

stand this expression of your love." If that expression of human love so overcame the man of God, I am certain there is no one here of God's people whose heart has been bound up hitherto, but would be impelled to give, and give largely, if only his eye looked more intently upon the unspeakable gift, the Lord Jesus Christ, and all that is wrapped up in that great gift, the life eternal which God gives us in the gift of His Son. Amen.

Mr. MÜLLER then delivered the following address on Hints to Christian Workers:—

Before I proceed with the subject on which I have specially to speak this afternoon, I cannot help giving, in very few words, my own testimony with regard to the truth which has been brought before us by our esteemed brother just now. I have myself been for fifty years, by God's grace, acting on this principle, and I cannot tell you the abundance of spiritual blessing I have received to my own soul through acting thus: that is, seeking to be a cheerful giver; seeking to give as God has been pleased to prosper me.

I began when I had comparatively very, very little to spare; but as I gave, God increased my ability to give more and more; until at last God has been pleased, in the riches of His grace, to condescend to use a poor worthless worm like me, and has entrusted me year by year with very large sums to expend. He has given in abundance, in order to show that He was acting according to these two principles to which our attention has been specially directed in the second epistle of Paul to the Corinthians. And I am certain that the beloved brethren and sisters in Christ here present, who do not know the blessedness of acting according to this principle, if they knew but the hundredth part of the blessings connected with such giving, would not leave this Conference Hall without the full purpose of henceforth acting altogether in a different way from what they have done. Many of the beloved saints are depriving themselves of wondrous spiritual blessing on account of not acting on these principles—that is, to give as stewards what is entrusted to them. But they act as if it were all their own, as if all belonged to them, as if already they were in possession of the inheritance incorruptible and undefiled; forgetting that they have nothing whatever which is their own, that they are bought by the precious blood of Christ, and all they possess—their bodily strength, their time, their talents, their business,

their professions, their eyes, their hearts, their hands, their feet—all belong to the Lord Jesus Christ: because He has bought them with His precious blood. They are not their own; they belong to the Lord, with all they have and are. Now, beloved saints, I am persuaded many are depriving themselves of great spiritual blessing, because they act as if they were owners instead of stewards; and if they understood the blessings connected, how differently would they act from this time henceforth.

Now we are here not merely to have our heads enlightened, but that also the power of the truth may affect our hearts and lives, so that we may go forth from these happy conference meetings in a different state of heart from which we came, more than ever determined to live for the Lord, and to devote ourselves, with all we have and are, to Him. Therefore may I affectionately beseech and entreat my beloved Christian friends to take this blessing, and consider that hitherto they have been depriving themselves of vast spiritual blessings, because they have not followed the principles of giving systematically, and giving as God prospers them, and according to a plan; not merely just according to impulse—not as they are moved by a missionary or charity sermon, but systematically and habitually giving on principle, just as God enables them. If He entrusts to them one pound, to give accordingly a proportion; if they are left a legacy of a thousand pounds, to give accordingly; if He entrusts them with ten thousand pounds, or whatever it may be, to give accordingly. Oh, my brethren, I believe if we realized the blessing, we would give thus on principle; and if so, we should give a hundred times more than we do now. I do not speak as one who has not considered this subject. I have considered; and I say again and again, how much more largely we would bestow if we adopted this mode of giving.

Now, my beloved brothers and sisters, do not deprive yourselves any further of those spiritual blessings of which you do deprive yourselves by not acting as stewards, but by acting as owners, and as if that which you have is your own—as if you were already in possession of the inheritance. Life is brief—oh! how brief!—and how soon the blessed opportunities of giving of that which God hath pleased to entrust us with may be gone.

Just as we are constrained by the love of Christ, so God condescends to use us; and as we give, He is pleased to entrust to us more and more. Do not let any one say, Well, if that be so, I will give in order that I may have more and more;

for if that be the motive, then God will not entrust to us any longer the honour of being His stewards, but if we are willing to remain as stewards of whatever He may entrust to us, then He will condescend to entrust to us more and more. It is impossible for us to say to what amount God may entrust us, or how largely He may give unto us the joy and honour, the precious privilege, of communicating to others.

And here allow me to refer to my own experience. When I came here I had not a shadow of an idea of saying what I am going to relate now ; but by the grace of God, I say it to the praise of His name, and for your comfort and encouragement, and by the example of Barnabas and other men to stir up your hearts to go forward, and to consider yourselves henceforth as stewards. Well, the first year I began giving, God entrusted me with about fifty pounds, but this afterwards increased, until now He has entrusted me with about two thousand per year. The poor man, George Müller, known by everybody as a poor man, who stands before you as a poor man, who is this very day a poor man, and yet by the grace of God has been enabled to give about forty thousand pounds sterling—that is altogether since I began. Why do I say it? By the grace of God, to encourage your hearts and to stir you up to seek to live henceforth as stewards and not as owners.

Of late, God has allowed me to receive one legacy after another, and thus sometimes two thousand and even three thousand a year have I been enabled to give ; and see the blessedness, the privilege, the wondrous honour, that a poor man as I am should thus be entrusted by Him ! By the grace of God I desire to be nothing but poor. I wish to be nothing else than a poor man, having nothing, no house of my own, no money in the Funds, not an acre of land—a poor man altogether ; day by day waiting on God for all I need, for the very clothes that I wear. I wait on God for everything, and yet He has allowed me the great honour and blessed privilege of giving more than forty thousand pounds sterling within the last fifty years. I began in the year 1830 to live thus as steward for the Lord. In the little way I could I gave, but God increased my ability more and more, until now He is allowing me to give in His service, year by year, two or three thousand pounds. Now, why do I say it? To encourage the hearts of my beloved brethren to seek to give systematically. If you have not done so hitherto, do begin now. It is a blessed thing for the soul,

it is a blessed thing for your purse, and God will entrust you more and more.

And when my life's labour is past, when I am brought home by death or at the return of the Lord Jesus Christ, oh, how great the privilege in looking back upon what has been done! And what follows? There comes the reward throughout eternity. It was the coming of the Lord that first stirred me up to work like this. When I saw the truths connected with that coming, the question at once was, What shall I do? My first work was to go forth preaching the Word, but God stopped me in this, and gave me other work for forty-seven years. Nevertheless, I began with this, and it has never left my heart, and for the last four years I have been going about from city to city, and from country to country, because now He has enabled me to do it; and this is one of the things to which I was stirred up by receiving the truth about the coming of the Lord—to go forth everywhere preaching the Word and seeking the benefit of the saints of the Most High.

Another question was, What is my position here in the world? Inheritance was my prospect, the throne of Jesus was my prospect; not riches in this world, not honour in this world, not a name in this world—all this was laid down at the feet of Jesus, who is coming again to receive me unto Himself, and I shall sit with Him on the throne of His glory, I shall reign with Him, I shall judge with Him the world, I shall share the glory which the Father gives Him. That is the effect it had on me, therefore the utter renunciation of this world in all its various manifestations. Another thing was to look upon myself as a steward, and to lay at the feet of Jesus with joy and gladness all that with which He was pleased to entrust me.

Now I do not say imitate me, George Müller, but I say, seek to give—if it be ever so little, to give systematically; if it be only the twentieth part of your income, give systematically, and you will find a blessing to your soul; and the blessing with regard to stewardship will be such that you will be encouraged more and more to go on in this way. I could not forbear this testimony after the precious words of our dear brother.

A few words with regard to beloved Christian workers. The verse to which I desire to direct your attention you will find in Gal. vi. 9: "Let us not be weary in well-doing; for in due season we shall reap, if we faint not." To a greater or lesser

degree we all need at some time or other to have our eyes directed to the truth contained in this verse; sooner or later there come trials of our faith and patience in connection with our service, therefore we need to see that we do not lose sight of the positive promise He had made to all engaged in any way in labour and service for the Lord. "Let us not be weary in well-doing," whatever our work may be, "for in due season we shall reap, if we faint not." Remember, in due season; not at the time you would think the best time and the most suitable time, but the Lord's time, which is always the best time. That is the due season, and in the due season we shall reap if we faint not. And our business is to give ourselves to prayer in order that we may be kept from fainting. And patiently, believingly, we should go on in the Lord's service, for in God's time, most assuredly, the due season will come.

The subject is an Address to Christian Workers. This, in the first place, evidently implies that the individual knows the Lord Jesus Christ; that they are Christians, else they are not Christian workers. Therefore, to all beloved friends who seek in any way to labour for the Lord, allow me affectionately to say that, in the first place, it is absolutely needful that, if we would be labourers who can be recognized by the Lord, we must ourselves know Him. If this is not the case, the first thing necessary is to betake ourselves earnestly to prayer that we may know the riches of His grace, that He would show us our lost and ruined condition, and help us to put our trust in the Lord Jesus Christ for the salvation of our souls—trusting and depending entirely on Him in the matter of our salvation. But I do not dwell on this, because I rather take it for granted that all of us who are engaged in Christian work, are Christian men and women—that is, that we are truly born again, truly trusting in the Lord Jesus alone for the salvation of our souls.

And in addition to this, it appears to me to be a point of vast importance that we know our interest in Christ; that we know our standing in Him, accepted in the Beloved. In other words, that we know our sins are forgiven, that we are born again, that we know we are the children of God. Now is this the case regarding all of us who are engaged in Christian work? Let me affectionately press this home upon you, as a matter of vast importance, that you know your standing in Christ. For if this is not the case, you cannot really speak out of the fulness

of your heart, and the poor sinner might turn round and say, "Will you please answer a question? Do you yourself know your sins are forgiven, that you are born again, and that you are a child of God?" And if you cannot answer in the affirmative, it is very foolish, and will greatly hinder the work of the Lord. And it is on this account, that you may speak out of the fulness of the heart when you go forth, having felt and apprehended it yourself; therefore it is of vast importance that you should know that your sins are forgiven. But in order to know this, the Scripture says regarding the Lord Jesus Christ, of whom all the prophets witnessed, that all who believed in Him have received remission of their sins. Yes, if we believe in Christ our sins are forgiven.

Again, it is written, "Ye all are children of God by faith in the Lord Jesus;" if we believe in the Lord Jesus Christ we know we are children of God.

Again, Scripture says we must be born again, if not we cannot see the kingdom of heaven; and if we put our trust in the Lord Jesus Christ, by this we know we are born again, for all who receive Him—that is, those who believe in His name—they are born again, they are the children of God, as we read in the eleventh verse and the two following verses of John i. Therefore, if we trust in Christ alone for salvation, we have reason to believe that our sins are forgiven, that we are children of God, that we are justified ones before God, that we are born again.

But suppose we have come to this, as I trust the beloved Christian workers here have done. Well, the next point of importance is, that the peace and joy and happiness in the Lord, which was obtained at first, has continued, and is not lost; that we are not deprived of our first peace and joy, after the first few weeks or months, or at the most after a year or two, but that this joy and peace and happiness in the Lord is with us more and more.

Now, is this the case with my beloved brethren and sisters in Christ? Look back to the time when you were converted. Are you able to say, as time passes on, that your peace and joy and happiness in Christ increase more and more. This may be the case, this ought to be the case; and if it is not so, why not? We ought to ask, Why not? It may very well be the case, and by the grace of God, I speak to His praise, that now having been fifty-three years and seven months a believer in the

Lord Jesus Christ, I am far happier than I was fifty years ago, than I was forty years ago, or thirty years ago; and this I say for the encouragement of younger brethren and sisters in Christ, and that they may all know what to think of these words so often heard, "Oh! your peace and joy will soon pass away." But there is no reason for this; your first love should grow stronger, and your peace and joy in the Lord should increase more and more; and if not, we ought to ask ourselves the reason why it is not so. It may be so, and it ought to be so. And now, my beloved brethren and sisters, I will give you a few hints whereby, with the blessing of God, it may be thus.

In the first place, we must, from the beginning to the end of our earthly pilgrimage, seek to live a life of prayer; and we must not suppose that after a year or two we have some strength of our own—no, not in the least. But we know that our faith becomes stronger and stronger; we depend on God day by day to the very last moment of our earthly pilgrimage; and if there is any difference between young believers and old believers, it ought rather to be this—that the more closely we walk in the ways of the Lord, the more the Lord has done for us, and the more He has condescended to use us, the more abundantly ought we to give ourselves to prayer; because the devil will the more be against us, and, if he can, will cast us down; and if for twenty or thirty years we have walked in the ways of the Lord, and sought to labour for Him, the devil will have a greater victory than over young converts of six or eight months' standing. Therefore, the longer we live the more we ought to give ourselves to prayer day by day in our weakness and nothingness; and bring all to the Lord, that we may be helped, strengthened, guided, and directed by Him; so that we may be fruit-bearers to the praise of His name, not merely thirty-fold, nor sixty-fold, yea even eighty, ninety, or ninety-five fold, let us not be satisfied with anything short of this, to aim at yielding a hundred-fold. Oh, my brethren, let us be encouraged to expect great things from the Lord, through the instrumentality of prayer.

But when we pray we speak to the Lord, then we ought to let Him speak to us through His Word. That is a deeply important point, if we desire to grow in grace—if we desire that our peace and joy and happiness should continue and increase more and more to the end of our course, we must be

constantly and prayerfully reading the Word of God. Now, my beloved brethren and sisters in Christ, allow me again affectionately to remind you of this. I have once or twice spoken in this hall before, on that very subject; but it is of such deep importance that I must speak of it again. In the first place, habitually to read the Word of God day by day. I ask, my friends, how much have you been reading to-day? how much did you read yesterday? how much the day before? what is your practice regarding this? Oh, I beseech and entreat you that whatever you neglect, do not neglect God's own precious Word. You are in great danger of doing so in these days of activity, in these days of work, in these days of immense literature which is issued continually from the press. We are in the greatest danger of neglecting the Book of books, the Word of God; but, whatever we do, let us not neglect God's precious Book, because that is specially His instrument through which we are nourished and strengthened; the sincere milk of the Word must come to us through it, and we grow thereby. If you neglect that, you grow cold and lifeless, and careless in the ways of the Lord. Oh, I beseech and entreat you, beloved brethren and sisters in Christ, do not neglect the reading of this precious Book. I cannot tell you what blessedness it is to my soul. Oh, what should I do without this blessed Book in my possession, to which I can come day by day.

I would particularly speak again also with regard to *consecutive* reading, not merely reading just where you may happen to open the Scriptures, or where you may feel led through particular circumstances to go to that passage, without thinking of it in connection with consecutive reading of Scripture. I mean that reading from time to time, so that you read through the whole of the New Testament, and from time to time you read through the whole of the Old Testament, and when finished begin again; and go thus right to the end in all your courses. But do not simply read: pray over what you are reading. You need the teaching of the Spirit of God when you go to this blessed Book; without the Spirit's teaching we may not expect to be guided aright with regard to the truth, for our own mental powers will not be able to fathom the mysteries hidden there. But with the blessing of God, through the teaching of the Holy Ghost, what cannot we find in this blessed Book.

Then, further, meditate on the Scriptures of truth; this is



our own part in connection with prayer, so that while we ask the teaching of the Spirit, at the same time we consider and ponder what we are reading. We compare Scripture with Scripture, and that is what the Psalmist calls meditating on the Word of God ; and we may see how deeply important it is that we always meditate with reference to our own hearts, and ask, Does this comfort me, does it instruct and enlighten me? This is not merely for young Christians, but for all Christians. For those who labour in the word and doctrine, let them ask themselves, how does this affect me? What blessing do I get to my own soul from such and such a passage? Are you practising and carrying out in your daily lives what you see in the Word of God? And how vast is the importance of this, for if we know these things, as our adorable Lord says, "Blessed are ye if ye do them;" because, if we do not live according to the light that God has given us, we cannot be happy. We must carry out into our life what the Lord has been pleased to teach us. But what are we to do if at any time we sin? Just to make honest confession before the Lord, believing in the power of the blood of the Lord Jesus Christ to make us clean, and to take away our sins; knowing that the Lord Jesus Christ, as our High Priest, makes intercession for us at the right hand of God. If we believe, when we confess our sins they will be forgiven by our heavenly Father. Then again, having done so, there is the surrender of the heart afresh to the Lord, and asking Him to uphold us for the time to come, that we may be more guarded in our deportment. Now if any one go on in this way, what will he find? His peace, his joy and happiness in the Lord will increase more and more.

Allow me again to refer to my own experience. I am speaking from my own heart now, and my peace, and joy, and happiness, have increased more and more ; and should there be any beloved Christian brethren in Christ who are not able to bear this testimony, then for their encouragement and comfort I say this—let them make a fresh surrender of the heart to the Lord again and again, and they will find how the Lord is willing to bless them, and make them happy, and the longer they are in the world the more happy they will be.

With regard to Christian workers I would further say, if they desire to be used by the Lord—and it is a point of vast importance—they should be vessels meet for the Master's use. If we walk in the world, especially in going on in a course

regarding which we know it to be hateful to the Lord, then we know we are not meet for the Master's use, and He will put us aside, and not use us as instruments for His work; and, therefore, we must not allow ourselves to walk in a course which we know is hateful to God, but seek to walk as children of God. By this I do not mean that there must not be found in us any infirmities, failings, or shortcomings—these are more or less found in us all; but this I do mean, that when we do wish to be used by the Lord we must not be found living in sin or doing those things which we know very well are hateful to the Lord, for He looks for uprightness of heart. He does not look for perfection, but He invariably looks for honesty and purity of heart, and that we do not make light of sin and do not hold sin as a trifle, but as a thing hateful in the sight of the Lord.

Then another point of vast importance, if we want to be used by the Lord, is this—seek for a lowly heart. God does not use us unless we are ready in our inmost soul to give Him all the honour and glory, not merely with the lip, but also in our hearts, and to look upon ourselves merely as instruments—as the hammer, the axe, and saw in the hands of the Lord. If we desire to be more than this, and to take credit to ourselves, just in proportion the Lord will put us aside, as in the case of Gideon the Lord put aside thousands because they were too many. But if we are willing freely and truly to give all the honour and glory to Him, should He condescend to use us, He will use us, though we be only the hammer, the axe, or saw in His hand; and He can use any one of us. Let no one say, "I am but a weak one, but a little one, in the midst of the Church; all the people are against me, even the great men of the Church, forbidding me to speak or work." Let us look at Joseph, at Nehemiah, at Zechariah, and other men, and see what they were able to do singly, and see how much by the instrumentality of one man God can accomplish. Look at Samuel, how much he could do, yet he was but a weak one himself; so we can say individually, each one of us, "If the Lord has called me, how much can I not be able to accomplish through the power of the Holy Ghost?"

Again, we should especially seek the blessing of the Lord on the work we do. When we begin a work, we should prayerfully and earnestly follow up the work: we should never consider that the work is done, or that it is all over. And here I must again refer to a deeply-interesting and important point.

The beloved brethren who are engaged in the ministry of the Word might say, "Yesterday I was preaching, and all was so cold and lifeless, there seemed not to be the least impression produced through my ministry, there seemed to be no blessing at all." Well, you may be right in what you state; but you can follow up by prayer the ministry of the Word, and pray the Holy Ghost to bring to remembrance the words you have uttered, and after months and years, or perhaps scores of years, the blessing may come.

I remember, when in the United States, I was at a meeting of five hundred brethren, who laboured in the word and doctrine in Philadelphia. I sought to encourage them in the work of the Lord, and I particularly put this point before them, to which I just now referred—never to be discouraged because we do not at once see fruit, but to go on, praying that God may bring good fruits from our ministry. After I had done, a brother came to me and said, "I have recently heard of a case in which, through the Word preached fifty years ago, an individual was converted—a deep impression was made on the heart of this person, but he stifled the conviction by drowning it in public-houses and other places; but the Holy Ghost brought to him this impression again and again; still the more he felt it the more he sought to drown it by frequenting such places. This went on for years, and at last, after fifty years, God laid him low on a sick-bed, and it appeared at the time to be his death-bed, though it did not prove to be so; and he was again reminded of the words he had heard fifty years before, and it proved the means of his conversion, and so the Word bore fruit after fifty years." Now, my dear brethren in the ministry, let us be particularly encouraged by this; and you, my beloved brethren, engaged as district-visitors and Sunday-school teachers, or otherwise, do remember what God can do through us if we follow up our labours by prayer. And even now, remember, God may work mightily through what was done twenty, thirty, or fifty years ago; do not forget this. I myself have been praying that God would bless my ministry, that He would bring to the remembrance of those who heard the Word at some time or other, and even now work through that truth. It is impossible for us to say what God can do after twenty, thirty, forty, or fifty years have passed; the Holy Ghost's office is to bring the truth to the remembrance of those that heard it, and we should be encouraged to go on with regard

to our former ministry, and expect great things from Him. What is He not able to do in answer to prayer? We should always, as servants of Christ, believe that these great things can be obtained through the instrumentality of prayer. I am weak, very weak in myself, but I can do all things through Christ which strengtheneth me. I can do nothing alone, but I can do everything through the power of the Holy Ghost. Oh, what great things, beloved, should we not do in the latter part of the nineteenth century; but because we expect little, therefore we get little.

Then, if we have been praying and looking out for great things, we ought to expect great things, and not be discouraged because the blessing is not at once sent; we may have to wait on God for months, or even years, but we will find our waiting has not been in vain.

And now a few words more particularly in reference to the beloved brethren who are more especially engaged in the ministry of the word and doctrine; to them I wish to say a few words. I have been engaged in the ministry of the Word for fifty-three years, and therefore I ought to be able to lend a helping hand at least to my beloved younger brethren in Christ who are just entering on the ministry of the Word. I have been engaged for fifty years in pastoral labours, and therefore I would say a word of encouragement to younger brethren. The first thing I have to say to such is, see that the truth be enjoyed in your own soul, and that it be a reality to you, so that, with the Apostle Paul, you can say, We speak because we believe, and that in your inmost soul you believe the truth you speak, and see that you do not simply read it in the Word, and believe because this one teaches it and that one teaches it, but because it is a reality in your own soul, and you are able to say with the Apostle—though you are not an apostle, yet you are a servant of Christ—I speak because I have believed. We should pray God that He would so bring to us the apprehension of the truth, and make it a reality to our own soul, and that this may be found to be the case regarding us, that we do speak because we believe.

There will be a vast difference between those who are able to do this and those who cannot. Remember we see by the face of the man who speaks whether he believes that which he speaks or not; and this will affect to a great extent the hearers—whether I believe or do not believe. God can work by those

who do not believe what they speak, and He has worked through the instrumentality of men who did not believe what they were speaking ; but if we desire to be used by the Lord, we must make sure that in our inmost soul we enjoy the knowledge of the truth and believe the Word as truth, so that the conviction is carried to the hearts of the hearers that that man believes and therefore he speaks.

Another point which seems to me of great importance, is that we wait upon God for the right message. We may suppose our subject will do, but perhaps another subject would have been more profitable, and our business is to wait upon God, I judge, for the right message, for He alone knows who will come to hear our ministry on a certain occasion ; God alone knows the state of heart in which they come to hear, and He alone knows what is the word adapted to them and suited to their need. It becomes us, therefore, to wait in lowness of heart on God to be pleased to guide us to the right message. I have found this in my own experience, and for this very reason, though there is not time to give particulars, I can only say I have found from my own experience the vast importance of going to Him for the right message, and I simply state it to you, my beloved brethren. What I do myself is, if I have not already a subject, I go on with my consecutive reading of Scripture, asking God to guide me to the right subject. I read the portion again after I have finished my chapter, and if nothing has come to me I bow my knees again before the Lord ; and if I do not get a message from that chapter, I go on till I get the message. Sometimes I have had eight, ten, twelve, and even sixteen chapters thus to read, but I have invariably obtained the message I sought, for I just patiently waited upon God. Then when finally I have got the subject, I again bow down and ask the Lord if I am guided aright ; and if my heart is at peace after I have prayed, I consider I am guided aright, and I give myself to the subject. Well, I have found this in waiting upon God, I have never been disappointed, and I have always found it was the right word at the right time.

Another deeply-important point I have found in my experience is this, opening up of the Scripture and exposition of the Word. I say it advisedly, because I have found the blessedness of it in my own experience of fifty years in pastoral labours. When I first began to preach in my own country, I used to write out my sermons and then deliver them from

memory. When I was preaching to uneducated congregations in villages, I might expound, but nothing was done on principle till afterwards. I learned the truth more clearly when I came to England; and then from principle I began expository ministry. One verse, two or three verses, or more—a short Psalm or half a Psalm, or sometimes, as the case might be, I went through a chapter or a whole epistle perhaps, and I found I obtained great blessing to my own soul; but the greatest blessing came to those to whom I ministered. When I first began my ministry in England fifty years ago, I came to a congregation where scarcely any had Bibles in their hands; but four weeks after, when the text was announced, hundreds of Bibles were opened; and that was not all—it created a love of the Word in the hearts of the bearers. And still more, the exposition was connected in their memories with the Word, and they could better retain what they had been hearing, because a few words of the text reminded them of what had been said. Then I found the parents conversing with the children on what they had heard; and as I was going through a whole Psalm, sometimes they said, “What is coming? Now we will hear how Mr. Müller will explain this verse when we come to it.” So I found an increased love of the Word of God; they valued more that Word, and it became a blessing to their own souls.

But our time is gone, so just a few words more. The grand point is this, Are we preaching Christ? We have a blessed example in Whitfield, in Wesley, and others; and we have a blessed example in modern times in our beloved brother Moody and many others, who in all simplicity and truth preach Christ, and large numbers were uplifted by this preaching. The crucified and glorified Christ is preached, and there is a blessing. It is always the experience of ministers of the Word wherever Christ is preached, and this should be done in the greatest simplicity; as Luther used to say, “I preach every Sunday before doctors of divinity, and professors, and learned men, but I preach every time so that the maid-servant behind the door who brings her master’s children may, together with the little children, understand me; and, if they can understand, those great and learned men will also be able to understand.” Now I know this is very simple, but there is a vast deal in it, for if you will make inquiry you will always find there are a number of persons unable to take in that which is not in the most simple way expressed, therefore this cannot be a matter of little

account, and Christ as the Saviour is to be preached, and whether it is liked or not liked, we are here to be faithful to our Master.

God grant we may be always encouraged more and more to give ourselves thoroughly to the Lord. Our lot is cast in a time which is most remarkable, and we who live in the latter end of the nineteenth century have wonderful opportunities of sowing the seed to the honour and glory of God. The Lord grant that we may be able to do so; and if we have done it in a little measure, to add to it fifty or a hundred times.

