

# **George Muller, and the Secret of His Power in Prayer**

**By Andrew Murray**

**I know of no way in which the principal truths of God's word in regard to prayer can be more effectually illustrated and established than a short review of his life...**

When God wishes anew to teach His Church a truth that is not being understood or practiced, He mostly does so by raising some man to be in word and deed a living witness to its blessedness. And so God has raised up in this nineteenth century, among others, George Muller to be His witness that He is indeed the Hearer of prayer. I know of no way in which the principal truths of God's word in regard to prayer can be more effectually illustrated and established than a short review of his life and of what he tells of his prayer-experiences.

He was born in Prussia on 25<sup>th</sup> September 1805, and is thus now eighty years of age. His early life, even after having entered the University of Halle as a theological student, was wicked in the extreme. Led by a friend one evening, when just twenty years of age, to a prayer meeting, he was deeply impressed, and soon after brought to know the Saviour.

**...he was led to the Orphan Home...**

Not long after he began reading missionary papers, and in course of time offered himself to the London Society for promoting Christianity to the Jews. He was accepted as a student, but soon found that he could not in all things submit to the rules of the Society, as leaving too little liberty for the leading of the Holy Spirit. The connection was dissolved in 1830 by mutual consent, and he became the pastor of a small congregation at Teignmouth.

In 1832 he was led to Bristol, and it was as pastor of Bethesda Chapel that he was led to the Orphan Home and other work, in connection with which God has so remarkably led him to trust His word and to experience how God fulfils that word.

**...I was enabled to carry most minute matters to the Lord in prayer.**

A few extracts in regard to his spiritual life will prepare the way for what we specially wish to quote of his experiences in reference to prayer.

‘In connection with this I would mention, that the Lord very graciously gave me, from the very commencement of my divine life, a measure of simplicity and of childlike disposition in spiritual things, so that whilst I was exceedingly ignorant of the Scriptures, and was still from time to time overcome even by outward sins, yet I was enabled to carry most minute matters to the *Lord in prayer*. And I have found “godliness profitable unto all things, having promise of the life that now is, and of that which is to come.” Though very weak and ignorant, yet I had now, by the grace of God, some desire to benefit others, and he who so faithfully had once served Satan, sought now to win souls for Christ.’

**God then began to show me that the word of God alone is our standard of judgment in spiritual things...**

It was at Teignmouth that he was led to know how to use God’s word , and to trust the Holy Spirit as the Teacher given by God to make that word clear. He writes:—

‘God then began to show me that the word of God alone is our standard of judgment in spiritual things; that it can be explained only by the Holy Spirit; and that in our day, as well as in former times. He is the Teacher of His people. The office of the Holy Spirit I had not experimentally understood before that time.

**...laying aside commentaries, and almost every other book and simply reading the word of God and studying it.**

‘It was my beginning to understand this latter point in particular, which had a great effect on me; for the Lord enabled me to put it to the test of experience, by laying aside commentaries, and almost every other book and simply reading the word of God and studying it.

‘The result of this was, that the first evening that I shut myself into my room, to give myself to prayer and meditation over the Scriptures, I learned more in a few hours than I had done during a period of several months previously.

‘*But the particular difference was that I received real strength for my soul in so doing.* I now began to try by the test of the Scriptures the things which I had learned and seen, and found that only those principles which stood the test were of real value.’

**...I was willing to carry out into my life whatever I should find in the Scriptures.**

Of obedience to the word of God, he writes as follows, in connection with his being baptized:—

**‘It had pleased God, in His abundant mercy, to bring my mind into such a state, that I was willing to carry out into my life whatever I should find in the Scriptures.**

**I could say, “I will do His will,” and it was on that account, I believe, that I saw which “*doctrine is of God.*”—And I would observe here, by the way, that the passage to which I have just alluded (*John 7:17*) has been a most remarkable comment to me on many doctrines and precepts of our most holy faith.**

**For instance: “Resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee, turn not thou away. Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you” (*Matthew 5:39-44*). “Sell that ye have, and give alms” (*Luke 12:33*). “Owe no man any thing, but to love one another” (*Romans 12:8*).**

***Whosoever Is Willing To Act Out these commandments of the Lord Literally, will, I believe, be led with me to see that to take them Literally is the will of God.***

**It may be said, “Surely these passages cannot be taken literally, for how then would the people of God be able to pass through the world?”**

**The state of mind enjoined in *John 7:17* will cause such objections to vanish. *Whosoever Is Willing To Act Out these commandments of the Lord Literally, will, I believe, be led with me to see that to take them Literally is the will of God.—Those who do so take them will doubtless often be brought into difficulties, hard to the flesh to bear, but these will have a tendency to make them constantly feel that they are strangers and pilgrims here, that this world is not their home, and thus to throw them more upon God, who will assuredly help us through any difficulty into which we may be brought by seeking to act in obedience to His word.’***

***Never to ask any human being for help, however great the need might be, but to make his wants known to the God who has promised to care for His servants and to hear their prayer.***

**This implicit surrender to God’s word led him to certain views and conduct in regard to money, which mightily influenced his future life. They had their root in the conviction that money was a Divine stewardship, and that all money had therefore to be received and dispensed in direct fellowship with God Himself. This led him to the adoption of the following four great rules:**

**1. *Not to receive any fixed salary, both because in the collecting of it there was often much that was at variance with the freewill offering with which God’s service is to be maintained, and in the receiving of it a danger of placing more dependence on human sources of income than in the living God Himself.***

**2. Never to ask any human being for help, however great the need might be, but to make his wants known to the God who has promised to care for His servants and to hear their prayer.**

**3. To take this command (Luke 12:33) literally, ‘Sell that thou hast and give alms,’ and never to save up money, but to spend all God entrusted to him on God’s poor, on the work of His kingdom.**

**4. Also to take Romans 8:8, ‘Owe no man anything,’ literally, and never to buy on credit, or be in debt for anything, but to trust God to provide.**

**This mode of living was not easy at first. But Muller testifies it was most blessed in bringing the soul to rest in God, and drawing it into closer union with Himself when inclined to backslide. ‘For it will not do, it is not possible, to live in sin, and at the same time, by communion with God, to draw down from heaven everything one needs for the life that now is.’**

### **...the Orphan Home Work...**

**Not long after his settlement at Bristol, ‘The Scriptural Knowledge Institution for Home and Abroad’ was established for aiding in Day, Sunday School, Mission and Bible work. Of this Institution the Orphan Home work, by which Mr. Muller is best known, became a branch. It was in 1834 that his heart was touched by the case of an orphan brought to Christ in one of the schools, but who had to go to a poorhouse where its spiritual wants would not be cared for.**

**Meeting shortly after with a life of Franke, he writes (Nov. 20, 1835): ‘Today I have had it very much laid on my heart no longer merely to *think* about the establishment of an Orphan Home, but actually to set about it, and I have been very much in prayer respecting it, in order to ascertain the Lord’s mind. May God make it plain.’**

### **...that thus the faith of His children may be strengthened.**

**And again, Nov. 25: ‘I have been again much in prayer yesterday and today about the Orphan Home, and am more and more convinced that it is of God. May He in mercy guide me. The three chief reasons are—**

**1. That God may be glorified, should He be pleased to furnish me with the means, in its being seen that it is not a vain thing to trust Him; and that thus the faith of His children may be strengthened.**

**2. The spiritual welfare of fatherless and motherless children.**

**3. Their temporal welfare.’**

**...making the total number of the orphans 2,100.**

After some months of prayer and waiting on God, a house was rented, with room for thirty children, and in course of time three more, containing in all 120 children. The work was carried on in this way for ten years, the supplies for the needs of the orphans being asked and received of God alone. It was often a time of sore need and much prayer, but a trial of faith more precious than of gold was found unto praise and honour and glory of God.

The Lord was preparing His servant for greater things. By His providence and His Holy Spirit, Mr. Muller was led to desire, and to wait upon God till he received from Him, the sure promise of £15,000 for a Home to contain 300 children. This first Home was opened in 1849. In 1858, a second and third Home, for 950 more orphans, was opened, costing £35,000. And in 1869 and 1870, a fourth and a fifth Home, for 850 more, at an expense of £50,000, making the total number of the orphans 2,100.

**In all he has received from God, to be spent in His work, during these fifty years, more than one million pounds sterling.**

In addition to this work, God has given him almost as much as for the building of the Orphan Homes, and the maintenance of the orphans, for other work, the support of schools and missions, Bible and tract circulation. In all he has received from God, to be spent in His work, during these fifty years, more than one million pounds sterling.

How little he knew, let us carefully notice, that when he gave up his little salary of £35 a year in obedience to the leading of God's word and the Holy Spirit, what God was preparing to give him as the reward of obedience and faith; and how wonderfully the word was to be fulfilled to him: 'Thou hast been faithful over few things; I will set thee over many things.'

**God calls us to be followers of George Muller, even as he is of Christ.**

And these things have happened for an ensample to us. God calls us to be followers of George Muller, even as he is of Christ. His God is our God; the same promises are for us; the same service of love and faith in which he laboured is calling for us on every side. Let us in connection with our lessons in the school of prayer study the way in which God gave George Muller such power as a man of prayer: we shall find in it the most remarkable illustration of some of the lessons which we have been studying with the blessed Master in the word.

We shall specially have impressed upon us His first great lesson, that if we will come to Him in the way He has pointed out, with definite petitions, made known to us by the Spirit through the word as being according to the will of God, we may most confidently believe that whatsoever we ask it shall be done.

# Prayer and the Word of God

**..God's listening to our voice depends upon our listening to His voice.**

We have more than once seen that God's listening to our voice depends upon our listening to His voice. We must not only have a special promise to plead, when we make a special request, but our whole life must be under the supremacy of the word: the word must be dwelling in us. The testimony of George Muller on this point is most instructive. He tells us how the discovery of the true place of the word of God, and the teaching of the Spirit with it, was the commencement of a new era in his spiritual life. Of it he writes:—

‘Now the scriptural way of reasoning would have been: God Himself has condescended to become an author, and I am ignorant about that precious book which His Holy Spirit has caused to be written through the instrumentality of His servants, and it contains that which I ought to know, and the knowledge of which will lead me to true happiness; therefore I ought to read again and again this most precious book, this book of books, most earnestly, most prayerfully, and with much meditation; and in this practice I ought to continue all the days of my life. For I was aware, though I read it but little, that I knew scarcely anything of it.

**...much prayerful reading of the word gives not merely more knowledge, but increases the delight we have in reading it...**

But instead of acting thus and being led by my ignorance of the word of God to study it more, my difficulty in understanding it, and the little enjoyment I had in it, made me careless of reading it (for much prayerful reading of the word gives not merely more knowledge, but increases the delight we have in reading it); and thus, like many believers, I practically preferred, for the first four years of my divine life, the works of uninspired men to the oracles of the living God. The consequence was that I remained a babe, both in knowledge and grace. In knowledge, I say; for all *true* knowledge must be derived, by the Spirit, from the word.

And as I neglected the word, I was for nearly four years so ignorant, that I did not *clearly* know even the *fundamental* points of our holy faith. And this lack of knowledge most sadly kept me back from walking steadily in the ways of God. For when it pleased the Lord in August 1829 to bring me really to the Scriptures, my life and walk became very different. And though ever since that I have very much fallen short of what I might and ought to be, yet by the grace of God I have been enabled to live much nearer to Him than before. If any believers read this who practically prefer other books to the Holy Scriptures, and who enjoy the writings of men much more than the word of God, may they be warned by my loss.

**...if the reader understands very little of the word of God, he ought to read it very much; for the Spirit explains the word by the word.**

I shall consider this book to have been the means of doing much good, should it please the Lord, through its instrumentality, to lead some of His people no longer to neglect the Holy Scriptures, but to give them that preference which they have hitherto bestowed on the writings of men.

‘Before I leave this subject, I would only add: If the reader understands very little of the word of God, he ought to read it very much; for the Spirit explains the word by the word. And if he enjoys the reading of the word little, that is just the reason why he should read it much; for the frequent reading of the Scriptures creates a delight in them, so that the more we read them, the more we desire to do so.

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

‘He should have it, moreover, settled in his mind that although the Holy Spirit is the *best* and *sufficient* Teacher, yet that this Teacher does not always teach immediately *when* we desire it, and that therefore we may have to entreat Him again and again for the explanation of certain passages; but that He will surely teach us at last, if indeed we are seeking for light prayerfully, patiently, and with a view to the glory of God.’ The extracts are from a work in four volumes, *The Lord’s Dealings with George Muller*. J. Nisbet & Co., London.

We find in his journal frequent mention made of his spending two and three hours in prayer over the word for the feeding of his spiritual life. As the fruit of this, when he had need of strength and encouragement in prayer, the individual promises were not to him so many arguments from a book to be used with God, but living words which he had heard the Father’s living voice speak to him, and which he could now bring to the Father in living faith.

## PRAYER AND THE WILL OF GOD

It is through *The Word, and the Word Alone*, that the Spirit teaches...

One of the greatest difficulties with young believers is to know how they can find out whether what they desire is according to God’s will. I count it one of the most precious lessons God wants to teach through the experience of George Muller, that He is willing to make known, of things of which His word says nothing directly, that they are His will for us, and that we may ask them. The teaching of the Spirit, not without or against the word, but as something above and beyond it, in addition to it, without which we cannot see God’s will, is the heritage of every believer.

It is through *The Word, and the Word Alone*, that the Spirit teaches, applying the general principles or promises to our special need. And it is *The Spirit, and the Spirit Alone*, who can really make the word a light on our path, whether the path of



duty in our daily walk, or the path of faith in our approach to God. Let us try and notice in what childlike simplicity and teachableness it was that the discovery of God's will was so surely and so clearly made known to His servant.

**...the prospect before me would have been overwhelming had I looked at it naturally...I was sure *it was the will of God...***

With regard to the building of the first Home and the assurance he had of its being God's will, he writes in May 1850, just after it had been opened, speaking of the great difficulties there were, and how little likely it appeared to nature that they would be removed: 'But while the prospect before me would have been overwhelming had I looked at it naturally, I was never even for once permitted to question how it would end. For as from the beginning I was sure *it was the will of God* that I should go to the work of building for Him this large Orphan Home, so also from the beginning I was as certain that the whole would be finished as if the Home had been already filled.'

The way in which he found out what was God's will, comes out with special clearness in his account of the building of the second Home; and I ask the reader to study with care the lesson the narrative conveys:—

**...from the beginning I was as certain that the whole would be finished as if the Home had been already filled.**

'Dec. 5, 1850.—Under these circumstances I can only pray that the Lord in His tender mercy would not allow Satan to gain an advantage over me. By the grace of God my heart says: Lord, if I could be sure that it is Thy will that I should go forward in this matter, I would do so cheerfully; and, on the other hand, if I could be sure that these are vain, foolish, proud thoughts, that they are not from Thee, I would, by Thy grace, hate them, and entirely put them aside.

'My hope is in God: He will help and teach me. Judging, however, from His former dealings with me, it would not be a strange thing to me, nor surprising, if He called me to labour yet still more largely in this way.

**...little, very little comparatively, came in, *i.e.* about four times as much was going out as came in...**

'The thoughts about enlarging the Orphan work have not yet arisen on account of an abundance of money having lately come in; for I have had of late to wait for about seven weeks upon God, whilst little, very little comparatively, came in, *i.e.* about four times as much was going out as came in; and, had not the Lord previously sent me large sums, we should have been distressed indeed.

'Lord! How can Thy servant know Thy will in this matter? Wilt Thou be pleased to teach him!



*December 11.*—During the last six days, since writing the above, I have been, day after day, waiting upon God concerning this matter. It has generally been more or less all the day on my heart. When I have been awake at night, it has not been far from my thoughts. Yet all this without the least excitement. I am perfectly calm and quiet respecting it. My soul would be rejoiced to go forward in this service, could I be sure that the Lord would have me to do so; for then, notwithstanding the numberless difficulties, all would be well; and His Name would be magnified.

**The burden of my prayer concerning this matter is, that the Lord would not allow me to make a mistake, and that He would teach me to do His will.**

‘On the other hand, were I assured that the Lord would have me to be satisfied with my present sphere of service, and that I should not pray about enlarging the work, by His grace I could, *without an effort*, cheerfully yield to it; for He has brought me into such a state of heart, that I only desire to please Him in this matter.

Moreover, hitherto I have not spoken about this thing even to my beloved wife, the sharer of my joys, sorrows, and labours for more than twenty years; nor is it likely that I shall do so for some time to come: for I prefer quietly to wait on the Lord, without conversing on this subject, in order that thus I may be kept the more easily, by His blessing, from being influenced by things from without. The burden of my prayer concerning this matter is, that the Lord would not allow me to make a mistake, and that He would teach me to do His will.

**I converse with no one about it. Hitherto have I not even done so with my dear wife.**

*December 26.*—Fifteen days have elapsed since I wrote the preceding paragraph. Every day since then I have continued to pray about this matter, and that with a goodly measure of earnestness, by the help of God. There has passed scarcely an hour during these days, in which, whilst awake, this matter has not been more or less before me. But all without even a shadow of excitement.

I converse with no one about it. Hitherto have I not even done so with my dear wife. For this I refrain still, and deal with God alone about the matter, in order that no outward influence and no outward excitement may keep me from attaining unto *a clear discovery of His will. I have the fullest and most peaceful assurance that He will clearly show me His will.*

**...I judge that I cannot go about this matter with too much caution, prayerfulness, and deliberation.**

This evening I have had again an especial solemn season for prayer, to seek to know the will of God. But whilst I continue to entreat and beseech the Lord, that He would not allow me to be deluded in this business, I may say I have scarcely any doubt remaining on my mind as to what will be the issue, even that I should go forward in this matter.

As this, however, is one of the most momentous steps that I have ever taken, I judge that I cannot go about this matter with too much caution, prayerfulness, and deliberation. I am in no hurry about it. I could wait for years, by God's grace, were this His will, before even taking one single step toward this thing, or even speaking to anyone about it; and, on the other hand, I would set to work tomorrow, were the Lord to bid me do so.

**...that it may be yet more abundantly manifest that God is still the Hearer and Answerer of prayer...**

This calmness of mind, this having no will of my own in the matter, this only wishing to please my Heavenly Father in it, this only seeking His and not my honour in it; this state of heart, I say, is the fullest assurance to me that my heart is not under a fleshly excitement, and that, if I am helped thus to go on, *I shall know the will of God to the full*. But, while I write this, I cannot but add at the same time, that I do crave the honour and the glorious privilege to be more and more used by the Lord.

'I desire to be allowed to provide scriptural instruction for a thousand orphans, instead of doing so for 300. I desire to expound the Holy Scriptures regularly to a thousand orphans, instead of doing so to 300. I desire that it may be yet more abundantly manifest that God is still the Hearer and Answerer of prayer, and that He is the living God now as He ever was and ever will be, when He shall simply, in answer to prayer, have condescended to provide me with a house for 700 orphans and with means to support them. This last consideration is the most important point in my mind.

**...if He would be more glorified by not going forward in this business, I should by His grace be perfectly content to give up all thoughts about another Orphan House.**

The Lord's honour is the principal point with me in this whole matter; and just because this is the case, if He would be more glorified by not going forward in this business, I should by His grace be perfectly content to give up all thoughts about another Orphan House. Surely in such a state of mind, obtained by the Holy Spirit, Thou, O my Heavenly Father, *wilt not suffer Thy child to be mistaken, much less deluded*. By the help of God I shall continue further day by day to wait upon Him in prayer, concerning this thing, till He shall bid me act.

**‘Jan. 2, 1851.—A week ago I wrote the preceding paragraph. During this week I have still been helped day by day, and more than once every day, to seek the guidance of the Lord about another Orphan House. The burden of my prayer has still been, that He in His great mercy would keep me from making a mistake.**

**“Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths” (Proverbs 3:5,6).**

During the last week the book of Proverbs has come in the course of my Scripture reading, and my heart has been refreshed in reference to this subject by the following passages: “Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths” (Proverbs 3:5,6). By the grace of God I do acknowledge the Lord in all my ways, and in this thing in particular; I have therefore the comfortable assurance that He will direct my paths concerning this part of my service, as to whether I shall be occupied in it or not.

Further: “The integrity of the upright shall preserve them” (Proverbs 11:3). By the grace of God I am upright in this business. My honest purpose is to get glory to God. Therefore I expect to be guided aright.

**“Commit thy works unto the Lord, and thy thoughts shall be established” (Proverbs 16:3).**

Further: “Commit thy works unto the Lord, and thy thoughts shall be established” (Proverbs 16:3). I do commit my works unto the Lord, and therefore expect that my thoughts will be established. My heart is more and more coming to a calm, quiet, and settled assurance, that the Lord will condescend to use me still further in the orphan work. Here Lord is Thy servant.’

When later he decided to build two additional houses, Nos. 4 and 5, he writes thus again:—

**...that thus, by quietly waiting upon God, I might not be influenced by what might be said to me on the subject.**

‘Twelve days have passed away since I wrote the last paragraph. I have still day by day been enabled to wait upon the Lord with reference to enlarging the Orphan work, and have been during the whole of this period also in perfect peace, which is the result of seeking in this thing only the Lord’s honour and the temporal and spiritual benefit of my fellow-men. Without an effort could I by His grace put aside all thoughts about this whole affair, if only assured that it is the will of God that I should do so; and, on the other hand, would at once go forward, if He would have it be so. I have still kept this matter entirely to myself.

Though it be now about seven weeks, since day by day, more or less, my mind has been exercised about it, and since I have been daily praying about it, yet not one human being knows of it. As yet I have not even mentioned it to my dear wife in order that thus, by quietly waiting upon God, I might not be influenced by what might be said to me on the subject.

**This evening has been particularly set apart for prayer...**

This evening has been particularly set apart for prayer, beseeching the Lord once more not to allow me to be mistaken in this thing, and much less to be deluded by the devil. I have also sought to let all the reasons *against* building another Orphan House, and all the reasons *for* doing so pass before my mind: and now for the clearness and definiteness, write them down. . . .

‘Much, however, as the nine previous reasons weigh with me, yet they would not decide me were there not one more. It is this. After having for months pondered the matter, and having looked at it in all its bearings and with all its difficulties, and then having been finally led, after much prayer, to decide on this enlargement, my mind is at peace.

**...much exercise of faith and patience may be required; but in the end it will again be seen, that His servant, who trusts in Him, has not been confounded.**

The child who has again and again besought His Heavenly Father not to allow him to be deluded, nor even to make a mistake, is at peace, perfectly at peace concerning this decision; and has thus the assurance that the decision come to, after much prayer during weeks and months, is the leading of the Holy Spirit; and therefore purposes to go forward, assuredly believing that he will not be confounded, for he trusts in God.

Many and great may be his difficulties; thousands and ten thousands of prayers may have ascended to God, before the full answer may be obtained; much exercise of faith and patience may be required; but in the end it will again be seen, that His servant, who trusts in Him, has not been confounded.’

## **PRAYER AND THE GLORY OF GOD**

**...to make the glorifying of God his first and only object.**

We have sought more than once to enforce the truth, that while we ordinarily seek the reasons of our prayers not being heard in the thing we ask not being according to the will of God, Scripture warns us to find the cause in ourselves, in our not being in the right state or not asking in the right spirit. The thing may be in full accordance with His will, but the asking, the spirit of the supplicant, not; then

we are not heard. As the great root of all sin is self and self-seeking, so there is nothing that even in our more spiritual desires so effectually hinders God in answering as this: we pray for our own pleasure or glory. Prayer to have power and prevail must ask for the glory of God; and he can only do this as he is living for God's glory.

In George Muller we have one of the most remarkable instances on record of God's Holy Spirit leading a man deliberately and systematically, at the outset of a course of prayer, to make the glorifying of God his first and only object. Let us ponder well what he says, and learn the lesson God would teach us through him:—

*...to have their faith strengthened.*

'I had constantly cases brought before me, which proved that one of the especial things which the children of God needed in our day, was *to have their faith strengthened.*

'I longed, therefore, to have something to point my brethren 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.*

*...being able to take God at His word and rely upon it.*

'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 who rely upon Him, but to *show them by proofs* that He is the same in our day. I knew that the word of God ought to be enough, and it was by grace enough for me; but still I considered I ought to lend a helping hand to my brethren.

'I therefore judged myself bound to be the servant of the Church of Christ, in the particular point in which I had obtained mercy; namely, in being able to take God at His word and rely upon it. The first object of the work was, and is still: *that God might be magnified* by the fact that the orphans under my care are provided with all they need, *only by prayer and faith*, without any one being asked; thereby it may be seen that God is *Faithful Still, and Hears Prayer Still.*

*...a practical demonstration as to what could be accomplished simply through the instrumentality of prayer and faith...*

'I have again these last days prayed much about the Orphan House, and have frequently examined my heart; that if it were at all my desire to establish it for the sake of gratifying myself, I might find it out. For as I desire only the Lord's glory, I shall be glad to be instructed by the instrumentality of my brother, if the matter be not of Him.

**‘When I began the Orphan work in 1835, my chief object was the glory of God, by giving a practical demonstration as to what could be accomplished simply through the instrumentality of prayer and faith, in order thus to benefit the Church at large, and to lead a careless world to see the reality of the things of God, by showing them in this work, that the living God is still, as 4,000 years ago, the living God. This my aim has been abundantly honoured.**

**Multitudes of sinners have been thus converted...**

**Multitudes of sinners have been thus converted, multitudes of the children of God in all parts of the world have been benefited by this work, even as I had anticipated.**

**But the larger the work as grown, the greater has been the blessing, bestowed in the very way in which I looked for blessing: for the attention of hundreds of thousands has been drawn to the work; and many tens of thousands have come to see it.**

**...how much one poor man, simply by trusting in God, can bring about by prayer...**

**All this leads me to desire further and further to labour on in this way, in order to bring yet greater glory to the Name of the Lord. *That He may be looked at, magnified, admired, trusted in, relied on at all times, is my aim in this service; and so particularly in this intended enlargement.***

**That it may be seen how much one poor man, simply by trusting in God, can bring about by prayer; and that thus other children of God may be led to carry on the work of God in dependence upon Him; and that children of God may be led increasingly to trust in Him in their individual positions and circumstances, therefore I am led to this further enlargement.’**

## **PRAYER AND TRUST IN GOD**

**...we must not allow ourselves by any delay or unfavourable appearances be shaken in our faith.**

**There are other points on which I would be glad to point out what is to be found in Mr. Muller’s narrative, but one more must suffice. It is the lesson of firm and unwavering trust in God’s promise as the secret of persevering prayer. If once we have, in submission to the teaching of the Spirit in the word, taken hold of God’s promise, and believed that the Father has heard us, we must not allow ourselves by any delay or unfavourable appearances be shaken in our faith.**

‘The full answer to my daily prayers was far from being realized; yet there was abundant encouragement granted by the Lord, to continue in prayer. But suppose, even, that far less had come in than was received, still, after having come to the conclusion, upon scriptural grounds, after much prayer and self-examination, I ought to have gone on without wavering, in the exercise of faith and patience concerning this object; and thus all the children of God, when once satisfied that anything which they bring before God in prayer, is according to His will, ought to continue in believing, expecting, persevering prayer until the blessing is granted.

**Thus am I myself now waiting upon God for certain blessings, for which I have daily besought Him for ten years and six months without one day’s intermission.**

Thus am I myself now waiting upon God for certain blessings, for which I have daily besought Him for ten years and six months without one day’s intermission.

Still the full answer is not yet given concerning the conversion of certain individuals, though in the meantime I have received many thousands of answers to prayer.

I have also prayed daily without intermission for the conversion of other individuals about ten years, for others six or seven years, for others from three or two years; and still the answer is not yet granted concerning those persons, while in the meantime many thousands of my prayers have been answered, and also souls converted, for whom I had been praying.

**...patience and faith may be exercised for many years...**

I lay particular stress on this for the benefit of those who may suppose that I need only to ask of God, and receive at once; or that I might pray concerning anything, and the answer would surely come.

One can only expect to obtain answers to prayers which are according to the mind of God; and even then, patience and faith may be exercised for many years, even as mine are exercised, in the matter to which I have referred; and yet am I daily continuing in prayer, and expecting the answer, and so surely expecting the answer, that I have often thanked God that He will surely give it, though now for nineteen years faith and patience have thus been exercised.

Be encouraged, dear Christians, with fresh earnestness to give yourselves to prayer, if you can only be sure that you ask things which are for the glory of God.

**... £6, 6s. 6d. from Scotland supplied me, as far as can be known now, with all the means necessary for fitting up and promoting the New Orphan Houses.**



**‘But the most remarkable point is this, that £6, 6s. 6d. from Scotland supplied me, as far as can be known now, with all the means necessary for fitting up and promoting the New Orphan Houses. Six years and eight months I have been day by day, and generally several times daily, asking the Lord to give me the needed means for this enlargement of the Orphan work, which, according to calculations made in the spring of 1861, appeared to be about fifty thousand pounds: the total of this amount I had now received.**

**I praise and magnify the Lord for putting this enlargement of the work into my heart, and for giving me courage and faith for it; and above all, for sustaining my faith day by day without wavering. When the last portion of the money was received, I was no more assured concerning the whole, that I was at the time I had not received one single donation towards this large sum.**

**I was...as fully assured that He would bring it about, as if the two houses, with their hundreds of orphans occupying them, had been already before me.**

**I was at the beginning, after once having ascertained His mind, through most patient and heart-searching waiting upon God, as fully assured that He would bring it about, as if the two houses, with their hundreds of orphans occupying them, had been already before me. I make a few remarks here for the sake of young believers in connection with this subject:**

- 1. Be slow to take new steps in the Lord’s service, or in your business, or in your families: weigh everything well; weigh all in the light of the Holy Scriptures and in the fear of God.**
- 2. Seek to have no will of your own, in order to ascertain the mind of God, regarding any steps you propose taking, so that you can honestly say you are willing to do the will of God, if He will only please to instruct you.**
- 3. But when you have found out what the will of God is, seek for His help, and seek it earnestly, perseveringly, patiently, believingly, expectantly; and you will surely in His own time and way obtain it.**

**All these are met by prayer and faith, our universal remedy; and we have never been confounded.**

**‘To suppose that we have difficulty about money only would be a mistake: there occur hundreds of other wants and of other difficulties. It is a rare thing that a day occurs without some difficulty or some want; but often there are many difficulties and many wants to be met and overcome the same day. All these are met by prayer and faith, our universal remedy; and we have never been confounded.**

**Patient, persevering, believing prayer, offered up to God, in the Name of the Lord Jesus, has always, sooner or later, brought the blessing. I do not despair, by God's grace, of obtaining any blessing, provided I can be sure it would be for any real good, and for the glory of God.**

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