

GEORGE MUELLER OF BRISTOL
AND HIS WITNESS TO A PRAYER-HEARING GOD
1899

The originally "authorized memoir".

BY
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God's Building: The New Orphan Houses

How complex are the movements of God's providence? Some events are themselves eventful. Like the wheels in Ezekiel's vision-- a wheel in the middle of a wheel,-- they involve other issues within their mysterious mechanism, and constitute epochs of history. Such an epochal event was the building of the first of the New Orphan Houses on Ashley Down.

After October, 1845, it became clear to Mr. Mueller that the Lord was leading in this direction. Residents on Wilson Street had raised objections to the noise made by the children, especially in play hours; the playgrounds were no longer large enough for so many orphans; the drainage was not adequate, nor was the situation of the rented houses favourable, for proper sanitary conditions; it was also desirable to secure ground for cultivation, and thus supply outdoor work for the boys, etc. Such were some of the reasons which seemed to demand the building of a new orphan house; and the conviction steadily gained ground that the highest well-being of all concerned would be largely promoted if a suitable site could be found on which to erect a building adapted to the purpose.

There were objections to building which were carefully weighed: money in large sums would be needed; planning and constructing would severely tax time and strength; wisdom and oversight would be in demand at every stage of the work; and the question arose whether such permanent structures befit God's pilgrim people, who have here no continuing city and believe that the end of all things is at hand.

Continuance in prayer, however, brought a sense of quiet and restful conviction that all objections were overbalanced by other and favourable considerations. One argument seemed particularly weighty:

Should God provide large amounts of money for this purpose, it would still further illustrate the power of prayer, offered in faith, to command help from on high. A lot of ground, spacious enough, would, at the outset, cost thousands of pounds; but why should this daunt a true child of God whose Father was infinitely rich?

Mr. Mueller and his helpers sought day by day to be guided of God, and, as faith fed on this daily bread of contact with Him, the assurance grew strong that help would come. Shortly Mr. Mueller was as sure of this as though the building already stood before his eyes, though for five weeks not one penny had been sent in for this purpose. Meanwhile there went on that searching scrutiny of his own heart by which he sought to know whether any hidden motive of a selfish sort was swaying his will; but as strict self-examination brought to light no conscious purpose but to glorify God, in promoting the good of the orphans, and provoking to larger trust in God all who witnessed the work, it was judged to be God's will that he should go forward.

In November of this year, he was much encouraged by a visit from a believing brother* who bade him go on in the work, but wisely impressed on him the need of asking for wisdom from above, at every step, seeking God's help in showing him the *plan* for the building, that all details might accord with the divine mind.

*Robert C. Chapman, of Barnstaple, yet living-- and whom Mr. Mueller cherished as his "oldest friend."

On the thirty-sixth day after specific prayer had first been offered about this new house, on December 10, 1845, Mr. Mueller received *one thousand pounds* for this purpose, the largest sum yet received *in one donation* since the work had begun, March 5, 1834. Yet he was as calm and composed as though the gift had been only a shilling; having full faith in God, as both guiding and providing, he records that he would not have been surprised had the amount been five or ten times greater.

Three days later, a Christian architect in London voluntarily offered not only to draught the plans, but gratuitously to superintend the building! This offer had been brought about in a manner so strange as to be naturally regarded as a new sign and proof of God's approval and a fresh pledge of His sure help. Mr. Mueller's sister-in-law, visiting the metropolis, had met this architect; and, finding him much interested to know more of the work of which he had read in the narrative, she had told him of the purpose to build; whereupon, without either solicitation or expectation on her part, this cheerful offer was made. Not only was this architect not urged by her, but he pressed his proposal, himself, urged on by his deep interest in the orphan work. Thus, within forty days, the first thousand pounds had been given in answer to prayer, and a pious man, as yet unseen and unknown by Mr. Mueller, had been led to offer his services in providing plans for the new building and superintending its erection. Surely God was moving before His servant.

For a man, personally penniless, to attempt to erect such a house, on such a scale, without appeal to man and in sole dependence on God was no small venture of faith. The full risk involved in such an undertaking, and the full force of the testimony which it has since afforded to a prayer-hearing God, can be felt only as the full weight of the responsibility is appreciated and all the circumstances are duly considered.

First of all, ground must be bought, and it must comprise six or seven acres, and the site must be in or near Bristol; for Mr. Mueller's general sphere of work was in the city, the orphans and their helpers should be within reasonable reach of their customary meeting-place, and on many other accounts such nearness to the city was desirable. But such a site

would cost from two thousand to three thousand pounds.

Next the building must be constructed, fitted up, and furnished, with accommodations for three hundred orphans and their overseers, teachers, and various helpers. However plain the building and its furnishings, the total cost would reach from three to four times the price of the site.

Then, the annual cost of keeping such house open and of maintaining such a large body of inmates would be four or five thousand pounds more.

Here, then, was a prospective outlay of somewhere between ten thousand and fifteen thousand pounds, for site and building, with a further expense of one third as much more every year.

No man so poor as George Mueller, if at the same time sane, would ever have *thought* of such a gigantic scheme, much less have undertaken to work it out, if his faith and hope were not fixed on God.

Mr. Mueller himself confesses that here lay his whole secret. He was not driven onward by any self-seeking, but drawn onward by a conviction that he was doing the will of God. When Constantine was laying out on a vast scale the new capital on the Bosphorus, he met the misgivings of those about him who wondered at his audacity, by simply saying, "I am following One who is leading me." George Mueller's scheme was not self-originated. He followed One who was leading him; and, because confident and conscious of such guidance, he had only to follow, trust, and wait.

In proportion as the undertaking was great, he desired God's hand to be very clearly seen. Hence he forbore even to seem prominent: he issued no circular, announcing his purpose, and spoke of it only to the few who were in his councils, and even then only as conversation led in that direction. He remembered the promise,

"I will guide thee with Mine eye,"

and looking up to God, he took no step unless the divine glance or beck made duty "clear as daylight." As he saw the matter, his whole business was to wait on God in prayer with faith and patience.

The assurance became doubly sure that *God would build for Himself* a large orphan house near Bristol, to show to all, near and far, what a blessed privilege it is to trust in Him. He desired God Himself so manifestly to act as that he should be seen by all men to be nothing but His instrument, passive in His hands. Meanwhile he went on with his daily search into the Word, where he found instruction so rich, and encouragement so timely, that the Scriptures seemed written for his special use-- to convey messages to him from above. For example, in the opening of the Book of Ezra, he saw how God, when His time had fully come for the return of His exiled people to their own land and for the rebuilding of His Temple used Cyrus, an idolatrous king, to issue an edict, and to provide means for

carrying out His own unknown purpose. He saw also how God stirred up the people to help the returning exiles in their work; and he said to himself, this same God can and will, in His own way, supply the money and all the needed help of man, stirring up the hearts of His own children to aid as He may please.

The first donations toward the work themselves embody a suggestive lesson. On December 10th, one thousand pounds had been given in one sum; twenty days later, fifty pounds more; and the next day, three and sixpence, followed, the same evening, by a second gift of a thousand pounds. Shortly after, a little bag, made of foreign seeds, and a flower wrought of shells, were sent to be sold for the fund; and, in connection with these last gifts, of very little inherent value, a promise was quoted, which had been prominently before the giver's mind, and which brought more encouragement to Mr. Mueller than any mere sum of money:

"Who art thou, O great mountain?
Before Zerubbabel, thou shalt become a plain!
(Zech. iv.7.)

Gifts, however large, were never estimated by intrinsic worth, but as tokens of God's working in the minds of is people, and of His gracious working with and through His servant; and, for this reason, a thousand pounds caused no more sincere praise to God and no more excitement of mind than the fourpence given subsequently by a poor orphan.

Specially asking the Lord to go before him, Mr. Mueller now began to seek a suitable *site*. About four weeks passed in seemingly fruitless search, when he was strongly impressed that very soon the Lord would give the ground, and he so told his helpers on the evening of Saturday, January 31, 1846. Within two days, his mind was drawn to *Ashley Down*, where he found lots singularly suited for his needs. Shortly after, he called twice on the owner, once at his house and again at his office; but on both occasions failing to find him, he only left a message. He judged that God's hand was to be seen *even in his not finding the man he sought*, and that, having twice failed the same day, he was not to push the matter as though self-willed, but patiently wait till the morrow.

When he did find the owner, his patience was unexpectedly rewarded. He [the owner] confessed that he had spent two wakeful hours in bed, thinking about his land, and about what reply he should make to Mr. Mueller's inquiry as to its sale for an orphan house; and that he had determined, if it were applied for, to ask but one hundred and twenty pounds an acre, instead of two hundred, his previous price.

The bargain was promptly completed; and thus the Lord's servant, by not being in a hurry, saved, in the purchase of the site of seven acres, five hundred and sixty pounds! Mr. Mueller had asked the Lord to go before him, and He had done so in a sense he had not thought of, first speaking about the matter to the owner, holding his eyes waking till He had made clear to him, as His servant and steward, what He would have him do in the sale of that property.*

*Appendix G.

Six days after, came the formal offer from the London architect of his services in surveying, in draughting plans, elevations, sections, and specifications, and in overseeing the work of construction; and a week later he came to Bristol, saw the site, and pronounced it in all respects well fitted for its purpose.

Up to June 4, 1846, the total sum in hand for the building was a little more than twenty-seven hundred pounds, a small part only of the sum needful; but Mr. Mueller felt no doubt that in God's own time all that was required would be given. Two hundred and twelve days he had been waiting on God for the way to be opened for building, and he resolved to wait still further until the whole sum was in hand, using for the purpose only such gifts as were specified or left free for that end. He also wisely decided that others must henceforth share the burden, and that he would look out ten brethren of honest report, full of the Holy Ghost and of wisdom, to act as trustees to hold and administer this property in God's name. He felt that, as this work was now so enlarging, and the foundations of a permanent Institution were to be laid, the Christian public, who would aid in its erection and support, would be entitled to a representation in its conduct. At such a point as this many others have made a serious mistake, forfeiting confidence by administering public benefactions in a private manner and an autocratic spirit-- their own head being the office, and their pocket the treasury, of a public and benevolent institution.

Satan again acted as a hinderer. After the ground for the new orphan house had been found, bought and paid for, unforeseen obstacles prevented prompt possession; but Mr. Mueller's peace was not disturbed, knowing even hindrances to be under God's control. If the Lord should allow one piece of land to be taken from him, it would only be because He was about to give him one still better; and so the delay only proved his faith and perfected his patience.

On July 6th, two thousand pounds were given-- twice as large a gift as had yet come in one donation; and, on January 25, 1847, another like offering, so that, on July 5th following, the work of building began. Six months later, after four hundred days of waiting upon God for this new orphan house, nine thousand pounds had been given in answer to believing prayer.

As the new building approached completion, with its three hundred large windows, and requiring full preparation for the accommodation of about three hundred and thirty inmates, although above eleven thousand pounds had been provided, several thousand more were necessary. But Mr. Mueller was not only helped, but far beyond his largest expectations. Up to May 26, 1848, these latter needs existed, and, had but *one* serious difficulty remained unremoved, the result must have been failure. But all the necessary money was obtained, and even more, and all the helpers were provided for the oversight of the orphans.

On June 18, 1849, more than twelve years after the beginning of the work, the orphans began to be transferred from the four rented houses on Wilson Street to the new orphan house on Ashley Down. Five weeks passed before fresh applicants were received, that everything about the new institution might first be brought into complete order by some

experience in its conduct. By May 26, 1850, however, there were in the house two hundred and seventy-five children, and the whole number of inmates was three hundred and eight.

The name-- "The New Orphan House," rather than "*Asylum*"- was chosen to distinguish it from another institution, near by; and particularly was it requested that it might never be known as "*Mr. Mueller's Orphan House*," lest undue prominence be given to one who had been merely God's instrument in its erection. He esteemed it a sin to appropriate even indirectly, or allow others to attribute to him, any part of the glory which belonged solely to Him who had led in the work, given faith and means for it, and helped in it from first to last.

The property was placed in the hands of eleven trustees, chosen by Mr. Mueller, and the deeds were enrolled in chancery. Arrangements were made that the house should be open to visitors only on Wednesday afternoons, as about one hour and a half were necessary to see the whole building.

Scarcely were the orphans thus housed on Ashley Down, before Mr. Mueller's heart felt enlarged desire that *one thousand*, instead of three hundred, might enjoy such privileges of temporal provision and spiritual instruction; and, before the new year, 1851, had dawned, this yearning had matured into a purpose. With his uniform carefulness and prayerfulness, he sought to be assured that he was not following self-will, but the will of God; and again in the scales of a pious judgment the reasons for and against were conscientiously weighed. Would he be going "beyond his measure," spiritually, or naturally? Was not the work, with its vast correspondence and responsibility, already sufficiently great? Would not a new orphan house for three hundred orphans cost another fifteen thousand pounds, or, if built for seven hundred, with the necessary ground, thirty-five thousand? And, even when built and fitted and filled, would there not be the providing for daily wants, which is a perpetual care, and cannot be paid for at once like a site and a building? It would demand eight thousand pounds annual outlay to provide for another seven hundred little ones. To all objections the one all-sufficient answer was the all-sufficient God; and, because Mr. Mueller's eye was on His power, wisdom, and riches, his own weakness, folly, and poverty were forgotten.

Another objection was suggested: What if he should succeed in thus housing and feeding a thousand poor waifs, what would become of the institution *after his death*? The reply is memorable:

"My business is, with all my might, to serve my own generation by the will of God: in so doing I shall best serve the next generation, should the Lord Jesus tarry."

Were such objection valid, it were as valid against beginning any work likely to outlive the worker. And Mr. Mueller remembered how Francké at Halle had to meet the same objection when, now over two hundred years ago, he founded the largest charitable establishment which, up to 1851, existed in the world. But when, after about thirty years of personal superintendence, Francké was taken away, his son-in-law, as we have seen,

became the director. That fellow countryman who had spoken to Mr. Mueller's soul in 1826, thus twenty-five years later encouraged him to go forward, to do his own duty and leave the future to the Eternal God.

Several reasons are recorded by Mr. Mueller as specially influencing still further advance:

the many applications that could not, for want of room, be accepted;

the low moral state of the poorhouses to which these children of poverty were liable to be sent;

the large number of distressing cases of orphanhood, known to be deserving of help;

the previous experiences of the Lord's gracious leading and of the work itself;

his calmness in view of the proposed expansion;

and the spiritual blessing possible to a larger number of homeless children.

But one reason overtopped all others: an enlarged service to man, attempted and achieved solely in dependence upon God, would afford a correspondingly weightier witness to the Hearer of prayer.

These reasons, here recorded, will need no repetition in connection with subsequent expansions of the work, for, at every new stage of advance, they were what influenced this servant of God.

On January 4, 1851, another offering was received, of three thousand pounds-- the largest single donation up to that date-- which, being left entirely to his own disposal, encouraged him to go forward.

Again, he kept his own counsel. Up to January 25th, he had not mentioned, even to his own wife, his thought of a further forward movement, feeling that, to avoid all mistakes, he must first of all get clear light from God, and not darken it by misleading human counsel. Not until the Twelfth Report of the Scriptural Knowledge Institution was issued, was the public apprised of his purpose, with God's help to provide for seven hundred more needy orphans.

Up to October 2, 1851, only about eleven hundred pounds had been given directly toward the second proposed orphan house, and, up to May 26th following, a total of some thirty-five hundred pounds. But George Mueller remembered one who, "after he had patiently endured, obtained the promise." He had waited over two years before all means needful for the first house had been supplied, and could wait still longer, if so God willed it, for the answers to present prayers for means to build a second.

After waiting upwards of nineteen months for the building fund for the second house, and receiving, almost daily, something in answer to prayer, on January 4, 1853, he had intimation that there were about to be paid him, as *the joint donation of several Christians, eighty-one hundred pounds*, of which he appropriated six thousand for the building fund. Again he was not surprised nor excited, though exceeding joyful and triumphant in God. Just two years previous, when recording the largest donation yet received, three thousand pounds,-- he had recorded also his expectation of still greater things; and now a donation between two and three times as large was about to come into his hands. It was not the amount of money, however, that gave him his overflowing delight, but the fact that not in vain had he made his boast in God.

As now some four hundred and eighty-three orphans were waiting for admission, he was moved to pray that soon the way might be opened for the new building to be begun. James i.4 was deeply impressed upon him as the injunction now to be kept before him:

"But let patience have her perfect work, that ye may be perfect and entire, wanting nothing."

On May 26, 1853, the total sum available for the new building was about twelve thousand five hundred pounds, and over five hundred orphans had applied. Twice this sum would be needed, however, before the new house could be begun without risk of debt.

On January 8, 1855, several Christian friends united in the promise that fifty-seven hundred pounds should be paid to him for the work of God, and of this, thirty-four hundred was by him set apart for the building fund. As there were now between seven hundred and eight hundred applicants, it seemed of God that, at least, a site should be secured for another new orphan house; and a few weeks later Mr. Mueller applied for the purchase of two fields adjoining the site of the first house. As they could not, however, be sold at that time, the only resource was to believe that the Lord had other purposes, or would give better ground than that on which His servant had set his mind.

Further thought and prayer suggested to him that two houses could be built instead of one, and located on each side of the existing building, upon the ground already owned. Accordingly it was determined to begin, on the south side, the erection of a house to accommodate four hundred orphans, there being money in the bank, or soon to be available, sufficient to build, fit up, and furnish it.

On May 26, 1856, nearly thirty thousand pounds there in hand for the new Orphan House No. 2; and on November 12, 1857, this house opened for four hundred additional orphans, and there was a balance of nearly twenty-three hundred pounds. The God who provided the building furnished the helpers, without either difficulty or advertising.

With the beginning of the new year, Mr. Mueller began to lay aside six hundred pounds as the first of the appropriations for the *third* orphan house, and the steps which led to the accomplishment of this work, also, were identical with those taken hitherto. A purchase

was made of additional ground, adjoining the two buildings; and, as there were so many applicants and the cost of providing for a larger number would be but little more, it was determined to build so as to receive four hundred and fifty instead of three hundred, rejoicing that, in every enlargement of the work, it would be more apparent how much one poor man, simply trusting in God, can bring about by prayer; and that thus other children of God might be led to carry on the work of God in dependence solely on Him, and generally to trust Him more in all circumstances and positions.

Orphan House No. 3 was opened March 12, 1862, and with over ten thousand pounds in hand for current expenses. All the helpers needed had not then been supplied, but this delay was only a new incentive to believing prayer: and, instead of *once, thrice*, a day, God was besought to provide suitable persons. One after another was thus added, and in no case too late, so that the reception of children was not hindered nor was the work embarrassed.

Still further enlargement seemed needful, for the same reasons as previously. There was an increasing demand for accommodation of applicants, and past experience of God's wondrous dealings urged him both to attempt and to expect greater things. Orphan Houses Nos. 4 and 5 began to loom up above his horizon of faith. By May 26, 1862, he had over sixty-six hundred pounds to apply on their erection. In November, 1864, a large donation of five thousand pounds was received from a donor who would let neither his name nor residence be known, and by this time about twenty-seven thousand pounds had thus accumulated toward the fifty thousand required.

As more than half the requisite sum was thus in hand, the purchase of a site might safely be made and the foundations for the buildings be laid. Mr. Mueller's eyes had, for years, been upon land adjoining the three houses already built, separated from them only by the turnpike road. He called to see the agent, and found that the property was subject to a lease that had yet two years to run. This obstacle only incited to new prayer, but difficulties seemed to increase: the price asked was too high, and the Bristol Water-works Company was negotiating for this same piece of land for reservoir purposes. Nevertheless God successively removed all hindrances, so that the ground was bought and conveyed to the trustees in March, 1865; and, after the purchase-money was paid, about twenty-five thousand pounds yet remained for the structures. Both the cost and the inconvenience of building would be greatly lessened by erecting both houses at the same time; and God was therefore asked for ample means speedily to complete the whole work.

In May, 1866, over thirty-four thousand pounds being at Mr. Mueller's disposal, No. 4 was commenced; and in January following, No. 5 also. Up to the end of March, 1867, over fifty thousand pounds had been supplied, leaving but six thousand more needful to fit and furnish the two buildings for occupancy. By the opening of February, 1868, fifty-eight thousand pounds in all had been donated; so that, on November 5, 1868, new Orphan House No. 4, and on January 6, 1870, No. 5, were thrown open, a balance of several thousand pounds remaining for general purposes. Thus, early in 1870, the orphan work had reached its complete outfit, in five large buildings on Ashley Down with accommodations for two thousand orphans and for all needed teachers and assistants.

Thus have been gathered, into one chapter, the facts about the erection of this great monument to a prayer-hearing God on Ashley Down, though the work of building covered so many years. Between the first decision to build, in 1845, and the opening of the third house, in 1862, nearly seventeen years had elapsed, and before No. 5 was opened, in 1870, twenty-five years. The work was one in its plan and purpose. At each new stage it supplies only a wider application and illustration of the same laws of life and principles of conduct, as, from the outset of the work in Bristol, had with growing power controlled George Mueller. His one supreme aim was the glory of God; his one sole resort, believing prayer; his one trusted oracle, the inspired Word; and his one divine Teacher, the Holy Spirit. One step taken in faith and prayer had prepared for another; one act of trust had made him bolder to venture upon another, implying a greater apparent risk and therefore demanding more implicit trust. But answered prayer was rewarded faith, and every new risk only showed that there was no risk in confidently leaning upon the truth and faithfulness of God.

One cannot but be impressed, in visiting the orphan houses, with several prominent features, and first of all their magnitude. They are very spacious, with about seventeen hundred large windows, and accommodations for over two thousand inmates. They are also very substantial, being built of stone and made to last. They are scrupulously plain; utility rather than beauty seems conspicuously stamped upon them, within and without. Economy has been manifestly a ruling law in their construction; the furniture is equally unpretentious and unostentatious; and, as to garniture, there is absolutely none. To some few, they are almost too destitute of embellishment, and Mr. Mueller has been blamed for not introducing some aesthetic features which might relieve this bald utilitarianism and serve to educate the taste of these orphans.

To all such criticisms, there are two or three adequate answers.

First, Mr. Mueller subordinated everything to his one great purpose, the demonstration of the fact that the Living God is the Hearer of prayer.

Second, he felt himself to be the steward of God's property, and he hesitated to spend one penny on what was not necessary to the frugal carrying on of the work of God. He felt that all that could be spared without injury to health, a proper mental training, and a thorough scriptural and spiritual education, should be reserved for the relief of the necessities of the poor and destitute elsewhere.

And again, he felt that, as these orphans were likely to be put at service in plain homes, and compelled to live frugally, any surroundings which would accustom them to indulge refined tastes, might by contrast make them discontented with their future lot. And so he studied to promote simply their health and comfort, and to school them to contentment when the necessities of life were supplied.

But, more than this, a moment's serious thought will show that, had he surrounded them with those elegancies which elaborate architecture and the other fine arts furnish, he

might have been even more severely criticised. He would have been spending the gifts of the poor who often sorely denied themselves for the sake of these orphans, to purchase embellishments or secure decorations which, if they had adorned the humble homes of thousands of donors, would have made their gifts impossible. When we remember how many offerings, numbering tens of thousands, were, like the widow's mites, very small in themselves, yet, relatively to ability, very large, it will be seen how incongruous it would have been to use the gifts, saved only by limiting even the wants of the givers, to buy for the orphans what the donors could not and would not afford for themselves.

Cleanness, neatness, method, and order, however, everywhere reign, and honest labour has always had, at the orphan houses, a certain dignity. The tracts of land, adjoining the buildings, are set apart as vegetable-gardens, where wholesome exercise is provided for the orphan boys, and, at the same time, work that helps to provide daily food, and thus train them in part to self-support.

Throughout these houses studious care is exhibited, as to methodical arrangement. Each child has a square and a numbered compartment for clothes, six orphans being told off, at a time, in each section, to take charge. The boys have each three suits, and the girls, five dresses each, the girls being taught to make and mend their own garments. In the nursery, the infant children have books and playthings to occupy and amuse them, and are the objects of tender maternal care. Several children are often admitted to the orphanage from one family, in order to avoid needless breaking of household ties by separation. The average term of residence is about ten years, though some orphans have been there for seventeen.

The daily life is laid out with regularity and goes on like clockwork in punctuality. The children rise at six and are expected to be ready at seven, the girls for knitting and the boys for reading, until eight o'clock, when breakfast is served. Half an hour later there is a brief morning service, and the school begins at ten. Half an hour of recreation on the playground prepares for the one-o'clock dinner, and school is resumed, until four; then comes an hour and a half of play or outdoor exercise, a half-hour service preceding the six-o'clock meal. Then the girls ply the needle, and the boys are in school, until bedtime, the younger children going to rest at eight, and the older, at nine. The food is simple, ample, and nutritious, consisting of bread, oatmeal, milk, soups, meat, rice, and vegetables. Everything is adjusted to one ultimate end; to use Mr. Mueller's own words:

"We aim at this: that, if any of them do not turn out well, temporally or spiritually, and do not become useful members of society, it shall not at least be our fault."

The most thorough and careful examination of the whole methods of the institution will only satisfy the visitor that it will not be the fault of those who superintend this work, if the orphans are not well fitted, body and soul, for the work of life, and are not prepared for a blessed immortality.