

years of his life were spent thoughtlessly, carelessly, and unconcernedly. One of his tutors, in fact, tried to lead him astray, and make him an infidel; but at last, while a student at Halle University, he attended a prayer-meeting, and found Christ. That was in the beginning of 1825, and from that time he had been a very happy man. He had during his life obtained tens of thousands of answers to prayer. Very frequently before he left his bed-room in the morning he had one or two answers; in the course of the day, perhaps five or six, and sometimes more; and that had been going on for more than seventy years. During the seventy years he had prayed to God he had obtained enough money to educate and send into the world no fewer than 123,000 pupils, more than 10,000 of whom were converted while at school. He had also circulated all over the world 275,056 bibles in various languages, 21,100 copies of the book of psalms, and 180,000 smaller portions of the bible.

From the beginning of his conversion he took a lively interest in missionary work, and he aided the missionaries in every possible way. In money alone he has assisted them to the extent of £255,000. When he had passed his seventieth year he went out as a missionary, travelling extensively. For twenty years he was constantly going about in all parts of the world preaching the gospel. He preached in three different languages.

But his greatest work, he declared, was the establishment of his orphanage—a work which showed what could be accomplished by means of prayer. He had been in difficulties thousands of times, but God had always answered his prayers. The five immense buildings at Ashley Down, Bristol, were God's monument to the power of prayer. They cost £115,000, and yet he had never asked a single human being in the world for a penny. He had obtained the money to establish the orphanage simply through the instrumentality of prayer. The £115,000 was not all that was required, because it took £26,000 a year to maintain the institution and the work in which he was engaged. But all through God had never failed to help him.

INCIDENTS OF HIS YOUTH.

George Muller was born at Kroppenstadt, near Halberstadt, Prussia, on Sept. 27, 1805. Between ten and eleven years of age he was sent to Halberstadt, to the Cathedral Classical School, there to be prepared for the University; his father's desire being that he should become a clergyman. His time was now spent partly in study, partly in novel-reading, and partly in sinful practices. Such was his way of life until his fourteenth year, when his mother was removed by death. Whilst she lay dying, George Muller, unaware of her illness, was card-playing till two o'clock in the morning, and on the next day, which was the Sabbath, he went with some of his companions to a tavern, and afterwards wandered about the streets half-intoxicated. On the next day he attended for the first time the religious instruction he was to receive preparatory to his confirmation; but here also his carelessness was as great as elsewhere and on his return to his lodgings his father had arrived to take him and his brother home to their mother's funeral. But even death and its attendant solemnities had no lasting effect on the boy's mind. He went from bad to worse. His time until midsummer, 1821, though spent partly in study, was largely taken up in playing the piano-forte and guitar, reading novels, frequenting taverns, and similar excesses. Well might he add to his account of these ex-

periences—'What a bitter, bitter thing is the service of Satan even in this world!'

In November, 1821, he went on one of his wild excursions to Brunswick, having a considerable sum of money with him, which he soon wasted in fast living, and then ran considerably into debt at two hotels. In his attempt to escape without paying, he was arrested and lodged in prison. After remaining there nearly a month he was released upon his father paying his debts and prison fees; upon which he returned home. For a short time after this escapade he paid more diligence to his studies—so much so that he got into favor with the director of his school, and was held up as an example to the class. Still his heart was far from God, and he lived secretly in much sin, although periodically he tried to amend his conduct, particularly before he went to the Lord's Supper, as he used to do, twice every year, with the other young men. By 1825 George Muller had become a member of Halle University, and obtained permission to preach in the Lutheran Church, although he was still godless and unhappy. One day while in a tavern at Halle, with some of his wild fellow-students, he saw amongst them one of his former schoolfellows named Beta, whom he had known four years before at Halberstadt, but whom at the time he had despised because he was quiet and serious. Muller, thinking that he might be better if he chose good companions, soon became the fast friend of Beta.

One Saturday afternoon, about the middle of November, 1825, he had a walk with his friend Beta, during which the latter mentioned that he was in the habit of going on Saturday evenings to the house of a Christian, where a meeting was held, and where they read the bible, sang, prayed, and read a printed sermon. Muller asked permission to go with Beta, who, it seems, had received an introduction from a Dr. Richter, a godly man, to a Christian tradesman at Halle, named Wagner, at whose house the meeting was held.

At this time George Muller knew nothing of the ways of believers, and made an apology for coming to the meeting. The answer he received, he never forgot. Mr. Wagner said: 'Come as often as you please, house and heart are open to you.' After the singing of a hymn, Mr. Kayser, who subsequently became a missionary to Africa in connection with the London Missionary Society, fell on his knees and asked a blessing on the meeting. This kneeling down made a great impression on George Muller, for he had never prayed on his knees, nor seen anyone else pray on his knees (because in the Lutheran Church in Germany they pray standing). A chapter of the bible and the usual printed sermon having been read, another hymn was sung, and then the master of the house prayed. Muller said to himself, 'I could not pray as well, though I am more learned than this illiterate man.' He says, 'The whole made a deep impression on me. I was happy; though, if I had been asked why I was happy, I could not have clearly explained it.'

THE TURNING-POINT OF HIS LIFE.

'Whether I fell on my knees,' Mr. Muller wrote, 'when I returned home, I do not remember; but this I know, that I lay peaceful and happy in my bed. This shows that the Lord may begin his work in different ways. For I have not the least doubt that on that evening he began the work of grace in me, though I obtained joy without any deep sorrow of heart, and with scarcely any knowledge. That evening was the turning-point in my life.'

'Now, my life became very different, though not so that all sins were given up at

up; the going to taverns was entirely dis-
 once. My wicked companions were given
 continued; the habitual practice of telling
 falsehoods was no longer indulged in; but
 still, a few times after this I spoke an un-
 truth. I read the scriptures, prayed often,
 loved the brethren, went to church from
 right motives, and stood on the side of
 Christ, though laughed at by the students.'

In January, 1826, he began to read mission-
 ary papers, and was moved to give himself
 up to missionary work. His father, however,
 was greatly displeased with the proposal,
 and entreated him with tears to change his
 purpose, but he was steadfast to his purpose,
 and soon engaged in Christian work. He
 circulated every month in different parts of
 the country, three hundred missionary pa-
 pers, spent much time in tract-distribution,
 and also wrote religious letters to his former
 companions in sin, visited the sick, and saw
 blessed results from his labors.

In 1826, he came to London on probation
 as a missionary for the Society for Promot-
 ing Christianity among the Jews, but to-
 wards the close of 1829 he felt led to separate
 from the society, so as to leave himself free
 to labor wherever he might find an open
 door. During a visit to Teignmouth he con-
 ducted some services in a chapel, which were
 so greatly blessed that he was invited to be-
 come their pastor. The church then num-
 bered only eighteen, and his salary did not
 exceed fifty-five pounds a year.

About 1830 Mr. Muller decided no longer
 to receive a stated salary, and, at the same
 time, not to ask any man to help him in his
 expenses for travelling in the Lord's service.
 He had recently married Miss Mary Groves,
 sister of Mr. Groves, the missionary to Bag-
 dad, and the young pastor and his wife de-
 cided to trust in God to move the heart of
 friends to give sufficient for their needs.

It was not long before their simple trust
 in God's faithfulness was put to a severe
 test. 'In November, 1830,' says Mr. Muller,
 'our money was reduced to about eight shil-
 lings. When I was praying with my wife in
 the morning, the Lord brought to my mind
 the state of our purse, and I was led to ask
 him for some money. About four hours
 after a sister said to me, "Do you want any
 money?" "I told the brethren," said I,
 "dear sister, when I gave up my salary, that
 I would for the future tell the Lord only
 about my wants." She replied, "God has
 told me to give you some money. About a
 fortnight ago I asked him what I should do
 for him, and he told me to give you some
 money; and last Saturday it came again
 powerfully to my mind, and has not left me
 since, and I felt it so forcibly last night that
 I could not help speaking of it to Brother P."
 My heart rejoiced, seeing the Lord's
 faithfulness, but I thought it better not to
 tell her about our circumstances, lest she
 should be influenced to give accordingly; and
 I also was assured that, if it were of the
 Lord, she could not but give. I therefore
 turned the conversation to other subjects,
 but when I left she gave me two guineas.
 We were full of joy on account of the good-
 ness of the Lord. I would call upon the
 reader to admire the gentleness of the Lord,
 that he did not try our faith much at the
 commencement, but allowed us to see his
 willingness to help us before He was pleased
 to try it more fully.'

Similar instances have been of constant
 occurrence from that time. On February 18,
 1832, Mr. Muller broke a blood-vessel, but,
 believing that God would make him equal to
 the duties of the day, he preached, contrary
 to the advice of a medical friend, morning,
 afternoon and night, and after each meeting
 became stronger; 'a plain proof,' as he says,
 'that the hand of God was in the matter.'
 In two days more he was well.

In May, 1832, accompanied by his friend
 and fellow-laborer from Devonshire, the late
 Henry Craik, he accepted an invitation to
 Bristol, to take the oversight of two congrega-
 tions, and soon began the great work
 which long has made his name so eminent.—
 'Christian Herald.'