

RELEASE
THE POWER
OF
Prayer

GEORGE MÜLLER



WHITAKER
HOUSE

Publisher's note:

This new edition from Whitaker House has been updated for the modern reader. Words, expressions, and sentence structure have been revised for clarity and readability. Although the more modern Bible translations quoted in this edition were not available to the author, the Bible versions used were carefully and prayerfully selected in order to make the language of the entire text readily understandable while maintaining the author's original premises and message.

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Events in George Müller's Life

| | |
|--------------------|--|
| September 27, 1805 | Born in Kroppenstaedt, Prussia |
| 1810 | Family moves to Heimersleben |
| 1825 | Enters Halle University to study theology |
| November 1825 | Becomes a Christian |
| March 19, 1829 | Arrives in London to prepare for missionary work with the London Society for Promoting Christianity among the Jews |
| 1829 | Becomes associated with founders of the Brethren movement |
| 1830 | Becomes pastor of Ebenezer Chapel in Teignmouth, England |
| October 7, 1830 | Marries Mary Groves |
| October 1830 | Tells congregation that he will no longer accept a regular salary |
| May 1832 | Begins his ministry in Bristol, along with Henry Craik |
| September 17, 1832 | Lydia, his first child, is born |
| March 5, 1834 | Founds the Scriptural Knowledge Institution for Home and Abroad |
| March 19, 1834 | Elijah, his son, is born |
| June 25, 1835 | Elijah dies from pneumonia |
| April 11, 1836 | First orphanage at 6 Wilson Street opens |
| November 28, 1836 | Second house on Wilson Street opens |
| September 1837 | Third house on Wilson Street opens |
| 1841 | His father dies |

| | |
|-------------------|---|
| July 1844 | Fourth house on Wilson Street opens |
| June 1849 | First orphanage at Ashley Down opens |
| November 1857 | Second building at Ashley Down opens |
| March 1862 | Third building at Ashley Down opens |
| January 22, 1866 | Henry Craik dies |
| November 1868 | Fourth building at Ashley Down opens |
| January 1870 | Fifth building at Ashley Down opens |
| February 6, 1870 | Mary, his first wife, dies |
| 1870 | Lydia Müller marries James Wright |
| 1870s | Sends £10,000 annually to nearly two hundred missionaries |
| November 30, 1871 | Müller marries Susannah Grace Sangar |
| 1875 | Begins preaching tours, which take him to 42 countries, traveling 200,000 miles to preach to 3 million people |
| 1878 | Meets President Hayes and tours the White House |
| January 10, 1890 | Daughter Lydia dies |
| May 1892 | Final preaching tour |
| January 13, 1894 | Susannah, his second wife, dies |
| June 1897 | Preaches at Bethesda Chapel |
| March 6, 1898 | Preaches his last sermon at Alma Road Chapel in Clifton |
| March 10, 1898 | Dies peacefully at the age of 92 |

Introduction^{*}

George Müller was born in Kroppenstaedt, Prussia, on September 27, 1805. His father, a tax collector, educated his children in worldly principles, and George and his brother slipped easily into many sins. Before he was ten years old, George had repeatedly stolen government money, which had been entrusted to his father. His father was forced to make up the losses.

When George was eleven years old, his father sent him to Halberstadt to prepare to study at the university. His father wanted him to become a clergyman—not so that he would serve God, but rather so that he would earn a comfortable living. George’s favorite pastimes were studying, reading novels, and indulging in sinful practices.

His mother died suddenly when he was only fourteen years old. On the night of her death, he played cards until two in the morning, then went to a tavern the next day. His love of liquor was stronger than his ties to his mother.

Three days before his confirmation and communion, he was guilty—as he later admitted—of “gross immorality.” On the day prior to his confirmation, he lied to the clergyman

^{*} Extracted from *The Autobiography of George Müller*, published by Whitaker House (1985).

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rather than confess his sins. He broke his resolutions to change almost as fast as he could make them.

When George was sixteen, he was imprisoned for four weeks for running up bills at an expensive hotel and trying to escape without paying them. His father came to his rescue, but beat him severely before taking him home.

George convinced his father to give him another chance. He was allowed to enter school at Nordhausen and lived in the home of the principal of the school. He fooled the principal into thinking he was a model student, but inwardly he was as wicked as ever. His efforts at self-reform were short-lived and ineffective.

At age 20, he entered Halle University to study theology. Although he obtained permission to preach in the Lutheran church, he was as unhappy and as far from God as ever before. His life in the seminary epitomized these words of the apostle Paul: *“For the good that I will to do, I do not do; but the evil I will not to do, that I practice”* (Rom. 7:19).

A Remarkable Conversion

On a Saturday afternoon, in November 1825, George took a walk with his friend Beta. His friend told him about a prayer meeting he had been attending at a private home, where they read the Bible, sang, prayed, and read a printed sermon.* When George heard Beta’s words, he felt as if he had found the treasure he had been seeking for his whole life. Together they went to the meeting that evening.

As he was welcomed into the home, George observed a joy among the believers that he did not understand. For the first

* At this time in Prussia, it was illegal for a sermon to be preached unless an ordained elder was present.

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time in his life, he saw someone kneel in prayer. That made a deep impression on him, and while brother Kayser prayed, George thought, “I could not pray as well, although I have more education than this man.”

After leaving the meeting, he felt happy, although he did not understand why. No former pleasure in life matched the joy he experienced during the prayer meeting. God began a work of grace in his heart, and that evening became a turning point in his life.

He continued to visit at this Christian brother’s house and could hardly wait for Saturday to come around so that once again he could study God’s Word and pray with believers. Although he did not give up every sin at once, he quit spending time with wicked companions and no longer went to the tavern. Even his habit of lying was broken. He began to attend church for the right motives, and he openly confessed Christ, despite the ridicule from his fellow students.

Müller’s Missionary Zeal

As George read missionary letters, he began to feel led to be a missionary himself. Desiring to serve the Lord fully and without reservation, George wanted to share his newfound joy with others. He became concerned about the spiritual state of his father and brother. Hoping that they would embrace faith in Christ, he wrote to them. Sadly, they replied with an angry letter.

About that time, Dr. Friedrich Tholuck, a professor of divinity, came to teach at Halle University. Because of Tholuck’s coming to the school, several Christian students transferred from other schools in order to study with him.

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These believers helped to strengthen George's faith, and his desire to serve as a missionary intensified.

Once again he wrote to his father for the needed permission to be admitted to one of the German missionary institutions. His father said that he would no longer consider George his son if he pursued this course. He had hoped that George would become a minister and that he could live with him in the parsonage, spending his last days in comfort. Since George could not guarantee that he would fulfill his father's plans for him, he felt that he should no longer accept his father's financial support—even though he needed the money to finish two more years of seminary.

God enabled George to meet his expenses by teaching German to several American professors who had come to Halle to do literary research. George experienced the rich blessings of God as a result of what he considered to be a small sacrifice for Christ's sake. A short while later, he met Hermann Ball, a wealthy man who chose to work among the Jews in Poland rather than live in comfort with his family. Ball's commitment made a deep impression on George, and a desire to be a missionary to the Jews was born in his heart.

Tholuck informed George that the Continental Society in England intended to send a minister to Bucharest to help an aging missionary with the work of the Lord. After careful consideration and prayer, George offered to go. Unexpectedly, his father gave his consent.

As he was preparing to go to Bucharest, George learned that Hermann Ball, the missionary to the Polish Jews, was going to have to give up his work because of poor health. George felt a burning desire to take Ball's place, but he had promised to go to Bucharest.

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Calling on Dr. Tholuck one day, George was asked by his professor if he had ever had a desire to work among the Jews. He was astonished by the question and told Tholuck that the desire to do so had been on his mind for several weeks. Both agreed, though, that he had made a commitment to go to Bucharest, which needed to be honored.

By the next morning, all of George's desire to go to Bucharest was gone. He prayed for God to restore it, which He did. Meanwhile, George's earnest study of Hebrew was becoming a passion.

About ten days later, Tholuck learned that because of the war between the Turks and the Russians, the missionary society had decided not to send a minister to Bucharest. Once again he asked George what he thought about becoming a missionary to the Jews.

After prayer and godly counsel, George decided to offer himself for service to the London Society for Promoting Christianity among the Jews. Through Dr. Tholuck's help, George was accepted as a missionary student by the London Society.

Through God's miraculous intervention, George was exempted from Prussian military duty for life because of a tendency to tuberculosis, and he received his passport, which enabled him to travel to England. God's plans for using George Müller in ways that he had never dreamed were just beginning.

Weakness Becomes Strength

When George arrived in England, he was physically weak, and he became so ill that he thought he would not recover. In a way that only God's people would understand, he experienced a peace within his spirit, even though he was becoming weaker

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in his body. As he thought about the sins that he had committed and realized the forgiving grace he had received from the Lord, he was at peace. He was ready to die and be with the Lord forever if that was God's plan for him.

When the doctor came, George prayed, "Lord, You know that he does not know what is best for me. Therefore, please direct him." As George took the medicine prescribed for him, his prayer was, "Lord, You know that this medicine is no more than a little water. Now please, Lord, let it produce the effect that is for my good and for Your glory. Let me either soon be taken to heaven, or let me be restored. Lord, do with me as You think best!"

God's will was for George to be returned to health, but He still had lessons to teach him during his illness. Friends invited him to the country to recuperate, and this opportunity gave him a great deal of time to study the Bible.

The Master Teacher

God's lessons were rich and deep. He showed George that His Word was to be the "standard of judgment," and that the Holy Spirit would be his teacher. He was led to lay aside his commentaries and almost every other book so that he could simply study the Bible. He said that in the first evening that he looked to the Word of God alone, he learned more in a few hours than he had learned during the last several months.

When he returned to London, he purposed to give what strength he had to the work of the Lord. He wanted to leave immediately as a missionary, but he received no reply from his request to the mission society that he be sent out. Rather than waiting for official recognition, he felt that he should begin to serve God right where he was—with or without the

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title of missionary. He began to distribute tracts to the Jews in London, and soon he was reading the Scriptures on a regular basis with about fifty Jewish boys.

As 1829 came to a close, George felt that he should not be supported financially by the London Society. He felt that he should look only to the Lord for direction and provision. With no ill regard on either side, George dissolved his relationship with the society and then was free to preach the Gospel wherever the Lord opened the doors.

Absolute Reliance on God

God led the way for George to become the pastor of the eighteen-member chapel in Teignmouth. Here God taught him how to rely on His direction as to what to preach to the people. He learned early that “only a life of prayer and meditation will render a vessel ready for the Master’s use.” He learned that without God’s blessing, direction, and presence, he could accomplish nothing, but through relying on God, he could claim the promise from Philippians 4:13: *“I can do all things through Christ who strengthens me.”*

While at Teignmouth, George met and married Mary Groves. God also led him to refuse to take a specific salary, although he did appreciate the support of his parishioners. He realized the influence people’s status could have over his ministry, and he never wanted to be tempted to compromise preaching the full Gospel because of wanting to avoid offending those who were paying his salary. In addition, he felt that the practice of renting the pews in the church was not scriptural. Those who had more money could afford the choice seats, while the poorer members could not. He and Mary agreed that a box would be placed in the chapel. A sign on it would

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explain that those who wished to support the pastor could put an offering in the box. That way he would never know who was giving money for their support or how much money any individual was giving. God blessed this step of faith, and their needs were always provided. George Müller was just beginning to walk a path that would lead him to greater dependence on God and greater joy in seeing God answer all of his prayers. The lessons of faith learned at Teignmouth would lead him to greater steps of faith when they moved to Bristol.

After two years and three months at Teignmouth, George began to feel that his work there would soon be completed. With sadness at leaving the people he had come to love, but being fully persuaded that it was God's will, George and Mary arrived in Bristol on May 25, 1832.

The Ministry Expands

Along with Henry Craik, George Müller became the pastor at Gideon Chapel. Another opportunity presented itself when he and Craik were offered the Bethesda Chapel. A man offered to pay the rent on the building for one year, so Craik and Müller agreed to preach at that church as well. God added 109 people to these fellowships during the first year of their ministry in Bristol. Sixty-five were new converts, and many were backsliders who had returned to serving the Lord. Between sixty and eighty people a day came to receive bread, until the neighbors complained about the beggars loitering in the streets. George had to tell the people that they could no longer receive bread, but his desire to help the poor only increased.

During February 1834, God began to lead George in forming an institution that would be established to spread the

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Gospel at home and abroad. Although other organizations were already working toward the same purposes, George felt led to found a group that would not “seek the patronage of the world.” It was his purpose that God alone would be their patron, and “if He [was] not on [their] side, [they would] not succeed.” No unbelievers would be involved in managing the affairs of the institution, and no money would be sought from “unconverted people of rank or wealth to support this institution because [he] believe[d] this would be dishonorable to the Lord.”

By June of the following year, five day schools had been established for teaching 439 poor children; 795 Bibles and 753 New Testaments had been distributed; and financial and prayer support had been given to missionaries in Canada, the East Indies, and Europe.

Even so, George Müller was not content to think that God had accomplished all He was going to do through him. He began to dream about establishing a house for orphans, and on November 21, 1835, he felt led to begin making plans. On April 11, 1836, the first house was opened at 6 Wilson Street to care for seventeen children. Soon thirty girls lived with the Müllers. Before long, George bought a second house at 1 Wilson Street, which was soon filled with thirty infants. A third house at 3 Wilson Street came available the next year, and it became home to about forty boys, seven years of age or older. The ministry at the orphan homes on Wilson Street expanded until the need to relocate became inevitable. Eventually, God would multiply the work until it would touch the lives of over ten thousand orphans. God transformed George Müller, a little boy who stole from his earthly father, into a man who could be trusted with the resources of his heavenly Father.

***That the genuineness of your faith,
being much more precious than gold that
perishes, though it is tested by fire, may
be found to praise, honor, and glory at the
revelation of Jesus Christ.***

—1 Peter 1:7

Chapter One

Early Days of the Orphan Work

Although George Müller had felt a call to the mission field, God chose to bring the mission field to him. He laid it upon George's heart to testify to the faithfulness of God by providing for orphans. Always concerned about the poor and the orphaned, he was even more burdened to minister to unbelievers. In the first volume of his book, *A Narrative of Some of the Lord's Dealings with George Müller*, he described what prompted him to begin the orphan work:

Sometimes children of God are afraid of the prospect of growing old and becoming unable to work any longer. They are harassed by the fear of being poor and incapable of providing for themselves. If I point out to them how their heavenly Father has always helped those who put their trust in Him, they might not go so far as to say, "Times have changed," yet it is evident that they do not look upon God as the living God. My spirit was often burdened by observing such Christians' lack

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of faith, and I longed to set something before these children of God so that they might see that He does not forsake, even in our day, those who rely upon Him.

Another segment of God's people whom I saw experiencing internal conflict was Christian businessmen. They often brought guilt upon their consciences by conducting their businesses almost in the same way as unconverted persons do. Competition in trade, bad times, and overpopulation were given as reasons why a business run according to the Word of God could not be expected to do well. Such a businessman, perhaps, expressed the wish that his situation could be different. However, before I began my orphan work, very rarely did I see someone in business taking a stand for God, showing a holy determination to trust in the living God, or depending on Him in order to maintain a good conscience. Therefore, I desired to show to these people, by a visible proof, that God is unchangeably the same.

Other individuals were in professions in which they could not continue if they wanted to keep a clear conscience. These persons were in an unscriptural position with regard to spiritual things. Knowing that they could not continue in their positions while abiding in fellowship with God, they still refused to change their professions or to leave their current positions lest they become unemployed. My spirit longed to be instrumental in strengthening their faith, by not only giving them instances from the Word of God of His willingness and ability to help all those who rely upon Him, but also showing them by visible proofs that God is the same in our day.

I well knew that the Word of God ought to be enough, and it was, by grace, enough for me. Still, I considered that I ought to lend a helping hand to my brothers, if, by any means, by

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this visible proof of the unchangeable faithfulness of the Lord, I might strengthen their faith in God. I remembered what a great blessing my own soul had received through seeing the result of the Lord's dealings with His servant A. H. Francke,* who, in dependence upon the living God alone, established an immense orphanage. Since I had seen this visible proof of God's faithfulness many times with my own eyes, I felt bound to be the servant of the church of God in the same way through which I had obtained mercy: namely, in being able to take God by His Word and to rely upon it.

All these exercises of my soul, which resulted from the fact that so many believers with whom I had become acquainted were harassed and distressed in mind, or had guilty consciences from not trusting in the Lord, were used by God to awaken in my heart the desire to set before the church at large, and before the world, proof that He has not changed in the least. The best way to testify to God's faithfulness seemed to be to establish an orphanage. It needed to be something that could be seen, even by the natural eye.

Now, if I, a poor man, simply by prayer and faith, obtained the means for establishing and running an orphanage without asking for help from any individual, that would be something that, with the Lord's blessing, might be instrumental in strengthening the faith of the children of God. Additionally, it would be a testimony to the consciences of the unconverted to the reality of the things of God. This, then, was the primary reason for establishing an orphanage.

* While a divinity student at Halle University, Müller lived for two months in free housing provided by the Orphan House built by August H. Francke one hundred years earlier. Although Francke died in 1727, his dependence upon God and his work on behalf of orphans greatly influenced Müller.

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Certainly, I desired to be used by God to benefit the poor children who had been bereaved of both parents, and to seek, in other respects, with the help of God, to do them good in this life. I also particularly longed to be used by God in training the dear orphans in the fear of God. Still, the first and primary objective of the work was, and still is, that God might be magnified by the fact that the orphans under my care are provided with all they need only by prayer and faith—without anyone being asked by me or my fellow workers for resources, so that God’s faithfulness might be seen. Through His provision, others would see that He still hears and answers prayer.

That I was not mistaken has been abundantly proved since November 1835, both by the conversion of many sinners who have read the accounts that have been published in connection with this work, and also by the abundance of fruit that has followed in the hearts of the saints. From my inmost soul, I desire to be grateful to God for His provision. The honor and glory is due to Him alone, and, by His help, I am enabled to ascribe the praise to Him.

Open Your Mouth Wide

In the account written by George Müller on January 16, 1836, we see his dependence on the leading of God as he sought to know and to obey God’s will in regard to establishing the orphanages in Bristol. We read:

When, of late, the thoughts of establishing an orphanage, in dependence upon the Lord, revived in my mind, during the first two weeks I only prayed that if it were of the Lord, He would bring it about. If not, I prayed that He graciously would be pleased to take all thoughts about it from my mind. My uncertainty about knowing the Lord’s mind did not arise from

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questioning whether it would be pleasing in His sight for there to be a home and scriptural education provided for destitute, fatherless and motherless children. My question was whether it was His will for me to be the instrument of setting such a purpose on foot, since my hands were already more than filled.

My comfort, however, was that, if it was His will, He would provide not merely the means, but also suitable individuals to take care of the children. That way, my part of the work would take only such a portion of my time as, considering the importance of the matter, I might give, notwithstanding my many other engagements. The whole of those two weeks I never asked the Lord for money or for persons to engage in the work.

On December 5, however, the subject of my prayer all at once became different. I was reading Psalm 81 and was particularly struck, more than at any time before, with verse 10: *“Open your mouth wide, and I will fill it.”* I thought a few moments about these words, and then was led to apply them to the case of the orphanage. It struck me that I had never asked the Lord for anything concerning it, except to know His will, regarding its being established or not. I then fell on my knees and opened my mouth wide, asking Him for much. I asked in submission to His will, without setting a time when He should answer my petition. I prayed that He would give me a house, either as a loan or that someone might be led to pay the rent for one, or that one might be given permanently for this purpose. Further, I asked Him for £1,000 and for suitable individuals to take care of the children. Besides this, I have been led since to ask the Lord to put it into the hearts of His people to send articles of furniture for the house and some clothing for the children.

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When I was asking the petition, I was fully aware of what I was doing: I was asking for something that I had no natural prospect of obtaining from the people whom I knew, but which was not too much for the Lord to grant.

Within a few days, Müller began to see God's answers to prayer. He recorded the following entries in his journal:

December 10, 1835. This morning I received a letter in which a brother and sister wrote these words: "We offer ourselves for the service of the intended orphanage, if you think we are qualified. Also, we will donate all the furniture that the Lord has given to us, for use in the orphanage. We want to do this without receiving any salary whatever, believing that if it is the will of the Lord to employ us, He will supply all our needs."

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

God Provides Encouragement

In spite of these answers to prayer, Müller was not immune to discouragement. He wrote in his journal,

December 17. I was rather cast down last evening and this morning, questioning whether I ought to be engaged in this way, and was led to ask the Lord to give me some further encouragement. Soon after a brother sent me two pieces of material, one seven yards in length and the other $2\frac{3}{4}$ yards of

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calico. He also donated four pieces of lining, which are about four yards altogether, a sheet, and a yard measure. This evening another brother brought a clotheshorse, three frocks, four pinafores, six handkerchiefs, three quilts, one blanket, two pewter saltcellars, six tin cups, and six metal teaspoons. He also brought 3s. 6d. given to him by three different individuals. At the same time, he told me that it had been put into the heart of an individual to send £100 tomorrow.

God's Faithfulness Demonstrated

Although Müller had received nearly all of the entire sum of £1,000 for which he had prayed, his persistence in prayer is seen in the following journal entry:

June 15, 1837. Today I gave myself once more earnestly to prayer respecting the remainder of the £1,000. This evening £5 was given, so that now the whole sum is made up. To the glory of the Lord, whose I am, and whom I serve, I state again that every shilling of this money, and all the articles of clothing and furniture, has been given to me without one single individual having been asked by me for anything.

Another Lesson in Reliance on God

Although Müller was careful to seek God's direction even in the smallest detail, there was one thing for which he forgot to pray. He later wrote,

As far as I remember, I brought even the most minute circumstances concerning the orphanage before the Lord in my petitions, being conscious of my own weakness and ignorance. There was, however, one point I had never prayed about, namely, that the Lord would send children. I naturally took it

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for granted that there would be plenty of applications. However, the nearer the day came that had been appointed for receiving applications, the more I had a secret consciousness that the Lord might disappoint my natural expectations and show me that I could not prosper in one single thing without Him.

The appointed time came, and not even one application was made. Before this point, I had been repeatedly tempted to question whether I might not, after all, have engaged in the work against the Lord's will. This circumstance now led me to lie low before my God in prayer the entire evening of February 3. I examined my heart once more as to all the motives concerning the founding of the orphanage. I was able to say, as I had before, that His glory was my chief aim, that is, that it might be seen that it is not a vain thing to trust in the living God.

My second aim was the spiritual welfare of the orphaned children; my third, their bodily welfare.

Continuing in prayer, I was at last brought to the state where I could say from my heart that I would rejoice in God's being glorified in this matter even if the whole thing resulted in nothing. But since it still seemed to me more tending to the glory of God to establish and prosper the orphanage, I could then heartily ask Him to send applications. I now enjoyed a peaceful state of heart concerning the subject and was also more assured than ever that God would establish it. The very next day, February 4, the first application was made, and since then forty-two more have been received.

Enough for Today

Later, when there were nearly one hundred people to care for, and the funds were very low, Müller wrote,

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July 22, 1838. This evening I was walking in our little garden, meditating on Hebrews 13:8, "*Jesus Christ is the same yesterday, today, and forever.*" While meditating on His unchangeable love, power, and wisdom, and, as I went on, turning all into prayer concerning myself, I applied His unchangeable love, power, and wisdom to both my present spiritual and temporal circumstances. All at once, the present need of the orphanage was brought to my mind. Immediately, I was led to say to myself,

Jesus, in His love and power, has hitherto supplied me with what I have needed for the orphans, and in the same unchangeable love and power, He will provide me with what I may need for the future.

A flow of joy came into my soul while realizing the unchangeableness of our loving Lord. About one minute after I had this thought, a letter was brought to me. Enclosed in it was a £20 note. The letter stated,

Will you apply the amount of the enclosed bill to the furtherance of the objectives of the Scriptural Knowledge Society, to your orphanage, or to the work and cause of our Master in any way that He Himself, on your application to Him, may point out to you? It is not a great sum, but it is a sufficient provision for the needs of today, and it is for today's needs that, ordinarily, the Lord provides. Tomorrow, as it brings its demands, will find its supply.

Of this £20, I took £10 for the orphan fund, and £10 for the other causes, and was thus enabled to meet the expenses of about £34, which, in connection with the orphanage, came

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upon me within four days afterward, and which I knew beforehand would come.

Learning to Wait

Finding the needs of the orphanages great and the supply of resources low, Müller continued to trust God to supply their needs. In his journal, we read about the difficult situation he faced:

November 21, 1838. Never were we so reduced in funds as today. There was not a single halfpenny in hand among the matrons of the three houses. Nevertheless, we had a good dinner, and by sharing our bread, we made it through this day well. But we had no prospect of taking in bread for any of the houses. When I left the brothers and sisters at one o'clock, after prayer, I told them that we must wait for help, and see how the Lord would deliver us this time. I was sure of help, but we were indeed facing a serious situation.

When I came to Kingsdown, I felt that I needed more exercise since I was very cold; therefore, I did not go home by the closest route, but went by way of Clarence Place. About twenty yards from my house, I met a brother who walked the rest of the way with me. After a little conversation, he gave me £10 to provide poor believers with coal, blankets, and warm clothing. He also gave £5 for the orphans and £5 for the other needs of the Scriptural Knowledge Institution. The brother had come to see me twice while I was away at the orphanages. Had I been one half minute later, I would have missed him. But the Lord knew our need, and therefore allowed me to meet him. I sent off the £5 immediately to the matrons.

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Beyond Disappointment

Müller continued to testify to the faithfulness of God. In his journal, we see his confidence in God's ability to provide:

Monday, September 21, 1840. With what was in hand for the orphans, added to what came in yesterday, the needs of today are more than supplied, and there is enough for tomorrow also. Today a brother from the neighborhood of London gave me £10 to be used as it might be most needed. Since we have been praying many days for the school, Bible, and missionary funds, I took it all for them. This brother knew nothing about our work when he came to Bristol three days ago. Thus the Lord, to show His continued care over us, raises up new helpers. Those who trust in the Lord will never be confounded (Ps. 22:5 KJV)!

Some who helped for a while may fall asleep in Jesus (1 Cor. 15:20); others may grow cold in the service of the Lord (Matt. 24:12); others may be as desirous as ever to help, but no longer have the means (see Mark 12:42–44); others may have both a willing heart and the means to help, but they may see it as the Lord's will to distribute their resources in another way. Thus, for one reason or another, if we were to lean upon man, we would surely be confounded; but, in leaning upon the living God alone, we are beyond disappointment and beyond being forsaken because of death or lack of resources or lack of love or because of the claims of other work. How precious to have learned in any measure to stand alone in the world with God and yet to be happy, and to know that surely no good thing will be withheld from us while we walk uprightly (Ps. 84:11)!

Release the Power of Prayer



A Miraculous Conversion

Looking back on God's amazing answers to prayer during the year 1841, George Müller wrote,

During this year, I was informed about the conversion of one of the very greatest sinners that I had ever heard of in all my service for the Lord. Repeatedly, I fell on my knees, along with his wife, and asked the Lord for his conversion. She would come to me in the deepest distress of soul because of the most barbarous and cruel treatment that she received from him. He held bitter enmity against her because of her commitment to the Lord, and because he could not provoke her to be filled with rage against him. At the time when his treatment of her was at its worst, I pleaded the promise in Matthew 18:19 especially on his behalf: *"Again I say to you that if two of you agree on earth concerning anything that they ask, it will be done for them by My Father in heaven."* And now this awful persecutor is converted!

Prayer for Spiritual Blessings

Müller recorded another answer to prayer during that year in the following account:

On May 25, I began to ask the Lord for greater spiritual prosperity among the saints with whom I labor in Bristol than there ever had been. To the praise of the Lord, I now record that truly He has answered this request, for, considering all things, at no period has there been a greater manifestation of grace and truth and spiritual power among us than there is now while I am writing this for the press (1845). It is not that we have attained to what we might (see Philippians 3:13–14); we are far, very far from it. But the Lord has been very, very

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good to us, and we have the most abundant reasons for thanksgiving.

Withholding the Report

In the following entry, we see how the faithful perseverance of Müller and his coworkers was tested:

December 9, 1841. Today 10s. 10d. came in for the orphans through the sale of stockings. We have now come to the close of the sixth year of this part of the work, having only in hand the money that has been saved for the rent. Throughout this whole year, we have been supplied with all that was needed.

For the last three years, we had closed the accounts on this day. We had held public meetings a few days after, at which, for the benefit of the hearers, we stated how the Lord had dealt with us during the year. The substance of what had been stated at these meetings was afterward printed for the benefit of the church at large.

This time, however, it appeared to be better to delay the report for a while. Through grace, we had learned to lean upon the Lord only, being assured that, if we were never to speak or write one single word more about this work, we would still be supplied with means, as long as He enabled us to depend on Himself alone. We had not held those public meetings for the purpose of exposing our needs. Nor had we published the account of the Lord's dealings with us for the sake of working up the feelings of the readers, thus inducing them to give money. We had only had the meetings in order to benefit other saints by our experiences.

Yet it might have appeared to some that, in making known our circumstances, we were driven by self-serving motives.

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What better proof, therefore, could we give of our depending upon the living God alone and not upon public meetings or printed reports than, in the midst of our deep poverty, to continue quietly for some time longer without saying anything instead of being glad that the time had come when we could make our circumstances known?

We therefore determined, as we sought and still seek in this work to act for the profit of the saints generally, to delay for a few months both the public meetings and the report. Naturally, we would have been as glad as anyone to have revealed our poverty at that time, but spiritually we were enabled to delight even then in the prospect of the increased benefit that might be derived by the church at large from our acting as we did.

Continuing to review his circumstances during the year 1841 in both his journal and *Narrative*, Müller wrote,

December 18, Saturday morning. There is now the greatest need, and only 4d. in hand, which I found in the box at my house. Yet I fully believe that the Lord will supply us this day also with all that is required.

Pause a few moments, dear reader, and observe two things: We acted for God in delaying the public meetings and the publishing of the report, but God's way always leads into trial, as far as sight and sense are concerned. Nature will always be tried in God's ways. The Lord was saying to us by our poverty, "I will now see whether you truly lean upon Me, and whether you truly look to Me." Of all the seasons that I had ever passed through since I had been living in this way, I never knew any period in which my faith was tried as sharply as during the four months from December 12, 1841, to April 12, 1842.

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But observe further: We might even then have changed our minds with respect to the public meetings and publishing the report, for no one knew our determination at this time concerning the reason for the delay. No, on the contrary, we knew with what delight many children of God were looking forward to receiving further updates. But the Lord kept us steadfast to the conclusion at which we had arrived under His guidance.

God Is Faithful

Ever concerned that his life and work would be honoring to God, George Müller wrote on January 25, 1842,

Perhaps, dear reader, you have said in your heart before you have read thus far:

How would it be if the funds for the orphans were reduced to nothing, and those who were in the work had nothing of their own to give? Suppose a mealtime arrived, and you had no food for the children?

Thus indeed it could happen, for our hearts are “*desperately wicked*” (Jer. 17:9). If we should ever be left to ourselves by either no longer depending on the living God or by allowing sin a place in our hearts (Ps. 66:18), then such a state of things, we have reason to believe, would occur. But as long as we are enabled to trust in the living God, and as long as, though falling short in every way of what we might be and ought to be, we are at least kept from living in sin, such a state of things cannot occur.

Therefore, dear reader, if you yourself walk with God, and if, on that account, His glory is dear to you, I affectionately and earnestly entreat you to beseech Him to uphold us. How awful

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the disgrace brought upon His holy name would be if we, who have so publicly made our boast in Him and have spoken well of Him, should be left to disgrace Him, either by unbelief in the hour of trial or by a life of sin in other respects!

The Evidence of Faith

Many times, Müller believed by faith that the answer to prayer was on its way even though he had no tangible assurance of that fact.

March 9, 1842. At a time of the greatest need, both with regard to the day schools and the orphans, so much so that we could not have gone on any longer without help, I received £10 this day from a brother who lives near Dublin. The money was divided among the day schools and the orphanages. The following circumstance is to be noticed in regard to this donation: Since our need was so great, and my soul was, through grace, truly waiting upon the Lord, I watched for supplies during the course of the morning. The mail, however, had been delivered, and no provisions had come. This did not in the least discourage me. I said to myself, “The Lord can send means without the postman. Even now, although the mail has come, through this very delivery of letters, God may have sent the answer, although the money is not yet in my hands.” It was not long after I had thus spoken to myself, when, according to my hope in God, we were helped, for the brother who sent us the £10 had this time directed his letter to the boys’ orphanage. From there, it had been forwarded to me.

Like a Father

Müller found the heavenly Father faithful in meeting the needs of His children.

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March 17. From March 12 to March 16, £4 5s. 11½d. had come in for the orphans. This morning our poverty, which now has lasted more or less for several months, had become exceedingly great. I left my house a few minutes after seven to go to the orphanages to see whether there was money enough to purchase the milk, which is brought about eight o'clock. On my way, it was my special request that the Lord would be pleased to pity us, even "*as a father pities his children*" (Ps. 103:13), and that He would not lay more upon us than He would enable us to bear (1 Cor. 10:13). I especially asked Him that He would now be pleased to refresh our hearts by sending us help. Likewise, I reminded Him of the consequences that would result, both in reference to believers and unbelievers, if we should have to give up the work because of a lack of means, and that He therefore would not permit the work thus far to come to nothing. Moreover, I again confessed before the Lord that I did not deserve that He should continue to use me in this work any longer.

While I was thus in prayer, about a two minutes' walk from the orphanages, I met a brother who was going at this early hour to his business. After having exchanged a few words with him, I continued on, but presently, he ran after me and gave me £1 for the orphans. Thus the Lord speedily answered my prayer. Truly, it is worth being poor and greatly tried in faith for the sake of having day by day such precious proofs of the loving interest that our kind Father takes in everything that concerns us. And how could our Father do otherwise? He, who has given us the greatest possible proof of His love that He could have done in giving us His own Son, surely will with Him also "*freely give us all things*" (Rom. 8:32).

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Another Lesson in Faith

Tempted to trust in the promises of man, George Müller discovered the peace that comes in trusting wholly upon God:

May 6, 1845. About six weeks ago intimation was kindly given by a brother that he expected a certain considerable sum of money, and that, if he obtained it, a certain portion of it would be given to the Lord, so that £100 of it might be used for the work in my hands, and the other part for brother Craik's* and my own personal expenses. However, day after day passed, and the money did not come. I did not trust in this money, yet, as during all this time, with scarcely any exception, we were more or less needy, I thought again and again about this brother's promise. Still, by the grace of God, I did not trust in the brother who had made it, but in the Lord. Week after week passed, and still the money did not come.

Now this morning it came to my mind that such promises ought to be valued, in a certain sense, as nothing, that is, that the mind ought never for a moment to be directed to them, but to the living God, and to the living God alone. I saw that such promises ought not to be of the value of one farthing so far as it regards thinking about them for help. Therefore, I asked the Lord, when, as usual, I was praying with my beloved wife about the work in my hands, that He would be pleased to take this whole matter about that promise completely out of my mind, and to help me not to value it in the least. Yes, I prayed to treat it as if it were not worth one farthing, but to

* Henry Craik, a Scotsman whom George Müller met in Teignmouth, shared pastoral duties with Müller at two chapels, Gideon and Bethesda, in Bristol.

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keep my eyes directed only on God. I was enabled to do so. We had not yet finished praying when I received the following letter:

May 5, 1845

Beloved Brother,

Are your bankers still Stuckey and Co. of Bristol, and are their bankers still Robarts and Co. of London? Please instruct me on this. If the case is so, please regard this as a letter to inform you that £70 will be paid to Robarts and Co. for Stuckey and Co. on your behalf. Apply this sum as the Lord may give you wisdom. I will not send the money to Robarts and Co. until I hear from you.

Ever affectionately yours.

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

Faith Is from God

So that people would know that his faith was not a unique faith available only to him, Müller wrote in 1842,

I desire that all children of God who read these details may thereby be led to increased and more simple confidence

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in God for everything they may need under any circumstances. I trust that these many answers to prayer may encourage them to pray, particularly for the conversion of their friends and relatives, their own progress in grace and knowledge, the state of the saints whom they may know personally, the state of the church of God at large, and the success of the preaching of the Gospel. Especially I affectionately warn them against being led away by the tricks of Satan (see 2 Peter 3:17) to think that these things are unique to me, and that they cannot be enjoyed by all the children of God.

Although, as has been stated before, every believer is not called upon to establish orphanages or charities and trust in the Lord for the support of these institutions, yet all believers are called upon, in the simple confidence of faith, to cast all their burdens upon Him (Ps. 55:22). They are to trust in Him for everything (Ps. 37:5; Prov. 3:5), and not only to make everything a subject of prayer, but to expect answers to their petitions that they have asked according to His will and in the name of the Lord Jesus (Matt. 21:22; John 11:22).

Think not, dear reader, that I have the gift of faith, that is, the gift of which we read in 1 Corinthians 12:9, and which is mentioned along with “*gifts of healings*” (v. 9), “*the working of miracles*” (v. 10), and “*prophecy*” (v. 10), and that on that account, I am able to trust in the Lord. It is true that the faith that I am enabled to exercise is altogether God’s own gift. It is true that He alone supports it, and that He alone can increase it. It is true that, moment by moment, I depend upon Him for it, and that, if I were only one moment left to myself, my faith would utterly fail; but it is not true that my faith is that gift of faith that is spoken of in 1 Corinthians 12:9, for the following reasons:

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First, the faith that I am enabled to exercise with reference to the orphanages and my own temporal necessities is not that faith of which it is said in 1 Corinthians 13:2 (evidently alluding to the faith spoken of in 1 Corinthians 12:9), *“Though I have all faith, so that I could remove mountains, but have not love, I am nothing.”* But it is the selfsame faith that is found in every believer, the growth of which I am most sensitive to within myself, for, little by little, it has been ever increasing throughout my Christian walk.

Second, this faith that is exercised in regard to the orphanages and my own temporal necessities shows itself in the same measure, for instance, concerning the following points: I have never been permitted to doubt since I accepted the Lord as my Savior that my sins are forgiven, that I am a child of God, that I am beloved of God, and that I will be finally saved, because I am enabled, by the grace of God, to exercise faith upon the Word of God and to believe what God says in those passages that settle these matters. (See 1 John 5:1; Galatians 3:26; Acts 10:43; Romans 10:9–10; John 3:16, among others.)

Further, when sometimes all has been dark, exceedingly dark, judging from natural appearances, with reference to my service among the saints, when I would have been overwhelmed in grief and despair if I had looked at things *“according to the outward appearance”* (2 Cor. 10:7), at such times I have sought to encourage myself in God by laying hold in faith of His mighty power, His unchangeable love, and His infinite wisdom. I have said to myself, “God is able and

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willing to deliver me, if it is good for me; for it is written, *‘He who did not spare His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?’* (Rom. 8:32).” As I believed this promise through His grace, my soul was kept in peace.

Also, when in connection with the orphanages and day schools trials have come upon me that were far heavier than the lack of sufficient resources; when lying reports were spread that the orphans did not have enough to eat,* or that they were cruelly treated in other respects, and the like; or when other trials even greater, but which I cannot mention, have befallen me in connection with this work—and those at a time when I was nearly a thousand miles away from Bristol, and had to remain absent week after week—at such times, my soul was stayed upon God. I believed His Word of promise, which was applicable to such cases. I poured out my soul before God and arose from my knees in peace, because the trouble that was in the soul was, in believing prayer, cast upon God; thus, I was kept in peace, even though I saw it to be the will of God to remain far away from the work.

* “There was not a great deal of variation in the food, but it was wholesome and regular. Porridge every morning for breakfast and meat for dinner on Mondays, Thursdays, and Fridays. On Tuesdays and Sundays, a dish of rice and raisins was commonplace. On Wednesdays and Saturdays, they were served broth with meat in it. Meat was either mutton—known to the children as ‘Og’—or corned beef. The bread was known as ‘Toke’ because of the grace said at meals: *‘We thank thee, Lord, for these tokens of thy love!’* Fresh fruit and eggs were in plentiful supply, and milk and water was the usual drink.” From *The Bristol Miracle*. Used by permission from The George Müller Foundation.

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Further, when I needed houses or fellow laborers for the orphans or for the day schools, I have been enabled to look to the Lord for everything and to trust in Him for help.

Dear reader, I may seem to boast, but, by the grace of God, I do not boast in speaking the way that I do. From my inmost soul, I ascribe the glory to God alone that He has enabled me to trust in Him, and that He has not allowed my confidence in Him to fail. But I thought it needful to make these remarks, lest anyone should think that my depending upon God was a particular gift given to me, which other saints have no right to look for, or lest it should be thought that my depending upon Him had only to do with the obtaining of money by prayer and faith.

By the grace of God, I desire that my faith in God might extend toward everything: the smallest of my own temporal and spiritual concerns, the least of the temporal and spiritual concerns of my family, the saints among whom I labor, the church at large, everything that has to do with the temporal and spiritual prosperity of the Scriptural Knowledge Institution, and so forth.

Dear reader, do not think that I have attained in faith (and how much less in other respects) to that degree to which I might and ought to attain; but thank God for the faith that He has given to me. Please pray that He will uphold and increase it.

Finally, once more, I remind you not to let Satan deceive you in making you think that you could not have the same faith, but that it is only for persons who are in a similar situation as I. When I lose something, such as a key, I ask the Lord

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to direct me to it, and I look for an answer to my prayer. When a person with whom I have made an appointment does not arrive according to the time agreed upon, and I begin to be inconvenienced by his lateness, I ask the Lord to be pleased to hasten him to me, and I look for an answer. When I do not understand a passage of the Word of God, I lift up my heart to the Lord and pray that He would be pleased, by His Holy Spirit, to instruct me, and I expect to be taught, though I do not set the time and the manner in which His answer will come. When I am going to minister from the Word, I seek help from the Lord, and while I, in the consciousness of my natural inability as well as my utter unworthiness, begin His service, I am not cast down, but of good cheer, because I look for His assistance. I believe that He, for His dear Son's sake, will help me. And thus in all of my temporal and spiritual concerns, I pray to the Lord and expect an answer to my requests.

May you not do the same, dear believing reader? Oh, I beseech you, do not think that I am an extraordinary believer, having privileges above any other of God's dear children, which they cannot have. Do not look on my way of acting as something that would not work for other believers. Give it a try! Stand still in the hour of trial, and you will see the help of God, if you trust in Him.

But there is so often a forsaking of the ways of the Lord in the hour of trial, and thus the food of faith, the means whereby our faith may be increased, is lost. This leads me to the following important point. You ask, How may I, a true believer, have my faith strengthened? Here is the answer: *"Every good gift and every perfect gift is from above, and comes down from the Father of lights, with whom there is no variation or shadow of turning"* (James 1:17). As the increase of faith is a good gift, it must

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come from God; therefore, He ought to be asked for this blessing. The following means, however, ought to be used:

First, carefully read the Word of God and meditate on it. Through reading the Word of God, and especially through meditation on the Word of God, the believer becomes more acquainted with the nature and character of God. Thus he sees more and more, besides His holiness and justice, what a kind, loving, gracious, merciful, mighty, wise, and faithful God He is. Therefore, in poverty, affliction of body, bereavement in his family, difficulty in his service, or lack of employment, he will rest upon the ability of God to help him, because he has not only learned from God's Word that He is of almighty power and infinite wisdom, but he has also seen instance upon instance in the Holy Scriptures in which His almighty power and infinite wisdom have been actually exercised in helping and delivering His people. He will rely upon the willingness of God to help him because he has not only learned from the Scriptures what a kind, good, merciful, gracious, and faithful being God is, but he has also seen in the Word of God how, in a great variety of instances, God has proved Himself to be so. And the consideration of this, if God has become known to us through prayer and meditation on His own Word, will lead us with a measure of confidence, in general at least, to rely upon Him. Thus the reading of the Word of God, together with meditation on it, will be one special means to strengthen our faith.

Second, with reference to the growth of every grace of the Spirit, it is of the utmost importance that we

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seek to maintain an upright heart and a good conscience; therefore, we should not knowingly or habitually indulge in those things that are contrary to the mind of God. So it is also particularly the case with reference to the growth in faith. How can I possibly continue to ask with faith in God concerning anything if I am habitually grieving Him and seeking to detract from the glory and honor of Him in whom I profess to trust, and upon whom I profess to depend? All my confidence toward God, all my leaning upon Him in the hour of trial, will be gone if I have a guilty conscience and do not seek to put away this guilty conscience, but continue to do the things that are contrary to the mind of God. And if, in any particular instance, I cannot trust in God because of a guilty conscience, then my faith is weakened by that instance of distrust. For with every fresh trial, faith either increases by my trusting God, and thus receiving His help, or it decreases by my not trusting Him. Then there is less and less power of looking simply and directly to Him, and a habit of self-dependence is born or encouraged. One or the other of these will always be the case in each particular instance. Either we trust in God, and in that case we do not trust in ourselves or in our fellowmen or in circumstances or in anything else; or we do trust in one or more of these, and in that case, we do not trust in God.

Third, if we desire our faith to be strengthened, we should not shrink from opportunities where our faith may be tried, and therefore, through the trials, be strengthened. In our natural state, we dislike dealing with God alone. Through our natural alienation from

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

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

Yes, however weak our faith may be, God will try it, but with this restriction: as in every way, He leads gently, gradually, and patiently, so also with reference to the trial of our faith. At first our faith will be tried very little in comparison with what it may be afterward, for God never lays more upon us than He is willing to enable us to bear (1 Cor. 10:13).

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Now when the trial of faith comes, we are naturally inclined to distrust God and to trust instead in ourselves—or in our friends or our circumstances. We would rather achieve a deliverance of our own somehow or other than simply look to God and wait for His help. But if we do not patiently wait for God’s help, if we seek a deliverance of our own, then at the next trial of our faith, it will be the same as before: we will once again be inclined to try to deliver ourselves. Thus, with every fresh instance of this kind, our faith will decrease; while on the contrary, if we were to “*stand still and see the salvation of the LORD*” (2 Chron. 20:17), to see His hand stretched out on our behalf, and to trust in Him alone, then our faith would be increased. With every new case in which the hand of God was stretched out on our behalf in the hour of the trial of our faith, our faith would be increased even more. If the believer, therefore, would have his faith strengthened, he must especially give time to God, who tries his faith in order to prove to His child, in the end, how willing He is to help and deliver him, the moment it is good for him.

Trials Can Strengthen Faith

In the early years of the Scriptural Knowledge Institution, Müller and his coworkers had to endure many severe trials of faith, as some of the following instances show. When writing of this period, George Müller said,

Though now (July 1845) for about seven years our funds have been so exhausted that it has been a rare case to have the means in hand to meet the necessities of more than one hundred persons for three days in a row, yet only once have I been tried in spirit. That was on September 18, 1838, when, for the first time, the Lord did not seem to pay attention to

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our prayers. But when He did send help, I saw that it was only for the trial of our faith, and not because He had forsaken the work, that we were brought so low. My soul was strengthened and encouraged, so that, since that time, I have not only not been allowed to distrust the Lord, but also not even been cast down when in the deepest poverty.

An Encouraging Gift

August 20, 1838. The £5 that I had received on August 18 had been given for housekeeping, so today I was penniless again. But my eyes looked up to the Lord. I gave myself to prayer this morning, knowing that I would need at least £13 this week, possibly as much as £20. Today I received £12 in answer to prayer from a lady who is staying at Clifton, whom I had never seen before. Loving Lord, grant that this may be a fresh encouragement to me.

A Solemn Crisis

Regarding one of the most difficult times of trial, Müller wrote,

September 10, 1838, Monday morning. No money had come in either on Saturday or yesterday. It appeared to me that it was now necessary to take some steps on account of our need, that is, to go to the orphanages, call the brothers and sisters together (who, except for Brother T——, had never been informed about the state of the funds), present the case to them, see how much money was needed for the present, tell them that amid this whole trial of faith, I still believed that God would help, and pray with them. I especially intended to go for the sake of telling them that no more articles must be purchased than we have the means to pay for. At the same

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time, I wanted them to know that the children should not go without nourishing food and necessary clothing. I would rather send them away at once than to have them go without their basic needs being met. I also intended to go for the sake of seeing whether there were still articles remaining that had been sent for the purpose of being sold, or whether there were any articles that were really not needed, so that we might turn them into money. I felt that the matter had now come to a solemn crisis. About half past nine, sixpence came in, which had been placed anonymously into the box at Gideon Chapel. This money seemed to me like an earnest, a pledge that God would have compassion and send more.

About ten, after I had returned from talking with brother Craik, to whom I had unburdened my heart again, while once more in prayer for help, a sister called who gave two sovereigns to my wife for the orphans. She stated that she had felt herself stirred up to come and that she had delayed too long in coming already. A few minutes later, when I went into the room where she was, she gave me two sovereigns more, all without knowing anything in the least about our need. Thus the Lord most mercifully has sent us a little help, to the great encouragement of my faith. A few minutes later, I was called on for money by the orphanage for infants, to which I sent £2. I also sent £1 0s. 6d. to the boys' orphanage, and £1 to the girls' orphanage.

A Precious Deliverance

It would have been easy for Müller to have had faith when the cupboards and bank account were full, but even during times of testing, he relied on the certainty of God's promises:

Early Days of the Orphan Work

September 17, 1838. The trial still continues. It is now more and more trying, even to faith, as each day comes. Truly, the Lord has wise purposes in allowing us to call so long upon Him for help. But I am sure God will send help, if we can but wait. One of the laborers had had a little money come in, of which he gave 12s. 6d.; another worker gave 11s. 8d., which was all the money she had left. This amount, along with 17s. 6d., which partly had come in and partly was in hand, enabled us to pay what needed to be paid and to purchase provisions, so that nothing yet, in any way, has been lacking. This evening I was rather tried respecting the long delay of larger sums coming, but being led to go to the Scriptures for comfort, my soul was greatly refreshed. My faith again was strengthened by Psalm 34, so that I went very cheerfully to meet with my dear fellow laborers for prayer. I read the psalm to them and sought to cheer their hearts through the precious promises contained in it.

September 18. Brother T—— had 25s. in hand, and I had 3s. This £1 8s. enabled us to buy the meat and bread that were needed, a little tea for one of the houses, and milk for all. No more than this is needed. Thus the Lord has provided not only for this day, but for tomorrow as well, for there is bread on hand for two days. Now, however, we have come to an extreme situation. The funds are exhausted. The laborers, who had a little money, have given as long as they had any left. Now observe how the Lord helped us.

A lady from the neighborhood of London, who brought a parcel with money from her daughter, arrived four or five days ago in Bristol and took lodging next door to the boys' orphanage. This afternoon, she kindly brought me the money herself, amounting to £3 2s. 6d. We had been reduced so low as to be at the point of selling those things that could be spared, but

Release the Power of Prayer

this morning I had asked the Lord, if it might be, to prevent the necessity of our doing so. That the money had been so near the orphanages for several days without being given is a plain proof that it was from the beginning in the heart of God to help us. But because He delights in the prayers of His children, He had allowed us to pray so long. He also permitted our faith to be tried in order to make the answer so much the sweeter. It is indeed a precious deliverance. I burst out into loud praises and thanks the first moment I was alone, after I had received the money. I met with my fellow workers again this evening for prayer and praise; their hearts were visibly cheered. This money was divided this evening, and will comfortably provide for all that will be needed tomorrow.