1/2d. for the Orphans. This morning our poverty, which now has lasted more or less for several months, had become exceedingly great. I left my house a few minutes after seven to go to the Orphan-Houses, to see whether there was money enough to take in the milk, which is brought about eight o'clock. On my way it was specially my request that the Lord would be pleased to pity us, even as a father pitieth his children, and that He would not lay more upon us than He would enable us to bear, I especially entreated Him that He would now be pleased to refresh our hearts by sending us help. I likewise reminded Him of the consequences that would result, both in reference to believers and unbelievers, if we should have to give up the work because of want of means, and that He therefore would not permit of its coming to nought. I moreover again confessed before the Lord that I deserved not that He should continue to use me in this work any longer. While I was thus in prayer, about two minutes' walk from the Orphan-Houses, I met a brother who was going at this early hour to his business. After having exchanged a few words with him, I went on; but he presently ran after me, and gave me 1 for the Orphans. Thus the Lord speedily answered my prayer. Truly, it is the sake of having day by day such precious proofs of the loving interest which our kind Father takes in everything that concerns us. And how should our Father do likewise? He that has given us the greatest possible proof of His love which He could have done, in giving us His own Son, surely He will with Him also freely give us all things."

TRUST IN THE LORD BETTER THAN MAN'S PROMISES

"May 6 [1845].- About six weeks ago intimation was kindly given by a brother that he expected a certain considerable sum of money, and that, if he obtained it, a certain portion of it should be given to the Lord, so that 100 of it should be used for the work in my hands, and the other part for Brother Craik's and my own personal expenses. However, day after day passed away, and the money did not come. I did not trust in this money, yet, as during all this time, with scarcely any exception, we were more or less needy, I thought again and again about this brother's promise; though I did not, by the grace of God, trust in the brother who had made it, but in the Lord. Thus week after week passed away, and the money did not come. Now this morning it came to my mind, that such promises ought to be valued, in a certain sense, as nothing, i. e., that the mind ought never for a moment to be directed to them, but to the living God, and to the living God only. I saw that such promises ought not to be of the value of one farthing, so far as it regards thinking about them for help. I therefore asked the Lord, when, as usual, I was praying with my beloved wife about the work in my hands that He would be pleased to take this whole matter, about that promise, completely out of my mind, and to help me, not to value it in the least, yea, to treat it as if not worth one farthing, but to keep my eye directed only to

Himself. I was enabled to do so. We have not yet finished praying when I received the following letter:

May 5, 1845
Beloved Brother,

Are your bankers still Messrs. Stuckey and Co. of Bristol, and are their bankers still Messrs. Robarts and Co. of London? Please to instruct me on this; and if the case should be so, please to regard this as a letter of advice that 70 are paid to Messrs. Robarts and Co., for Messrs. Stuckey and Co., for you. This sum apply as the Lord may give you wisdom. I shall not send to Robarts and Co., until I hear from you.

Ever affectionately yours,

* * * *

"Thus the Lord rewarded at once this determination to endeavour not to look in the least to that promise from a brother, but only to Himself. But that was not all. About two o'clock this afternoon I received from the brother, who had more than forty days ago, made that promise, 166 18s., as he this day received the money, on the strength of which he had made that promise. Of this sum 100 are to be used for the work in my hands, and the remainder for brother Craik's and my own personal expenses."

Under date 1842 Mr. Mueller writes:-

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

"1. The faith which I am enabled to exercise with reference to the Orphan-Houses and my own temporal necessities, is not that 'faith' of which it is said in 1 Cor. xiii. 2 (evidently in allusion to the

faith spoken of in 1 Cor. xii.9), 'Though I have all faith, so that I could remove mountains, and have not charity (love), I am nothing': but it is the self-same faith which is found in every believer, and the growth of which I am most sensible of to myself; for, by little and little, it has been increasing for the last sixty-nine years.

"2. This faith which is exercised respecting the Orphan-Houses and my own temporal necessities, shows itself in the same measure, for instance, concerning the following points:

"I have never been permitted to doubt during the last sixty-nine years that my sins are forgiven, that I am a child of God, that I am beloved of God, and that I shall be finally saved; because I am enabled, by the grace of God, to exercise faith upon the word of God, and believe what God says in those passages which settle these matters (1 John v. 1-- Gal. iii. 26-- Acts x. 43-- Romans x. 9, 10-- John iii. 16, etc.)...

"Further, when sometimes all has been dark, exceedingly dark, with reference to my service among the saints, judging from natural appearances; yea, when I should have been overwhelmed indeed in grief and despair, had I looked at things after the outward appearance; at such times I have sought to encourage myself in God, by laying hold in faith on His mighty power, His unchangeable love, and His infinite wisdom, and I have said to myself: God is able and willing to deliver me, if it be good for me; for it is written: "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" Roman viii. 32. This, this it was which, being believed by me through grace, kept my soul in peace.--

"Further, when in connection with the Orphan-Houses, Day Schools, etc., trials have come upon me which were far heavier than the want of means when lying reports were spread that the Orphans had not enough to eat, or that they were cruelly treated in other respects, and the like; or when other trials, still greater, but which I cannot mention, have befallen me in connexion with this work, and that at a time when I was nearly a thousand miles absent from Bristol, and had to remain absent week after week: at such times my soul was stayed upon God; I believed His word of promise which was applicable to such cases; I poured out my soul before God, and arose from my knees in peace, because the trouble that was in the soul was in believing prayer cast upon God, and thus I was kept in peace, though I saw it to be the will of God to remain far away from the work.--

"Further, when I needed houses, fellow-labourers, masters and mistresses for the Orphans or for the Day Schools, I have been enabled to look for all to the Lord and trust in Him for help.-- Dear reader, I may seem to boast; but, by the grace of God, I do not boast in thus speaking. From my inmost soul I do ascribe it to God alone that He has enabled me to trust in Him, and that hitherto He has not suffered my confidence in Him to fail. But I thought it needful to make these remarks, lest anyone should think that my depending upon God was a particular gift given to me, which other saints have no right to look for; or lest it should be thought that this my depending upon Him had only to do with the obtaining of MONEY by prayer and faith. By the grace of God I desire that my faith in God should extend towards EVERY thing, the smallest of my own temporal and spiritual concerns, and the smallest of the temporal and spiritual concerns of my family, towards

the saints among whom I labour, the church at large, everything that has to do with the temporal and spiritual prosperity of the Scriptural Knowledge Institution, etc. Dear reader, do not think that I have attained in faith (and how much less in other respects!) to that degree to which I might and ought to attain; but thank God for the faith which He has given me, and ask Him to uphold and increase it.

"And lastly, once more, let not Satan deceive you in making you think that you could not have the same faith but that it is only for persons who are situated as I am. When I lose such a thing as a key, I ask the Lord to direct me to it, and I look for an answer to my prayer; when a person with whom I have made an appointment does not come, according to the fixed time, and I begin to be inconvenienced by it, I ask the Lord to be pleased to hasten him to me and I look for an answer; when I do not understand a passage of the word of God, I lift up my heart to the Lord, that He would be pleased, by His Holy Spirit to instruct me, and I expect to be taught, though I do not fix the time when, and the manner how it should be; when I am going to minister in the Word, I seek help from the Lord, and while I, in the consciousness of natural inability as well as utter unworthiness begin this His service, I am not cast down, but of good cheer, because I look for His assistance, and believe that He, for His dear Son's sake will help em. And thus in other of my temporal and spiritual concerns I pray to the Lord, and expect an answer to my requests; and may not you do the same, dear believing reader? Oh! I beseech you, do not think me an extraordinary believer, having privileges above other of God's dear children, which they cannot have; nor look on my way of acting as something that would not do for other believers. Make but trial! Do but stand still in the hour of trial, and you will see the help of God, if you trust in Him. But there is so often a forsaking the ways of the Lord in the hour of trial, and thus the *food of faith*, the means whereby our faith may be increased, is lost. This leads me to the following important point. You ask, How may I, a true believer, have my faith strengthened? The answer is this:--

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

"II.-- The following means, however, ought to be used:--

"1. The careful reading of the word of God, combined with meditation on it. Through reading of the word of God, and especially through meditation on the word of God, the believer becomes more and more acquainted with the nature and character of God, and thus sees more and more, besides His holiness and justice, what a kind, loving, gracious, merciful, mighty, wise, and faithful Being He is, and, therefore, in poverty, affliction of body, bereavement in his family, difficulty in his service, want of a situation or employment, he will repose upon the *ability* of God to help him, because he has not only learned from His word that He is of almighty power and infinite

wisdom, but he has also seen instance upon instance in the Holy Scriptures in which His almighty power and infinite wisdom have been actually exercised in helping and delivering His people; and he will repose upon the *willingness* of God to help him, because he has not only learned from the Scriptures what a kind, good, merciful, gracious, and faithful being God is, but because he has also seen in the word of God how, in a great variety of instances He has proved Himself to be so. And the consideration of this, if God has become known to us through prayer and meditation on His own word, will lead us, in general at least, with a measure of confidence to rely upon Him; and thus the reading of the word of God, together with meditation on it, will be one especial means to strengthen our faith.

"2. As with reference to the growth of every grace of the Spirit, it is of the utmost importance that we seek to maintain an upright heart and a good conscience, and therefore, do not knowingly and habitually indulge in those things which are contrary to the mind of God, so it is also particularly the case with reference to the growth *in faith*. How can I possibly continue to act faith upon God, concerning anything, if I am habitually grieving Him, and seek to detract from the glory and honour of Him in whom I profess to trust, upon whom I profess to depend? All my confidence towards God, all my leaning upon Him in the hour of trial will be gone, if I have a guilty conscience, and do not seek to put away this guilty conscience, but still continue to do the things which are contrary to the mind of God. And if, in any particular instance, I cannot trust in God, then my faith is weakened by that instance, for faith with every fresh trial of it either increases by trusting God, and thus getting help, or it decreases by not trusting Him; and then there is less and less power of looking simply and directly to Him, and a habit of self-dependence is begotten or encouraged. One or the other of these will always be the case in each particular instance. Either we trust in God, and in that case we neither trust in ourselves, nor in our fellow-men, nor in circumstances, nor in anything besides; or we DO trust in one or more of these, and in that case do NOT trust in God.

"3. If we, indeed, desire our faith to be strengthened, we should not shrink from opportunities where our faith may be tried, and, therefore, through the trial, be strengthened. In our natural state we dislike dealing with God alone. Through our natural alienation from God we shrink from Him, and from eternal realities. This cleaves to us more or less, even after our

regeneration. Hence it is, that more or less, even as believers, we have the same shrinking from standing with God alone,-- from depending upon Him alone,-- from looking to Him alone:-- and yet this is the very position in which we ought to be, if we wish our faith to be strengthened. The more I am in a position to be tried in faith with reference to my body, my family, my service for the Lord, my business, etc., the more shall I have opportunity of seeing God's help and deliverance; and every fresh instance, in which He helps and delivers me, will tend towards the increase of my faith. On this account, therefore, the believer should not shrink from situations, positions, circumstances, in which his faith may be tried; but should cheerfully embrace them as opportunities where he may see the hand of God stretched out on his behalf, to help and deliver him, and whereby he may thus have his faith strengthened.

"4. The last important point for the strengthening of our faith is, that we let God work for us, when the hour of the trial of our faith comes, and do not work a deliverance of our own. Wherever God has given faith, it is given, among other reasons, for the very purpose of being tried.

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

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

"Would the believer, therefore, have his faith strengthened, he

must especially, give time to God, who tries his faith in order to prove to His child, in the end, how willing He is to help and deliver him, the moment it is good for him."

In the early years of the Institution Mr. Mueller and his fellow labourers had to endure many severe trials of faith, as some of these instances show.

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

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

THE GIFT OF £12

"Aug. 20 (1838).-- The £5 which I had received on the 18th, had been given for house-keeping, so that to-day I was again penniless. But my eyes were up to the Lord. I gave myself to prayer this morning, knowing that I should want again this week at least £13, if not above £20. To-day I received £12 in answer to prayer, from a lady who is staying at Clifton, whom I had never seen before. Adorable Lord, grant that this may be a fresh encouragement to me!"

A SOLEMN CRISIS

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

"Sept. 10 (1838). Monday morning. Neither Saturday nor yesterday had any money come in. It appeared to me now needful to take some steps on account of our need, i.e., to go to the Orphan-Houses, call the brethren and sisters together, (who, except brother T--, had never been informed about the state of the funds), state the case to them, see how much money was needed for the present, tell them that amidst all this trial of faith I still believed that God would help, and to pray with them. Especially, also, I mean to go for the sake of telling them that no more articles must be purchased than we have the means to pay for, but to let there be nothing lacking in any way to the children as it regards nourishing food and needful clothing; for I would rather at once send them away than that they should lack. I meant to go for the sake also of seeing whether there were still articles remaining which had been sent for the purpose of being sold, or whether there were any articles really needless, that we might turn them into money. I felt that the matter was now come to a solemn crisis. About half-past nine sixpence came in, which had been put anonymously into the box at Gideon Chapel. This money seemed to me like an earnest, that God would have compassion and send more. About ten, after I had returned from brother Craik, to whom I had unbosomed my heart again, whilst once

more in prayer for help, a sister called who gave two sovereigns to my wife for the Orphans, stating that she had felt herself stirred up to come and that she had delayed coming already too long. A few minutes after, when I went into the room where she was, she gave me two sovereigns more, and all this without knowing the least about our need. Thus the Lord most mercifully has sent us a little help, to the great encouragement of my faith. A few minutes after I was called on for money from the Infant Orphan-House, to which I sent £2, and £1 os. 6d. to the Boys' Orphan-House, and £1 to the Girls' Orphan-House."

A PRECIOUS DELIVERANCE

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

"Sept. 18.-- Brother T. had 25s. in hand, and I had 3s. This £1 8s. enabled us to buy the meat and bread, which was needed; a little tea for one of the houses, and milk for all; no more than only for this day; for there is bread for two days in hand. Now, however, we are come to an extremity. The funds are exhausted. The labourers, who had a little money, have given as long as they had any left. Now observe how the Lord helped us! A lady from the neighbourhood of London who brought a parcel with money from her daughter, arrived four or five days since in Bristol, and took lodgings next door to the Boys' Orphan-House. This afternoon she herself kindly brought me the money, amounting to £3 2s. 6d. We had been reduced so low as to be on the point of selling those things which could be spared; but this morning I had asked the Lord, if it might be, to prevent the necessity, of our doing so. That the money had been so near the Orphan-Houses for several days without being given, is a plain proof that it was from the beginning in the heart of God to help us; but because He delights in the prayers of His children, He had allowed us to pray so long; also to try our faith, and to make the answer so much the sweeter. It is indeed a precious deliverance. I burst out into loud praises and thanks the first moment I was alone, after I had received the money. I met with my fellow-labourers again this evening for prayer and praise; their hearts were not a little cheered. This money was this evening divided, and will comfortably provide for all that will be needed to-morrow."

End of Sample

For additional reading related to this topic, please see:

[George Mueller of Bristol](#)

And His Witness To A Prayer-Hearing God

-- <http://WhatSaithTheScripture.com/Voice/George.Mueller.of.Bristol/George.Mueller.of.Bristol.html> --

by [A. T. Pierson](#)

-- <http://WhatSaithTheScripture.com/Fellowship/A.T.Pierson.html> --

The originally "authorized memoir"

Published in 1899

OCR (Optical Character Recognition) and reformatting by Katie Stewart

"Only let it be trust *in God*, not *in man*, not *in circumstances*, not *in any of your own exertions*, but real trust in God, and you will be helped in your various necessities... Not in circumstances, not in natural prospects, not in former donors, *but solely in God*. This is just that which brings the blessing. If we *say* we trust in Him, but in reality do not, then God, taking us at our word, lets us see that we do not really confide in Him; and hence failure arises. On the other hand, if our trust in the Lord is real, help will surely come.

'According unto thy faith be it unto thee.'

It is a source of deep sorrow to me, that, notwithstanding my having so many times before referred to this point, thereby to encourage believers in the Lord Jesus, to roll all their cares upon God, and to trust in Him at all times, it is yet, by so many, put down to mere natural causes, that I am helped; as if the Living God were no more the Living God, and as if in former ages answers to prayer might have been expected, but that in the nineteenth century they must not be looked for." --from Appendix N: "The Wise Sayings of George Mueller"