

before me, that food for my own soul is this object of my meditation. The result of this is, that there is always a good deal of confession mingled with my meditation, and that my inner man almost invariably is even sensibly nourished and strengthened, and that by breakfast time, with rare exceptions, I am in a peaceful if not happy state of heart. Thus also the Lord is pleased to communicate unto me that which either very soon after, or at a later time, I have found to become food for other believers, though it was not for the sake of the public ministry of the word that I gave myself to meditation, but for the profit of my own inner man.

The difference, then, between my former practice and my present one is this. Formerly, when I rose, I began to pray as soon as possible, and generally spent all my time till breakfast in prayer, or almost all the time. At all events, I almost invariably began with prayer, except when I felt my soul to be more than usually barren, in which case I read the word of God for food, or for refreshment, or for a revival and renewal of my inner man, before I gave myself to prayer. But what was the result? I often spent a quarter of an hour, or half an hour, or even an hour on my knees, before being conscious to myself of having derived comfort, encouragement, humbling of soul, &c., and often, after having suffered much from wandering of mind for the first ten minutes or a quarter of an hour, or even half an hour, I only then began *really to pray*. I scarcely ever suffer now in this way. For my heart being nourished by the truth, being brought into experimental fellowship with God, I speak to my Father and to my Friend, (vile though I am and unworthy of it) about the things that He has brought before me in His precious word. It often now astonishes me that I did not sooner see this point. In no book did I ever read about it. No public ministry ever brought the matter before me. No private intercourse with a brother stirred me up to this matter. And yet now, since God has taught me this point, it is as plain to me as anything, that the first thing the child of God has to do morning by morning is *to obtain food for his inner man*. As the outward man is not fit for work for any length of time, except we take food; and as this is one of the first things we do in the morning, so it should be with the inner man. Not *prayer* but the *word of God*; and here again, not the simple reading of the word of God, so that it only passes through our minds, just as water runs through a pipe, but considering what we read, pondering over it and applying it to our hearts. When we pray we speak to God. Now, prayer, in order to be continued for any length of time, in any other than a formal manner, requires, generally speaking, a measure of strength of godly desire; and the season, therefore, when the exercise of the

soul can be most effectually performed, is, after the inner man has been nourished by meditation on the word of God, when we find our Father speaking to us, to encourage us, to comfort us, to instruct us, to humble us, to reprove us. We may, therefore, profitably meditate with God's blessing, though we are ever so weak spiritually, nay, the weaker we are the more we need meditation for the strengthening of our inner man. There is thus far less to be feared from wandering of mind than if we gave ourselves to prayer without having had previously time for meditation. I dwell so particularly on this point because of the immense spiritual profit and refreshment I am conscious of having derived from it myself, and I affectionately and solemnly beseech all my fellow-believers to ponder this matter. By the blessing of God, I ascribe to this mode the help and strength which I have had from God to pass in peace through deeper trials, in various ways, than I ever had before; and after having now about 18 years tried this way, I can most fully, in the fear of God, commend it. How different, when the soul is refreshed and made happy early in the morning, from what it is when, without spiritual preparation, the service, the trials and the temptations of the day come upon one.—G. Muller, 1841. P. X.

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A REMARKABLE DONATION.

To-day I have received one of the most remarkable donations that I ever received for the work in my hands. I am staying with my family at Ilfracombe for change, of air. After the large packet of letters which day by day comes to hand from Bristol, and which this day also came, had been repiled to, I took a walk with my family near the sea, on the capstone. In returning home, two gentlemen, entire strangers, came up to me, the one of whom said, "Please excuse me, are you not Mr. Muller?" Having replied to him in the affirmative, he said, "I have to give to you some money for the Orphans." I then requested him to step aside with me, and to seat himself with me on one of the benches close by, that I might learn particulars. He now told me the following, which I give as nearly verbatim as I can: I live in the neighborhood of M——. I am a business man, and what would be called, a hard-working business man. Some time since one of your Reports fell into my hands, but, I honestly confess it, I could not believe that you did obtain your funds simply in answer to prayer; I questioned the truth of it. However, the thing came up into my mind again and again. While I was thus considering whether God was really with you, and whether you really obtained simply by faith, and in answer to prayer, these large sums of money, I heard of a certain property